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GOD OUR FATHER — MAN OUR BROTHER

S. F. LEE, EDITOR. J. C. EMBRY, PUBLISHER.

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JANUARY.

A new year smiling comes. It seems that we
But yesterday the last one turned to greet.
Swiftly the months passed by, and silently
We marked it fade, and felt that some
thing sweet
Was drifting from us; and we softly sighed
As the year, lately ours, grew pale and died.

O January! first of this new year,
What scenes are hidden in thy coming
hours?
We greet them with a mingled joy and fear,
Knowing thou hast for us both thorns and
flowers.
And as we blindly meet each new-born day,
We ask for guidance of the unerring way.
Welcome, New Year! Faith bids each heart
be strong
For God will order all that comes with
thee.

To Him we leave it, glad to march along,
Feeling that what is best alone will be.
And as we onward pass, kind wishes fill,
That this may prove a happy year for all.
—Sophie L. Schenck, in Brooklyn Magazine.

THE GLAD NEW YEAR.

The glad New Year is at the door,
What may I ask from out his store?

Riches and ease, and care-free days?
A daily walk in pleasure's ways?

No; this I ask: a heart to see
The Hand of Love that leadeth me!

NOTES BY THE WAY.

BY BISHOP WAYMAN.

MR. EDITOR:—When I wrote last to you it was from Galveston, Texas, from which place I visited Houston, Corsicana, Waxahachie, San Antonio and then to Austin, where the West Texas Conference met. The most of the members were present at the roll call. Rev. A. F. Jackson was elected Secretary, a resolution he has filled for some time. The conference was pleasant and very largely attended. Dr. Embry was present, looking after the interests of the Publication Department. He sold a large number of books and secured many subscribers for the CHRISTIAN RECORDER, as well as the Quarterly Review. The number of candidates admitted was large; some of them were graduates from colleges and others principals of high schools. There were also those admitted three ordained ministers from the M. E. Church and one E der from the M. P Church. The financial reports were rather better than last year. There was only one death reported among the ministers, and that was a young man formerly of the Philadelphia. He came to Texas two years ago and filled the station at Georgetown, Texas, and he stood at his post as long as he could and then gave up and went home to his father's residence and there died. The conference was only able to pay $25.00 on the widow's in the Metropolitan Church, Washington, D.C., which was sent to Rev. James A. Handy.

The West Texas Conference is very much interested in Paul University, and there is every prospect of her succeeding. By special request A. Grant was returned to Austin again to finish the new church, which he hopes to have ready for dedication by next June. The conference adjourned on Tuesday night, Dec. 7th. Wednesday morning there was a general exodus among the preachers, going to their fields with the money of God and man another year.

I called at Georgetown, Round Rock and Waco. The church at the latter place was much pleased to learn of the return of Rev. F. W. Roberts to them again. On Saturday I called at Ennis to lay the corner-stone for a new church. When the Northeast Texas Conference was in session, at Corsicana, in November, a number of sisters came to see me and asked that a preacher be sent them who would build them a church. Such a one was sent as they requested, and in a month's time he was ready to have the corner-stone laid. Dr. Embry stopped off to assist me and on Saturday, Dec. 11th, the corner-stone was laid. The amount of $60 00 was collected. I remained there at night by request and spoke in the Baptist church Sunday morning, Dec 12th, found me in the beautiful city of Dallas, Texas. J. H. Armstrong is completing his very fine church; he has named it Bethel Sha will be a monument to African Methodism in that city. Rev. H. Trapp is the pastor of the Second A. M. E. Church in that city. He has recently completed and now has one of the finest colored churches in the city are the A. M. E. Churches I am making to take the train for Shreveport, La., and then on to Alexandria, where the North Louisiana Conference will meet. I expect to meet Dr. Embry at Rig Sandy, Texas, and he will accompany me to the conference.

Dallas, Tex.

BISHOP TURNER REPLIES TO REV. I. P. ALDRIDGE.

MR. EDITOR:—In your issue of the 23d ultimo, I see as the caption of a communication from Rev. I. P. Aldridge, of North Carolina, "The status of Rev. W. H. H. Butler in the A. M. E. Church, according to Bishop Turner's decision." This follows a string of misrepresentations too long and slanderous to notice in detail. I have answered repeatedly that of all animals in creation I should hate most to be a dog, and I now say that if I was a dog I should hate most to be a hound, for all they ever do as belligerents, is to run at a safe distance in the rear of big dogs. Broth of Aldridge size, and not have intelligence enough to understand Bishop Turner's sermon, or he most willfully, maliciously and slanderously misrepresents the truth, and is culpable of the basest slander possible for a man to utter. He seems to have a monomania for publishing everything he thinks or hears derogatory to the good reputation of Butler. True, the doctor does not talk enough of Butler to reply, hence the emboldenment of his calumniator, yelping in the distance. Then what are his charges, only rumors of domestic infelicities, said to have occurred fifteen years ago, which should be settled in a marital segment, which, if true, he cannot prove, nor does he know the reasons for any more than I do what is going on in heaven.

If Brother Aldridge is so anxious to write somebody down, why in the name of reason does he not write himself? The old adage is, charity should begin at home. There are more charges against him by far than ever he tried to conjure up against Dr. Butler, for no one also has ever attempted such a thing but him. Why did he not publish that charges of the gravest nature were preferred against him by Dr. Butler, and that I refused to adjudicate them, because I wanted peace in the State at that time, etc? Why did he not publish that Dr. Butler, his presiding elder, had him upon trial for grave charges, and while the court was in session, that I had him released by telegram, etc.? Why did he not publish that charges for gross misconduct in office be ever thought of charging Butler with, were preferred at the late North Carolina Conference, and that Bishop Campbell and myself concluded to waive them, as there had been so much confusion in the State already, and await future developments? If Brother Aldridge wishes to deal in rumors, and keep on with his slander, I will give him more of it than he wants, both publicly and before a committee of his membership. He knows but for me he would have gone up to the last conference suspended; and he knows, also, if he is not an absolute bigot, that he deserves as much by to-day. Why did he not present his pretended charges last summer against Dr. Butler when I begged him to do it. The truth is he was afraid. Now he proposes to introduce the CHRISTIAN RECORDER into a slander mill, and make the columns of a religious journal a cesspool for filth and falsehood. But for the fact that I am weary than Dr. Lee, the editor, was not at home and never saw the article, and that he would have no more admitted it to the press than satan could be admitted into heaven, I should demand of every minister in my district to allow the paper to enter their doors. As it so happens that I know the Doctor was absent on official business and knew nothing of it, for he is as high above that as heaven is above the earth.

If Brother Aldridge is so anxious to write on this line I will make him a proposition. From now to the 1st of May I shall take him in charge, I will give him the use of the columns of the Southern Recorder, which now has a circulation of nearly two thousand copies weekly and goes into all the Southern and Western States, a few into every State, except the New England, and he may prefer charges against Butler, Turner, or any one he chooses, and write to his heart's content, and allow me to offset them with the charges, allegations and the anonymous letters I have in my desk against him, and if he don't get enough of it to last him for life, I do not know what enough means. I make the challenge and I dare him to take it up. I never heard of a man so intensely bent upon manufacturing slander and breedtur considerable, he must be a brute beyond that can only satiate his hunger upon carrion, filth and stench. There were four Bishops at the North Carolina Conference, all of whom had sense and experience; if I did anything wrong why did they not arrest me? Then several of those present have a right to know as there also; if I did the great wrong he charges would they have to be silent on all the great hero spoke? Strange that a man who could not stand his examination for deacon, has time to write so much, and was begged through by Dr. Sinclair, upon the plea that the people at that point needed an elder, should all at once become found into such gigantic proportions that Drs. Tanner, Hunter, Arnett, Lee, Embry, etc., should have to be told what to do. Come on, my dear sir, and let us discuss the good of the church. "O lord, speak to that head before it reads, for I am a little nervous." If that sentence from Dr. Johnson ever fit a case before, it fits this instance.

But why waste time in this way? I have too much to do. If the Lord will I shall be glad to see you here and Brother Aldridge enough to write upon, and may assist him in defining his own status. I recognize the humiliation which attaches to a Bishop writing this kind of reply, yet necessary to establish a statement of the grave charges made against me, or my administration.

H. M. TURNER.

BOSTON OCCASIONAL LETTER

BY REV. J. T. JENIFER, D.D.

The Malley Street A. M. E. Church, Lynn, Mass., Rev John T. Layfield, pastor, has been completed, furnished, dedicated and dedicated to the worship of Almighty God.

On Thursday, Dec. 9th, a preliminary religious union meeting was held, attended by several of the city pastors, Unitarian, Baptist, Methodist and Congregational, with some of their members. The exercises were of a very interesting character in spite of the cold and inclement weather. Rev. J. T. Jenifer, Presiding Elder of Boston District, presided. The dedicatory services were conducted Dec. 12th, at 11 A. M., by Rev. J. T. Jenifer, assisted by Elders J. C. Brock and John T. Jones. Sermon at 11 A. M. Rev xii, 1 Subject, "The Church of Christ the Mother of Society." Rev. Benson at 3 P.M. by Elder J. C. Brock. Subject, "Diligence." Rev. B. F. Combash preached at 7 30 P.M.

Rev. J. T. Hayslett deserves congratulation for his energy, self-sacrifice and taste displayed in the erection of so beautiful and unique a house of worship.

The A. M. E. Zion, the Twelfth Church, the St. Paul Baptist, the Ebenezer Baptist and the Union Street A. M. E. Churches held a Union Fair Dec. 21-24. The arrangements were very complete and the musical and literary exercises were of a high order. We are unable to say what has been the financial success.

Since our last we have been highly favored with a visit and lecture by Bishop Turner, who is celebrated and introduced to the audience by Mark Twain. It was certainly a novel treat to hear a free speech so celebrated and unique characters as the introducer and lecturer.

One of the most important events of public interest in this city was the commemoration, Dec. 18th, of the two hundredth anniversary of King's Chapel of Revolutionary notoriety. A brief report from the Boston Journal:

The two hundredth anniversary of King's Chapel was celebrated yesterday. The ancient pastors by the historic building noticed that something out of the ordinary course was taking place, for the portals were decorated with British and American flags, which were emblematic of the two nations with whose political and religious history the building is so closely connected. The interior of the building was gay with historical and heraldic decorations, designed by Mr. J. Templeton Coolidge, 3d, a parishioner of King's Chapel, and placed under his personal direction. Everything possible had been done to restore, for the commemorative service, the appearance of the interior of the building as it existed in the days of the Revolution, though little change was needed to suggest to the attendants at yesterday's services the days of long ago. the pillars were to be seen copies of the coats of arms of families whose members belonged to the parish of King's Chapel in the pre Revolutionary period, most of the coats of arms hay ing at that time been hung in the church. They were those of the Honorable Sir Francis Nicholson, Knt., Lieutenant Governor; His Excellency Joseph Dudley, Governor and Commander in Chief; His Excellency Sir Edmund Andros, Knt. Governor and Commander in Chief; His Excellency Wm. Burnet, Governor and Commander in Chief; the Foxcroft family; His Excellency Jonathan Belcher, Governor and Commander in-Chief; the Mesquiort family; His Excellency the Earl of Bellomont, Governor and Commander in-Chief; His Excellency William Shirley, Governor and Commander in Chief; His Excellency Thomas Pownall, Governor and Commander-in-Chief; the Chockley family; His Excellency Colonel Samuel Waldo, Governor and Commander in Chief; Rev Henry Caner, Rector of King's Chapel and Commissary of the Lord Bishop of London; Captain Francis Hamilton of His Majesty's ship of war Kingfisher. Many portraits of Royal Governors and others connected with King's Chapel formed part of the decorations, and had been loaned by the Commonwealth, the Massachusetts Historical Society, the Misses Loring and Mrs. George R. Minot. The portraits included those of Governors Dudley, Pownall, Bernard and Hutchinson, Rev. James Freeman and Peter Faneuil, founder of King's Chapel Numerous festoons of green were suspended from the balconies and other parts of the building, and around the pulpit were a British, Colonial and other flags These consisted of the British flag of 1688-1776; the flag of New England ubder Governor Andros, the flag of the Province of Massachusetts Bay previous to 1768; the Pine Tree flag carried at the siege of Louisburg; the Grand Union flags of the Revolution, sending with the first American flag. The Governor's pew had been restored. The communion service was on the altar. In front of the pulpit hung the Royal escutcheon of the same which, until the Revolution, hung in the governor's pew in the Province House. It is the property of the Massachusetts Historical Society.

DR. J. C. EMBRY'S THANKSGIVING ADDRESS AT THE WEST ARKANSAS CONFERENCE.

VENERABLE BISHOP AND MEMBERS OF THE WEST ARKANSAS CONFERENCE.—In accordance with a time-honored custom in our country, the nation is celebrating a day as annual Thanksgiving day throughout the length and breadth of the land. I believe at last every State in the Union acknowledges the justness and fitting propriety of such a day being observed. It began earlier in our history as a New England custom. Some of the early governors of New England set apart a day in the year for the people to observe a day in the year as a day of solemn thanksgiving to God for the blessings and mercies of the year; and as the spirit of New England crept westward, bearing the star of empire with it, it was adopted. It finally, by the growth of the South, where it is now deemed worthy of observance I do not know, but I am of the opinion that every State in the Union acknowledges the righteousness of this Christian worship and I think proclamations have been made of it by all the governors of the respective commonwealths. At first, some of the States did not seem to take to the idea very kindly, but under the influence of a purer religion they have fallen into line. I know that the proclamation of the Governor of Georgia was issued and I have been told upon inquiry here that the Governor of Arkansas has conformed to the custom and proclaimed to the people the propriety of a Thanksgiving Day.

It is a most excellent thing to worship and to give thanks to God. It returns in blessings upon the nation. If it can be done in sincerity, and with truth and earnestness, it can but be a blessing to the nation. Blessed are the people whose God is the Lord. It is an excellent thing for a Nation, however high, to humble itself and make its confession to God—to turn its eyes heavenward and stretch forth the hand of supplication, acknowledging its dependence upon the Almighty and upon the God of everlasting bounty. As a Nation, we are not entirely sincere in this idea. It would be a very strange thing if we were. Indeed, our doctrines, our religious theories are always better than our lives. The sentiment of society is at best but lukewarm; and this, indeed, must be so, or there could be no progress. We march toward the ideal. The doctrines of our holy religion are away above our practice. As we rise in the scale of civilization and in the observance of those duties which our relation to God subjoins upon us, the light grows brighter and clearer before us. Our practice is never entirely up with our doctrines. If the Nation could sincerely worship around its altars in prayer and praise, be purified and how excellent should we as a people begin to-morrow! What a tremendous step forward would the people make! What an immense gain in the direction of union, purity, peace and righteousness if the whole Nation, if the fifty odd millions of people could rise from their knees at the altars of Almighty God, to-morrow would be the happiest day of the year. But the fact is, we shall not exercise any such sincerity to-day, except in the case of the minority, a small minority of the fifty odd millions. We shall not be any better in our spirit and purpose to morrow than we were this morning. But it is a cause of thanksgiving that there will be hearts improved on to-morrow by the experience of to-day. Among the millions, there are thousands who have worshiped in the courts of the Lord's house with sincerity, who have found him to the consolation of their souls, who will to-morrow be strengthened and returning to their homes divinely comforted; they will become leaven to society and all around them. The influence of their lives and conversation, the spirit of Christ which they have imbibed to-day, will tend to leaven the lump of humanity, by their contact with it. So it is, my friends, little by little the world goes on; the cause of Christ, the cause of religion, the cause of the Church and the cause of holiness gain upon the masses of humanity.

Turning aside from the subject of Thanksgiving, our attention is drawn to the subject of missions, which is the real object of our meeting here. I listened with much interest to the remarks of our dear brother, J. F Miller, who has just taken his seat. Of course we all have our individual and peculiar views upon the evangelization of Africa and upon the evangelization of other countries There is no dispute about the necessity of evangelization; but how it should be done is a question of personal opinion, and will depend upon individual judgment. Let it be said to the honor our Church—to the glory of the cause of the faith of the brethren in the great of the Lord Jesus Christ, that on last Thursday, one week from to day, our Church for the first time commissioned and sent forth a missionary, whose sole business is to bear the message of salvation to Africa On Thursday, the 15th instant, Rev. J. R Frederick, a man of much experience, a man of pure African origin, with his wife, sailed for Africa, to spend and to be spent in the service of the Master, under the direction and patronage of our Church. Such a fact alike to the glory of our Church and sonwers the question so often propounded, why is it your Church needs and collects so much money? What do your people want with so much money? What do you do with it? Our answers is, we want it to build churches; we want it to raise up cultivated men and women as God as preachers; we want it to convert more souls; we want it to organize and schools; we want it keep up the missionary fire upon the altars of devotion; we want it to elevate ourselves, to kindle a blaze of Christian zeal and to make us useful.

God will ultimately give us the work of evangelizing Africa. We are not yet prepared by experience, nor are we ready to begin. I hold that we are not prepared for the work of evangelizing Africa. I hold that God has reserved that work for us. He has had a long time in which to do it; he has no need to make haste. Old Peter, in his day, met that question, when in reply to the scoffers, who said, "where is the sign of his coming, for since the fathers fell asleep, behold all things remain as they were unto this day?" His answer was, "You do not remember that a thousand years are as hot one day with the Lord, and one day as a thousand years." All eternity is in his hands; he don't need to make haste with his purposes concerning Africa. We are beginning to divine what it is to be the rehabilitation—what it is to be the rehabilitation—what it is to be the rehabilitation industrial and religious rehabilitation of Africa, when she shall have been clothed with the glory of the new life and her sons and daughters shall be exalted in that land. Just as he held this country in reserve, concealed from the eyes of the world for centuries, until the time had come for its development and growth, so he has held Africa in reserve, will do some good things; he is not going to do very much. Nobody but Moses could lead out the children of Israel. Nobody but God's man could bring them out. That old Christian Bishop will do much to show what is the meaning of his Christian courage and what the grace of Christ can do, by the agency of man, when he sets his heart on fire. But he is not the men. By and by the man will come, and it will be our business to take the lead. We are going to spend a good deal of money and waste a good deal; but it is all God's money. The gold and the silver are his and we are his, so we need not stop to count the cost. We are going to make a good many mistakes; after experimenting the work will begin in earnest. Just where it ought to begin. This very thing of demanding the money and the men all the time is one part of the discipline we require. Let me give you an illustration: just about the time that Bishop Allen and his coadjutors founded the church of ours, another good old man, father Spencer, founded a church upon the Quaker idea, that the preacher was not to be paid and that he had no need of money, and that the gospel would take care of itself Now I see, at the end of seventy years, you can load the Union Church in a cart. But Richard Allen said, we need all the money we can get; we want to build churches, we want to organize a Book Concern, we went to establish schools and colleges to teach men how to get money, and we have been learning to do so ever since. Under our theory it will take a big wagon to hold Allen's church. It has now joined in the work of the evangelization of Africa with the help of the Africans. We look very few and it looks like a large task; there are seventy millions of souls in Africa. A great host, people of power and righteousness if the whole Nation, if the fifty odd millions of people could rise from their knees at the altars of Almighty God, to-morrow would be the happiest day of the year. But the fact is, we shall not exercise any such sincerity to-day, except in the case of the minority, a small and noisy minority of the fifty odd millions. We shall not be any better in our spirit and purpose to morrow than we were this morning. But it is a cause of thanksgiving that there will be hearts improved on to-morrow by the experience of to-day. Among the millions, there are thousands who have worshiped in the courts of the Lord's house with sincerity, who have found him to the consolation of their souls, who will to-morrow be strengthened and returning to their homes divinely comforted; they will become leaven to society and all around them. The influence of their lives and conversation, the spirit of Christ which they have imbibed to-day, will tend to leaven the lump of humanity, by their contact with it. So it is, my friends, little by little the world goes on; the cause of Christ, the cause of religion, the cause of the Church and the cause of holiness gain upon the masses of humanity.

a house, how to cultivate the soil, how to spin cotton and to weave it into cloth and they begin to teach him the mysteries of redemption. When you teach him to work in his own blacksmith shop, in the factories, to plant the seed, to spin and weave the cotton, instead of buying shop goods, you will have put him on the road to substantial success. We can all realize the value of such knowledge I believe God will give us a sufficient amount of money to accomplish the result. We have got a good deal of money to spend; we will waste some in our enthusiasm in the work of missions. We have not been lifted up to our present civilization and enjoyment by our own efforts, but what we enjoy of enlightenment and freedom and all the comforts of life are derived from generations that have preceded us, and so there is upon us the obligation to transmit to those who shall come after us the same blessings and comforts improved. You must leave things better than you found them or we are not he sort of heirs we ought to be. In nine cases out of ten, I doubt whether any itinerate, from the Bishops down, and every department and general officer of our Church is being supported as our law has provided and declared that they should be.

Let us be all be honest, true and strive to keep the laws of our Church; be fair in dealing with each other, with every department and branch of our work and work, and every system established by our code of laws will flourish and the Church will be benefited by them all.

5. It is also known that many of the best men in some of our conferences are opposed to the presiding elder system, and these good brethren think it wise to have a delegation elected to the next General Conference who will see that all of their power to repeal the law universally establishing the system in our Church. I do not think this a move in the right direction. Every great Methodist Episcopal Church which has had this system in operation, and the conferences which had it prior to 1884 in our Church, say that they were much benefited by it.

Those conferences that have had the system only since that year have not had time and opportunity sufficient to justify any action of the kind against the system, and we should think a moment or two before engaging in any such work. 1) Is it wise to do so? I think we should be put. 2.) A majority of the itinerant ministers in these and even other conferences where the system has been properly established, will not believe that there is good in it, take hold and heartily support and defend it. 3.) It would be children's play on our part to undertake to carry out such a project, and to the outside intelligent world it would appear to be the height of folly. I trust that if any of the conferences and brethren have become to try to repeal the law as universally establishing the presiding elder system in our Church, that they will abandon the idea, and let us have the system in full. Let every brave and wise man speak for it, defend and maintain it. Give us good and wise men to preside, and the Church will be benefited.

SOMETHING OF THE PEOPLE OF THE METHOPOLITAN CHURCH

A FOUL (FOWL) CONSPIRACY.

BY REV. T. G STEWARD.

On arriving in this city with my family to assume the charge of this prosperous National negro church, I was tendered a reception at the parsonage of a most beautiful character. The presiding elder, Rev. James A. Handy, D.D., accompanied the party and delivered a very graceful speech of welcome, and the people assured me of their kind wishes.

When Thanksgiving Day came our friends remembered us and sent to the parsonage three fine turkeys. Later a party of young ladies came in one evening and without ceremony left in my wife's hands a purse of ten dollars; and now on last night, December 23rd, we were made the victims of a towl conspiracy, for a company of about one hundred persons called at the parsonage and left with us three turkeys and five chickens, fifteen cans of vegetables and fruits, two hams, a barrel of flour and about forty pounds of sugar, and many other articles. The goods were brought in a wagon and in value amounted to over $50, I should think. It was by far the grandest donating party I ever have seen, both as to numbers and the variety and value of individual gifts.

I do not feel like mentioning the names of any unless I could give them all; for all are alike deserving of thanks and honor. Ordinarily, I think it better not publicly to refer to matters of this sort, but such has been the magnificence of this people's kindness that I desire to hold it up a moment before the Church that both our ministers and people may know that in the congregation that now occupies the Metropolitan Church we have a grand and noble souled people, entitled to their sympathies, their prayers and their admiration May our gracious heavenly Father bless them more and more.

Washington, D. C.

THE PRESIDING ELDER SYSTEM

BY REV F. M. LEWIS.

MR. EDITOR:—Since my first article on this system I think the system indicated in the fullest success of the Methodist Episcopal Church ministry, and I now endeavor to answer

First, Every one who thoroughly understands the church work as carried on by the Methodist Episcopal system, knows that it is (1) their chief object and aim to convince the world of sin, righteous and dreadful consequences of living and dying sinful lives and deaths, and to try by all influence all to be converted to the religion of the blessed Jesus. (2) To develop practical Christian religion.

Second. Now, in order that these objects might be the better accomplished the organizers of the Methodist Episcopal Church and planners of her system of ministry, thought that we ought to have a church that would be believed in, loved and sustained; because of her actual moral and Christian worth, truly missionary in spirit and work. They therefore gave us a ministry constantly itinerating according to a well matured and organized system, and designed to furnish four conveniences long desired and much needed.

(a) To enable us to have every local and congregation supplied with the best such ministers as each needed particularly and respectively needs. (b) To prevent ministers becoming totally corrupted by the peculiar and great advantages afforded them by strong and influential churches, because of their being the stationed and immovable pastors of these powerful churches, and thereby in ture corrupting, or at least greatly impeding, the progress of the true church. (c) To give particular protection and encouragement to wisely and newly organized churches and young and deserving ministers. (d) To furnish the church a convenient means of ridding herself of immoral men, who would from time to time get into her ministerial ranks. Now, in order to guard these interests so dear to us, it is necessary for the supreme controlling power of the Methodist Episcopal Church, their Bishops, to know the exact conditions and circumstances of each and every local church and congregation under their care, and to know also the individual, particular, peculiar gifts, graces and fitness of every itinerant minister over whom these Bishops preside, in order that they may wisely superintend the whole.

All of this inestimable information can not be had by the general superintendents unless they can be brought into direct contact with each and every one of these local churches and congregations, and have personal acquaintance with all of their ministers; or some other source so comprehensible in its formations, wise, true and just in its workings, words the true and real conditions of the whole field and men working in it, and thereby have all the information necessary to enable them to do the best which can be done to accomplish the greatest amount of good for all.

To a great Methodist Episcopal Church like ours, whose field is the whole Christian work are so extensive and the demands for constant travel and the labor in these fields so pressing, the other work of planning and helping to carry on the work of our Church in various departments, so vast and burdensome upon the Bishops, it is absolutely impossible for them to travel and labor in these respects sufficiently to enable them to get the information to the greatest success of their churches. Therefore, it is intended, hoped and believed that in a thoroughly wise and Christianly developed Presiding Elder system, every deficiency of the kind pointed out would be supplied amply, and the Church no longer suffer from these deficiencies, and through this system and officers the Bishops would get full and reliable information which would enable them continually to make the wisest appointments and re-appointments, as established by our code of laws will flourish and the Church will be benefited by them all.

Upon this mode of reasoning, it is taken for granted that the presiding elders all would be eminently qualified, wise, truthful and brave—good men to be depended upon in every sense of the word—that the Bishops may not be standing up for religion and virtue, it is incumbent upon you to leave a deeper and broader sentiment in favor of these holy principles.

Those conferences that have had the system only since that year have not had time and opportunity sufficient to justify any action of the kind against the system, and we should think a moment or two before engaging in any such work. 1) Is it wise to do so? I think we should be put. 2.) A majority of the itinerant ministers in these and even other conferences where the system has been properly established, will not believe that there is good in it, take hold and heartily support and defend it. 3.) It would be children's play on our part to undertake to carry out such a project, and to the outside intelligent world it would appear to be the height of folly. I trust that if any of the conferences and brethren have become to try to repeal the law as universally establishing the presiding elder system in our Church, that they will abandon the idea, and let us have the system in full. Let every brave and wise man speak for it, defend and maintain it. Give us good and wise men to preside, and the Church will be benefited.

A TRIBUTE TO MOTHER SHORTER.

BY REV. J. W. JOHNSON.

It is only when death comes and deprives us of some one like Mother Shorter that we realize what a public blessing, not alone of interment of the most exalted good is a devoted Christian mother. It would require a more skillful pen than mine to trace the merits of such a character. How many, perhaps, who will read this will feel that they owe to Mother Shorter all the virtue completely that now adorn them, or may reclaim her at this moment as a saint in glory that brought them to the light to their sympathies, their aspirations and their thinking person that if we would be sent in authority of the Bishops in some respects, they ought to and must go, or we will not submit to be presided over by those who are not our equals. Now, if they happen not to be appointed presiding elders, they start out with what the brethren here term the big head, and begin and continue a fight against presiding elders and the system. This is a great mistake and ministers who engage in it fail to understand the unmistakable fact that he or they who will not submit to the powers and authorities established by a legally constituted ecclesiastical body can never be fit to preside among its ruling officers, and that they are therefore forever disqualified to be good rulers Another is, may say that the expenses of the system cannot be borne, and that they are killing the churches. This is a fatal misrepresentation and is doing more damage to the churches than all of the money paid to the support of the officers and system. And further, it is plain to every

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THE
Christian Recorder
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Money for subscriptions or merchandise can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, in every prompt attention, must be addressed to

REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 306, PHILADELPHIA, PA.

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1 time.....15 cents
13 " three months.....$2.00
26 " six months.....$3.75
52 " one year.....$7.00
Special Notices double these rates.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, Editor.

Subscribers who fail to get their papers regularly will please notify the office at once. Those intending to change their address, or discontinue subscription, will kindly do so with the first of the month. Discontinuances before the 15th will be stopped to the first of the current month. After the 15th, to the first of the month following. All our letters are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements must be addressed to the BUSINESS MANAGER. All matter for publication, including obituaries, must be addressed to the EDITOR. All business letters, and the business of this establishment requiring notice to be sent to the editor, must be addressed to the RECORDER, to the Manager. All orders for changing address of papers, and for discontinuance of the same, must be sent to the BUSINESS MANAGER. Persons sending communications for publication will please write on one side of the paper only. Persons sending anything intended for insertion in the paper, whether intended to be published in the editorial body or in the advertising columns, should be addressed to the editor, and not to him personally.

PHILADELPHIA, JAN. 6, 1887

THE A. M. E. Church and parsonage at Hoarse, Tex., were destroyed by fire December 28.

LIFE'S LONGEST day is not its gloomiest day, but its most idle day. Its shortest day is not the day of greatest joys, but of best use of powers and time.

A CAUSE well pressed is the cause to succeed. The colored race has its cause in its own hands very largely. Let it press this cause; press it in social, civil, literary, artistic, business and religious circles. Press it everywhere.

IF IN CLASS that free-traders, protectionists and high tariff advocates are engaged in a struggle and that they will not succeed in establishing a law entirely disregarding any one of these angles. Like the discussion of free-trade and necessity, in metaphysics and ethics, discussions must almost necessarily be endless.

AS WE "swing around the circle" we learn that Mr. T. T. Fortune has entered upon the publishing of the race of sino. We have seen nothing concerning it, but heard only that such a project is in his vigorous mind, and that ere long the public will greet the new child. He will give the world a magazine worthy of their patronage and pride, if any at all. We shall be pleased to receive the magazine as a New Year's gift, Brother Fortune.

THE SUCCESS of colored physicians throughout almost the entire land is encouraging to all observers. A few, they were all considered as quacks by the profession, but they have forced due recognition by conducting their business in such way as to preclude any different consideration. What is true of colored physicians is also true of lawyers and lawyers. They are no longer the butt of derision, but in many cases are commanding the respect of both the bench and the bar.

THE HOLIDAY season in the South is a jolly time, when association is divested of its ordinary stiffness and the superficialities of custom are disregarded. Gifts are large and plentiful; wines are flowing freely, religious services are conducted amid festoons of evergreens and redolent with flowers. The fair, the bazaar and the ball offer the influence of religious services and render the state of society but little improved from the enjoyment of the natal day. The general relaxation of business and abandonment to pleasure are costly and require the exercise of double diligence after the close of the season. The freedom allowed in social movements together with the contact in Christmas commercial business make the season profitable to humanity by necessity, while many a poor soul is elevated to higher plane by the enjoyment of a generosity that it has for several months felt impossible.

BEING BEYOND the proof-reading line, we have been obliged to allow our thoughts to be interpreted by others for the past five weeks. This has been done admirably for the greater part. Indeed, considering the copy, our only wonder is that some of our communicated editorial matter was ever deciphered by our good types. But in our issue, December 16th, article "Our work in the South," we certainly did not say that the people of the South are a moral people, though they may be as highly so as others, but we said they are a rural people; as the succeeding paragraph of the text implies. Our editorial work has been done, aside from editorial writing, by Mrs. Lee and our former, J. H. Williams. We have had the fattening comment passed that the work on the paper for the past week or two has been superior. Whether or not this is correct, the demand for the CHRISTIAN RECORDER is all the time growing. This is right, easily accounted for and highly encouraging.

EN ROUTE FROM Meridian to Galveston, we spent a few hours in New Orleans with our old friend, the Rev. R. F. Hurley. The old "Crescents City" is a

It will indicate to them that we prefer the theft, rapine, arson, murder and suicide that so degrade all our excellence to the acknowledgment that we are in ignorant sation. Even the much discussed vice of intemperance is more dependent for existence upon popular ignorance than upon any other fact. An enlightened people will not be a drunken people; from the very fact that an enlightened people will not destroy itself.

IN OUR CHURCHES there must be less attention paid to what the people want, and more to what they need. Their wants lead to death, their needs, to life. Whether praying, singing or preaching, their needs must be considered. When we speak the tone of our churches, we do so in the broadest sense, including all churches. This is especially true with reference to our colored churches, because we have been so falsely educated that our wants are liable to extraordinary, unreasonable and incorrect basis. Our needs are lost sight of too often; bidden by our wants. Wants lead to theft, drunkenness, all the vices; needs lead to probity, equity, temperance, all the virtues. Officers and ministers, parents and teachers, all who control either minors or adults should do so from the need standpoints, laboring to modify the wants to an agreement with the needs. Education in its best sense is always in proportion to the success in this work. God's government is conducted in respect to both needs as well as wants; to meet the needs and correct the wants. Man-kind went to enjoy the pleasures of life with their wants as their compass. God desires them to enter upon the enjoyments of life with respect to given ends. The scripture statement that "the prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so (i. e., they want it to be so): and what will ye do in the end thereof?" is illustrative of the false teachings of many leaders and the results of these teachings.

THE PRESENT is a shout and jump, the preacher therefore makes especial efforts to excite them to shouting and jumping; but what is the end thereof? God's way is the best way. His manifestations of his will in the life and spirit entirely clear to give us some conception of those. He asks for the heart, the exercise of the mind in knowing, living and following him, conforming our wills to his will and cultivating our tastes after his taste, bringing our whole nature into subjection to him. When his will shall be thoroughly accomplished within us, our wants will correspond with our needs perfectly.

"GIVE AND TAKE."

On our recent Southern tour we frequently met with ministers going to conference or returning. All the branches of Methodism in the South hold fall or winter conferences. At the 6th of December, the Florida (the North Georgia Conference to the Alabama, we met a band of Methodist Episcopal ministers returning from the Savannah Conference held by Bishop Fowler, in Griffin, Ga. Among them were the Revs. G. W. Morriweather, J. H. Mathews, Sam'l J.T. Addio and George Washington. As they were being seated in the car, Brother Mathews exclaimed, "I've lost my glove!" We asked to which hand the glove belonged. It was the left. Having lost a glove of the right hand, we proposed that the M. E. brother make a purse that he would give for a left hand glove or take for a right. Quickly he drew his remaining glove from his pocket, if not the worse for wear, decidedly the worse for rips, proposing to give it to match the left hand glove. Then as we smiled and the right hand one so different from the left that we hesitated to take, and, for a moment, to give. Our Methodist Episcopal friends saw the hesitancy and offered to take the moment, when we determined that African Methodism should be as generous as any other Methodism, gave up our last glove. The two did not match, the right being sunf color, the left, the right being dark drab, stitched with green originally, but the stitching roughly sewed together with black linen thread. We were glad, however, to put the two together, so were we glad to talk with these gospel travelers, brethren in the same cause with us.

THE STRUGGLE FOR EXISTENCE.

The political hope of our people lies in securing so large a real estate basis in this country that the ones "that thrive there must be some interests and voting power" shall cease. While it is altogether unfair to apply this to any class of citizens of a republic unless applied to all whom it fits, it will be so applied for many generations, unless we change the fact that we pay a more proportionate amount of taxes to our claims for recognition, protection and power. No better can we afford to make up the larger part of the criminals of our country, thus drawing upon us the charge of being expensive to the country for police and punitive regulations. Nor can we afford to be called the pauper class, always begging. But we can afford to present our claims to the Government, that has so much of our labor and our hope. The American white people might afford to despise the wrete bedness and squalor of the Chinese, the Indian or the Italian, but they cannot afford to ridicule the poverty of their own race. We are frequently informed that we ought to be satisfied with whatever school facilities, etc., are given us, since much of it comes from the wealth of the whites, but our good friends seem to forget that we really have a considerable claim upon that very wealth. If our school advantages were made quite equal to those of the white people at once everywhere there would be no disproportion. Should this seem like nonsensical, forsee, we urge the opportunity to self-elevation, would never be indebted to the white American. But this is not in accord with popular American judgment; hence the necessity of our immediate, general and constant improvement in mind, morals and money. We must acknowledge that our circumstances are not the most helpful to those ends, still if we will, we can. Ten years of rum resistance, tobacco discarding, time improving, money saving, and wise investing, will elevate our people by a ratio far excelling that of our neighbors. Ten years of large attention to our moral culture will secure to us a strength superior to that of our less moral associates. We have now before us and around us the lands of the broad West and the broad South, offered for almost a song. Why not acquire them by the million? We ask this. We ask for us the open way to independent manhood—more, to co-operative manhood. Let us win the prize.

EDITORIAL CORRESPONDENCE.

GALVESTON, TEXAS.

It was our pleasure to spend a few of the holidays in this beautiful island city, a city for pleasure and retirement more than business. Being the especial guest of Mr. and Mrs. S. S. Ashe, parents of Mrs. Lee, and the guest in general of a dozen or more families, we had a delightful time of it. Galveston is a city of homes, and hospitality is one of its characteristics. Last year Rev. Elder Z. T. Leonard, a graduate of Wilberforce University, became a bouncing boy aged six months.

Mr. A. D. Mayo, one of the leading educators of the south, spent a delightful social slavery with having accomplished for the negro the best form of education that he has ever had. Mr. Mayo's work at Beaufeuia is a similar length of time.

SUMTER AND THE COLUMBIA CONFERENCE.

BY REV. W. H. HEARD.

I arrived at Sumter, the seat of the Columbia Conference, December 16, and was met at the depot by Rev. Richard Carr, Rev. C. S Smith at the depot. Dr. Smith was ill and was leaving for home to Georgia on the night of the opening of the conference. Bishop Brown was sent to Columbia to the meeting of the soon found our way to the church where his conference was in session and Bishop J P. Campbell presiding. Rev. Dr. T. Weil was secretary, assisted by Rev. W. W. Colcord and Rev. R. H. Cain. Rev. Weil is very efficient as a secretary, yet was assisted by three assistants, Rev

Education is something like love. Most men think they have got it till they come to be about forty years old. —*Burlington Free Press.*

A new English dictionary is coming out with 240,000 words. People who are ever bent on having the last word should subscribe at once.

"What made you so late home from church, Fritz?" "Why, mamma, they took up an awful long time while passing round a prescription paper for something."

The editor of the *Somerville Journal* is frank. He says: "What we want is not to see ourselves as others see us. We want to have others see us as we see ourselves."

Fond father—"My boy is going to be a great man. He 'll always get into something. He will make a smart man some day." Visitor—"Oh, my boy!—You are you reading now?" Boy—The baseball guide."

A Cincinnati paper prints the following advertisement: Wanted a lady correspondent by a prisoner to be discharged next year, and fellow-free, with a view to matrimony. Address I. Meinser, Auburn Prison, New York.

At a restaurant in Tucson dorig a heavy washout, when no train had arrived for several days and there was no potatoes in the market, the bill of fare was printed, "Potatoes an route." and another read, "Potatoes in box car."

Drummer (selling real coffee)—"Just smell of that, mum, and you will order a can of it." Grocer (not recognizing the woman)—"Guess you've made a mistake. If you wan' tar sell any of them farrin drugs for coffee, you've got ter git that peculiar odor about 'em first."

Helen and her mother had been visiting and Helen was telling her father, among other things, how much they had to eat. "Papa" said she, "we had fried leaves and leaves made of beef beaver." Her mother explained that she meant Saratoga chips and honey.

A very old lady on her death-bed, on a point being made, said, "I have been a great sinner more than eighty years, and didn't know it." An old colored woman who had lived with her a long time exclaimed "Law! I knowed it all the time."

Mr. Wamerschnitzel: "Shentlemen, I rise to nominate Adolph Gotzschweitzer for Alderman." Voices: "Who is the gentleman? We don't know him."

Mr. Wamerschnitzel: "Shentlemen, I am a German, but I was really ignorant of the motion of the insect."

What can be more disagreeable, more distressing, than to sit in a room with a person who is troubled with catarrh, and has to keep coughing and clearing his or her throat all the time? Don't subject into it? Such persons are always to be pitied if they try to cure themselves and fail. But if they get Dr. Sage's Catarrh Remedy there need be no failure.

A bright three-year-old Danville girl was being scolded by her mother for making such faces at her. "I can't help it, mamma, I won't." "It is not nice, my dear, and I don't want you to say it any more." The little one looked up with a twinkle in her merry eyes and said: "Well, mamma, I won't." —*Danville Breeze.*

A SPECIFIC FOR THROAT DISEASES.

"Brown's Bronchial Troches" have been long and favorably known as an admirable remedy for Coughs, Hoarseness, and Throat Diseases.

"My communication with the world is very much enlarged by the Lessage, which I can now carry at any time without trouble in my throat (for which the trial "Trochee" are a specific) hereby med me often e mere whisperer." —N. P. WILLIS.

Obtain only "Brown's Bronchial Troches." Sold only in boxes. Price, 25 cents.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Hev. C. S. Smith, Pulaski, Tennessee, will be received. It is not necessary to give the name of the secretary or the name of our business place. Rev. C. S. Smith. Nashville, Tenn., is sufficient. Tele grams addressed in the same way will reach us. We are fully settled in our new headquarters and ready for work. Send to C. S. SMITH, Secretary.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by address-ing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Iowa Conference.—Have on hand Hymn Books, Discipline, Watson's Ritual, Order of Services in the A. M. E. Church and Sunday School Hymns. Send on your orders. See list of prices in the CHRISTIAN RECORDER. I shall have for sale also other religious books. Such as the General Manager may deem proper to furnish me.

R. KNIGHT,
662 Addison Ave.
Chicago, Ill.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It corrects the acidity of the stomach, relieves wind colic, softens the gums, reduces all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

NOTICE.

OUR NEW RULES are as follows: 1st. On appointing an agent he or she must sign a written contract binding each to sell and return the sales money in a month, and to make a full settlement of all claims at the end of every three months. 2nd. All papers sacredly and carefully preserved and reported with each settlement and held subject to our orders. They must be counted, bound and returned to us when required. 3rd. Such agents will be allowed one-fourth of each annual subscription they obtain for the paper at $2.00 per year, they retaining fifty cents and sending us the balance. Or, they can take subscriptions on our installment plan, collecting 50 cents in advance every two months, and sending us 40 cents.

These rules will be strictly applied to all except regular itinerant ministers. We are compelled to do this for the protection of the Department against severe loss. We issue about two hundred and sixty thousand copies annually. Twenty-five hundred or three thousand copies are sent out to agents. On each number we lose from $1,200 to $1,500 years. Believing that all our brethren will favor any plan which promises avoidance of this great loss, we hope to receive a number of answers. Please read them, note well and prepare to settle at once.

NOTE.—Some new agreements will be furnished in blank to all who wish to become or continue agents.

ATTENTION, LITERARY SOCIE TIES!

The literary societies of the A. M. E. Church will hold their anniversary exercises on Monday night, Jan. 31st, 1887. Pastors and leading ladies and gentlemen in those places where societies are not organized will please make necessary arrangements for literary entertainment at the above mentioned date.

PROGRAMME.

1. Essay, time ten minutes, "How can we help the cause of education?"

MUSIC.

2. Essay, time ten minutes, "Woman as a worker in the world's redemption."

MUSIC.

3. Oration, time, fifteen minutes, "The great men of the African Race."

MUSIC.

4. Debate, time, forty minutes, "Is the preaching of the gospel better adapted to the establishment of justice among the people than the enforcement of civil law?"

A small fee may be charged for admission or a collection taken up on the occasion. Each society is expected to forward some donation for the support of education immediately to our Secretary and Treasurer, Rev. Jos. Hayes. All money and prize names and amounts in the annual report.

Respectfully,

W. D. JOHNSON,
Secretary of Education Box 253, Atlanta, Ga.

AGENTS WANTED.

Will our pastors who are not supplying the RECORDER to their people, please call on us for an agent? Who is to be sent weekly? If it is too much trouble to you, encourage some young man or boy, if what is quite as good, a young lady whom you could recommend. Many of the agents are widows. Others are students, and others are the sons of the widows. Others are students, and others are the sons of the widows. Others are students, and others are the sons of the

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NOTICE.—All questions and business pertaining to the advertising, and all matters relating to the editorial correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this weekly publication that requires to be sent to the editor; nor communications for publication in the paper. Remittances should be made by postoffice order or draft on New York, payable to Rev. J. C. Embry, Treasurer, and be sent to the Business Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining to the editorial work, should be addressed to the editor, and they to him exclusively.

PHILADELPHIA, JAN. 13, 1887

SEVERAL STATES are having difficulty over the election of United States Senator. They might make smooth work of it like the Philadelphia caucus.

IF YOU WANT to know the distance from Texas to Pennsylvania, leave the former with the mercury at 40° above and reach the latter with the mercury at 2° below zero. Its a great distance.

THE STATE of Louisiana has adopted a Sunday law, whose object is to close those kinds of business which tend to disorganize and interfere with society, notably the whiskey business in particular.

THE LITERARY societies of Galveston, Tex., and Oswego, N. Y., will please accept our thanks for a place in their list of honorary membership. We shall be glad to share in any responsibilities and privileges falling to that class.

HAVING RECEIVED a marked copy of the New New York Star, containing a copy of Dr. Derrick's views on the subject of capital punishment, we can safely add another proof to the same, sent us, with notes, by a New York correspondent.

CLOSE STUDY is more profitable than much superficial reading. Study is characterized by more pain than reading, but the superior pleasure which it affords pays for the pain. One may frequently gain more real strength from studying a single sentence than by carelessly reading a great book.

THE WEAKNESS of the colored race is evidenced by the misrepresentations of our case in itself and in the hands made by men like Mr. Grady and so largely received by the world, though contradicted by a thousand colored men and even one white man. Shall we give stronger proof? That is a question we must answer.

CHRISTIANS need not be afraid of reform moving too rapidly. We often hear the warning, "You can't expect our people to reform in a day." This is true, but the truth does not warrant our discouraging moral progress. Strike directly at vice. Hit it every time if possible. Kill when you hit. Palter, and the better way strongly and unequivocally. Live as if your moral philosophy were worth something to you. Act as if Christianity was the embodiment of a saving moral philosophy.

WHILE IN Cincinnati we spent a pleasant hour with Prof. Peter H. Clark, A.M., whose education and refinement have given him a wide reputation. Foremost among the men who have led the race in the avenues of learning, he seems foremost in hopefulness for the race's success if only it will appropriate all its advantages and shun those things that detract from all men, regardless of race. Mr. Clark is a man of large humanity and deep feeling, as well as rich thought and strong purpose.

NOT QUITE all of Brother Mills' "Rejoinder" appeared in our paper of two weeks ago. The remainder of the grist is, that the editor of the RECORDER is said to be candidate for the episcopacy, and that had he nominated the editor for the West Indies Bishopric, there would have been no opposition. We have studied, and carefully surpressed all allusions to connecting our name with the holy office when presented for the RECORDER, but we don't want our brother to lose this point in his argument. Thank you, dear brother, a more hopeful field, please; say common work will do.

THE SOUTH is coming more and more to appreciate the necessity of national aid to the work of education, all on account of the negroes, who have been thrust upon it by the national power. But the South is suffering nearly as much from the ignorance of the white people as from that of the colored people. It is true the peculiar manifestations of this ignorance differ in many respects, but still they suffer. It is a quite that much. We were substantially aided on our journey by them. This country to clamor for the Blair bill on account of our poor people. It matters little to us or our ground the clamor is made, but let it continue. We want the national educational law.

RIGHT, RIGHT REVEREND TURNER, right, right! we should not have published Brother Aldridge's letter nor its reply had we consulted the character of either the paper or the Church. We trust we shall not be called upon to continue the controversy, for we shall carefully decline. What can brethren hope to accomplish by this class of correspondence? Say what we may, there is a dignity from which the Christian ministry cannot afford to descend, whatever be the gain. There is a big world outside our Church, reading the literature that we produce. In the great future there will be a still larger class of readers than now. The time will come also our present status will be reversed largely by what we shall have written.

AT THE SIGNS of the bride's father, ex-Senator Henry Clay Warmoth, Jr., December 29, the editor of the CHRISTIAN RECORDER united Mr. D. M. Roberts, A. M., and Miss Isabella M. Harper in holy wedlock. Both were formerly students of Wilberforce University. Since graduating, Mr. Roberts has been teaching in Jefferson, Tex., and Miss Harper in Paul Quinn College, Waco, Tex. They set out on the course of married life on a smooth sea with fair winds.

THE wedding was a quiet affair, only a select few of the ex-Senator's friends being present, among whom we observed some of Louisiana's statesmen, prominently ex-Governor Antoine, accompanied by Mrs. Antoine and daughter; Mr. Segers, a large colored planter, and Miller, accompanied by Mrs. Segers, with others, making eight or ten couples.

THERE ARE nineteen colored members in the Louisiana General Assembly. Many of them are considerable property holders. We had the pleasure of meeting the honorable member from Madison Parish, Governor Hawkins—a name derived from his parents' connection with old Governor Hawkins, of North Carolina, as his property. Mr. Hawkins is a native of Louisiana, quite intelligent and industrious, seemingly bearing a considerable of his constituency's respect. But seven men in Louisiana are not elected so the Republican ticket often; usually on the Independent ticket, and are as circumscribed that they cannot exercise an influence equal to the number. We have no fear from his official acts, further than that he logically flows from them or comes from more political animosity.

TWO WEEKS ago we spoke of successful colored physicians. Ten days ago it was our pleasure to meet Dr. Connuls E. Clark in Cincinnati, O. Her success is far beyond her expectation. Two-thirds of her patrons are white persons. During the holidays a German whose child she had attended and who had recovered, in recognition of her successful treatment, brought her a substantial intimation of his appreciation of her talent, by presenting a splendid, finely carved cherry platform rocker, upholstered in blue plush. It is cheering to see a woman thus brave the prejudices against her sex in profession, and the even meaner prejudice against the vanity with which she is more or less identified, and force recognition upon merit alone. It is an indicator to our people. Worth will overcome unreasonable antagonism ultimately; get worth—worth in money, mind, manners and morals.

WE OPENT Sunday, January 2, in Cincinnati, preaching in the morning in Allen Temple, and in the evening in the beautiful Brown Chapel on "the hill." The Rev. John G. Mitchell, D.D., is pastor of the former and the Rev. W. J. Johnson, D. D., of the latter. Both churches are in good condition, though considerably in debt: Allen Temple about $3,000 and Brown Chapel about $1,700.

Though the day was very cold, Dr. Mitchell had a good morning audience. He has them always expecting to hear an instructive sermon in the morning if they attend, and mine as instructive sermon if they remain at home. Hence, he has good morning audiences. We like the idea. It is better than to give the people the poor preach in the morning because few attend, and the good preach in the evening because many attend. It is decidedly better to encourage mere daytime public worship, even though it be bad at the expense of less night attendance. The day was Brother Mitchell's rally day. He had hoped to raise $500. We have not learned how near to it he came. These are a good people. They have had a long siege paying for Allen Temple, but Dr. Mitchell hopes to lead them out by the next conference. There is a class of men and women in that church who will follow such a leader to the 'end. The Doctor is giving a series of lessons to a class of adult Sunday school scholars, and also instructing a large class in vocal music. We found the venerable James Clark and Mrs. Clark still with open hearts as of yore. Brother Johnson had a good cold weather audience. His people had been conducting a holiday bazaar and had worked very hard the week previous. They are a progressive people, having completed their new chapel and at the same time paid their pastor a liberal salary the past two years, owing now no more than $1,700—probably not quite that much. We were substantially aided on our journey by them. This church is destined to become one of our leading appointments in Ohio. Indeed Brother Johnson may feel uneasy now on account of the number of other able men willing to relieve him at the proper time. Immigration to the city will naturally settle out to this beautiful open part; this will tend to increase Brown Chapel's membership. Brother Johnson is succeeding nicely. He hopes to discharge $100 of the indebtedness this year. This he ought to do, for he seems to have a set of good officers and, in all membership of about one hundred and fifty, six local preachers. We met three of these, Brothers Baltimore, Saunders, Owens and Evans. Many of the colored residents of this part of the city own their own homes, some renting out two or three houses. Several good business men and mechanics are included in the membership.

An addition of one or two male voices would increase the efficiency of the choir. The Sunday school is well conducted under the superintendency of W. H. Baltimore. Elder Johnson is one of the best active Sunday school workers in our connection, ranking with Dr. Smith, Rev. Coppin and Beckett. The school, although in debt, is still a leader under the principalship of Mr. A. G. DeHart, who is said to be one of Cincinnati's most promising young gentlemen. We left the grand old "Queen City" for the still more beautiful old "Quaker City," spending mere time between the two than on any former trip in twenty-two years twenty-nine hours.

A SUCCESSFUL COLORED MEDICINE VENDER.

In our business jaunt through the South we learned of a successful colored gentleman of whom we had heard little for years. Twenty-three years ago Rev. Mr. Keys, a graduate from Tennessee, attended Wilberforce University. When the main college building was destroyed by fire in 1865, he left school; now he is traveling in the interest of a medicine, the "Keystone Liniment," said to be of rare invention and wonderful merit. Mr. Keys is reported to be worth one hundred thousand dollars. He resides in Shelbyville, Tenn.

SUNDAY AT THE MISSISSIPPI CONFERENCE.

The Sunday school of Meridian met at 9 o'clock conference Sunday. Though small, it is a spirited school, well provided with papers to consider the lesson of the day. We could but observe the reply of a little boy to the question, "Where is God?" Said the little theologian, "God is everywhere; he's in that stove over, in the trees, every place." The Sunday school is presided over by a young man of much promise, Brother Bryan being the chief speaker. The one regretful feet of the school was the almost total absence of young men and young women. Where were the girls of 16, 17 and the boys of 18-20? Would a Sunday school session at 3 o'clock guarantee a fuller attendance? They were not all "at service" for many were out on the streets. The children and young people of the present are, in Mississippi as elsewhere, our promise for the future. Let us get the best result possible from them. Brother Watson has done a good work in Meridian among both great and small. Another year will show great improvements doubtless. Public services were conducted in the morning by Elder C. O. H. Thomas; at 3 o'clock by the Reconnan Editor, and at night by the Reconnan Manager.

THE OUTLOOK.

Our Church, with the world in general, sets out on this great year. We cannot, of course, tell what will be the work—what the progress of 1887. We can easily see a great deal that needs doing; so can everyone else.

Having passed through or visited the conferences of seventy-two States, we are inclined to be hopeful with reference to our people and our Church. Comparing our present condition with that of twenty years ago, or with the present condition of the white American, we stand fair. Twenty years ago our Church numbered not more than half its present membership; it had but one school, which had never graduated a pupil; we were without an organized educational department; our missionary society was spending its forces at home and was practically dead; we had not dreamed of a Sunday school department; our original literature was composed of but two respectable books and one paper, a weekly. Now, to say nothing of the number of members, we have seven times the number of schools, from which have gone nearly one hundred graduates and many hundreds of well educated persons besides. Our organization enables us to call our educational forces together once a year and distribute our annual gatherings among our schools. Our missionary society, faintly, yet practically, reaches its hand out beyond the territory of the United States, making some effort to influence the heathen abroad. Instead of one paper we have five that may be called denominational, one being at present suspended. The Sunday School Union is supplying the schools of our churches with literature in considerable variety. The standard of ministerial qualification is very respectable and the demand for holy lives among ministers and laymen is increasingly regular.

With these appliances, why should we not flourish? Why should we not produce a glorious harvest unto the Lord?

Our work has materially changed in most States. We have passed the stage of organization and reached the age of soliting, regulating and developing. This work requires considerable change in methods. The contest for grounds is open more largely between us and churches popularly known as white, though embracing many colored persons. We must be able to work with these classes as we have not before. We must stand out before the world preaching an unquestioned capability for self-government; we must manifest wisdom, piety and purity sufficiently to command our work to the world as capable of large influence in modifying the nation's morals. We must be gracious and generous, philanthropic and brave, true and loyal, faithful and strong, diligent and thorough in our work. The source of popular movements tending to correct the common life of the people and strengthen them by co-operation must no longer be allowed to pass unappropriated into the hands of worldlings and homes. The Rev. M. F. Bryant, presiding elder of the Selma (Ala.) District, is doing good work in this respect. He sees that the ministers and people of the district buy lands. It is true that the Church does not engage in real estate business, but at the same time no man can be too good nor his office too sacred to assist his fellow-man in making to himself a friend of the unrighteous mammon. "I say always unto both God and mammon," but "make to yourselves friends of the unrighteous mammon." We must have the favor of God and may have the favor of his material universe.

We must get closer to the real wants of the people. What are they? Besides that of more wealth in reality, they must be taught lessons on the affairs of everyday life. Could the 2,500 African Methodist ministers in the United Commintant talk weekly on the niceties of personal conduct, domestic life, the importance of close attention to the strict principle upon which success depends, the responsibilities of citizens, the value of adherence to the principles of integrity and the absolute uncertainty of all human prosperity that disregards these principles, we should accomplish wonderful changes.

Then in the greater responsibility resting upon our Church than that of switching on people from prisons, from the chain-gang—the destructive chain-gang, the degrading chain-gang; training with it them a manhood capable of resisting the brilliant side of vice and emboldening them to tread manfully the nearness of life in politics, on the highways and in fact, everywhere. As to the whole race, we would say about the same that we say with reference to those in the A. M. E. Church. This both respecting progress and duty. The duties to which we refer imply a condition that cannot be long endured by any people without material deterioration. To make honestly, unpolitically and save all possible, is the lesson our people need as to money property; to do well, with their might, their duty is their personal moral philosophy relative to activities; to

ANOTHER VETERAN WARRIOR GONE.

BY REV. A. M. GREEN, A.M.

Allow me to chronicle, through the columns of the RECORDER, one more veteran pioneer of African Methodism in the State of Louisiana. I was called to shout the middle of the month of October to visit Rev. James Reves, who, I was told, was very ill and desired to see me. I called at once and found him quite low, but in full hope of speedy release from all care and trouble. Elder Reves had been superannated by the Annual Conference three years ago, but his great zeal for the work of God has been superannated by the Annual Conference three years ago, but his great zeal for the work of God has been sustained him to complete and he was never called to retire duty. The last conference, however, knowing him to be absolutely too feeble to serve a charge, placed him on the superannuary list, commending him to the kind consideration of all our preachers and people. He had been the victim of some protracted illness, which, but for the strong comfort he received from above, would have overwhelmed him. But, though gross in sin and weakness, triumph at last. I cannot better express the value of Father Reves' service to our church in this section than by reference to the following letter from Rev. Mr. Thomas, one of our most estimable ministers of the Louisiana Conference:

FRANKLIN LA., NOV. 29, 1886.

DEAR BROTHER:—Your letter announcing the death of our mutually esteemed and dear brother, James Reese, has been received and the contents noted. The following is a very brief answer to your request. Father Reese was born and raised in North Carolina. He was a slave for a long period of his life, but was converted and had full control of the men engaged in the strife, he embraced religion while thus employed and was ill cessed to preach at Morris Brown Chapel, in Charleston, S. C., under the auspices of Rev. C. C. Dunlop, Rev. Mr. Snow and Rev. Samuel Campbell, he ordered our itinerancy in 1865. At the organization of the Louisiana Annual Conference he received his appointment from Bishop J. P. Campbell to Holly Grove, and Bishop Lane also appointed to Thibodeaux, La.; Covington, La., and Bishop Lane & Bishop Reese was sent to Vaughans, Greenbury and other points. He was presiding elder for a short time of the New Orleans District By Bishop Brown he was appointed to succeed Bishop Greensburg, also to Darlington and to Clinton Mission. Bishop Ward appointed him a few years ago to Pleasant Grove and Archipelago. Under Bishop H. Clay Turner to Bayou Sara and Bayou Houeff and Hooms. Father Reese was leader and organizer of all the work we have in Pointe Coupee, St. Helena and East Feliciana Parishes. He was also Justice of the Peace and for three years as a member of the Legislature of the State of Louisiana. Elder Reese and myself were very intimate during the late war and during the reconstruction period. He was a Mason, Mississippi, Arkansas, Tennessee and Louisiana, and a preacher, in all, for about 75 years. I remain the last of those who took part in the organization of the Louisiana Conference now living. I am the only one remaining of the number. God bless you, my brother, and the Louisiana Conference will be in mourning for the loss of one of its most faithful sons. Father

A $100,000 hail is projected by the Odd Fellows of Jersey City.

A large Arctic owl was captured while entangled in a barbed wire fence near Millstone, N. J., the other day.

A German man of science has taken four heads of hair of equal weight, and then proceeded to count the individual hairs. One was the red variety, and it was found to contain 90,000 hairs. Next comes the black, with 103 000 hairs to its credit. The brown had 109 000, and the blonde 140,000. The blonde wins.

Don't bawl, bark, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

Dakota rejoices in the publication of three newspapers, each known as a "Blizzard." It must be a cold day for journalism out there.

IS IT NOT SINGULAR

that consumptives should be the last to suspect the gravity of their own condition, while all their friends are urging and beseeching them to be more careful? Unconscious of any danger, they will be considered one of the most alarming symptoms of disease, when the patient is reckless and will not believe that he is in danger. Reader, if you are in this condition, do not neglect the only means of recovery. Avoid exposure and fatigue, keep your bowels liable, and use faithfully of Dr. Pierce's "Golden Medical Discovery." It has saved thousands who were in a deadly failing.

"Is there a sixth sense?" asks the Canadian editor. Then a fifth sense of humor.—*Buffalo Express.* Perhaps this is the case on those occasions when you are called to an editor's sanctum and told in a sanctum that you are a "sense of weight."

Scrofula, humors, boils, pimples, and all impurities of the blood are cured by Hood's Sarsaparilla.

Gov. Scales, of North Carolina, has written on the Confederate dead from England, which were deposited there in 1866 by John White, State Agent, by order of Gov. Vance.

MORE MONEY FOR YOUR WORK.

Improve the good opportunities that are offered you and you will surely earn more money for your labor. Hallett & Co., Portland, Maine, will mail you, free, full information showing how you can make from $5 to $25 and upwards a day and live at home, wherever you may be located. You had better write them at once. A few have made over $50 in a day. Capital not required; Hallett & Co. will start you. Both sexes; all ages. Grand success attends every worker. Send your address at once and see for yourself.

A bill to be brought forward in the Connecticut Legislature this winter exempts the cross on the steeples of "temples" from taxation. The same bill was defeated a couple of years ago.

HORSFORD'S ACID PHOSPHATE

Dr. E. W. HILL, Glens Falls, N. Y., says: "I have used it in cases of nervous and general debility, and always with success. I consider it an excellent remedy for atonic dyspepsia, or any low state of the system."

Isaac Chahley, colored, aged 50 years, was found dead, sitting in an upright position, in the woods, about two miles from his home, near Berlin, N. J., lately, by a party of hunters. He left home last week to cut wood and had not been heard from since. He is supposed to have fallen asleep and to have been frozen to death.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. Lawrence, 213 East 9th St., New York, will receive the recipe free.

To Brethren of the Four Educational District:

Please send in all Endowment Money at once so reports can be arranged and sent to conference. The brethren and friends who have promised to make it this later than the third Sunday in September, as we desire to have it arranged for the second effort, will please rally at once and tail in and wind up this part of our work.

Yours for the cause,

I. N. BURDAM,
Secretary 4th Educational District.

NOTE TO AGENTS SELLING THE RECORDER.

On and after the 1st of June, agents selling 20 copies and over will be charged 24 cents a copy, and less than 20 a half; less than 30 copies, 3 cents.

All back bills must be paid in arrears for more than one month will be stopped All agents must settle the first of each month.

More than $400 is due us to-day on Recorder sales alone. We shall sift our agents every month.

Now, dear friends and brethren, help us. We are endeavoring to do your work with energy and faithfulness, we pray you to sustain your own cause.

AGENTS WANTED.

Will our pastors who are not supplying the RECORDER to their people, please do so by sending a package to be sent weekly? If it is too much trouble to you, encourage some young man or boy, or, what is quite as good, a young lady who could recommend. Many of those who are now canvassing or agents are ladies. Let every one take hold of this and let us hear from our workers. Send on your orders. Sell the paper for five cents and send us three cents. Address

J. G. EMERY, 631 Pine street.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street and the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

Iowa Conference.—I have on hand Hymn Books, Disciplines, Wayman's Manual, Order of Services in the A. M. E. Church and Love-feast Tickets. Send on your orders. See list of prices in Book Concern list. Other books I have for sale other reading matter. Such as the General Manager may deem proper to furnish me.

B. KNIGHT,
663 Austen Ave.,
Chicago, Ill.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

NOTICE.

A NEW DEPARTURE IN THE RECORDER SALES DEPARTMENT.

Our new rules are as follows: 1st. On appointing an agent he or she must sign a written contract binding each to sell and return the sales money by the month, and to make a full settlement of all claims at the end of every three months. 2nd. All papers unsolicited carefully preserved and reported with each settlement and held subject to our orders. They must be carefully bound and returned to us when required. 3rd. Such agents will be allowed one-fourth of each annual subscription they obtain for the paper at $2.00 per year, they retaining fifty cents and sending us the balance. Or, they can take subscriptions on our installment plan, collecting 50 cents in advance every two months, and sending us 40 cents.

These rules will be strictly applied to all except regular itinerant ministers. We are compelled to do this for the protection of the Department against severe loss. We issue about two hundred and sixty thousand copies annually. Four-fifths of these are sold by Agents. Twenty thousand copies are sent out to agents. In this number we lose from $1,200 to $1,500 per year. Believing that all our brethren will favor any plan which promises evidence of this great loss, we have resolved on the above rules. Please read them, note well and prepare to settle at once.

NOTE.—These new agreements will be furnished in blank to all who wish to become or continue agents.

ATTENTION, LITERARY SOCIETIES!

The literary societies of the A. M. E. Church will hold their anniversary exercises on Christmas Eve, 3rd, 1887. Pastors and leading ladies and gentlemen in those places where societies are not organized will please make special arrangements for literary entertainment at the above date on this occasion.

PROGRAMME.

1. Essay, time ten minutes, "How can we help the cause of education?"

MUSIC.

2. Oration, time fifteen minutes, "The great man of the African race."

MUSIC.

4. Debate, time, forty minutes, "Is the preaching of the gospel better adapted to the establishment of religion among the people than the enforcement of civil law?"

A small fee may be charged for admission or a collection taken on the occasion. Each society represented is requested to send its annual donation for the support of education immediately to our secretary, at the address represented. We will return receipts for all moneys and print names and amounts in the annual report.

Respectfully,

W. D. JOHNSON,
Secretary of Education, Box 263, Atlanta, Ga.

NOTICE.

To the Presiding Elders of the Alabama Annual Conference: Dear Brethren, you will please notify me at once, the time of each of your districts, my presidates each will have for the traveling work. We would also wish to know of the several officers how many of them will be present at our next annual session so homes can be prepared for them.

Brethren, do not bring your wives with you, unless you have money to pay their board. We will be glad to see you.

Fraternally,

H. DAVIDSON, Pastor.

Opelika, Alabama.

NOTICE.

To the Ministers of the Virginia Annual Conference:—Rev. and Dear Brethren—The ministers of the Annual Conference will please remember Secretary Rev. W. G. Alexander informs me that they have not forwarded his plan, collecting 50 cents in advance every two months, and sending us 40 cents.

These rules will be strictly applied to all except regular itinerant ministers. We are compelled to do this for the protection of the Department against severe loss. We issue about two hundred and sixty thousand copies annually. Four-fifths of these are sold by Agents. Twenty thousand copies are sent out to agents. In this number we lose from $1,200 to $1,500 per year. Believing that all our brethren will favor any plan which promises evidence of this great loss, we have resolved on the above rules. Please read them, note well and prepare to settle at once.

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Fraternally,

H. DAVIDSON, Pastor.

Opelika, Alabama.

To the Ministers of the Sixth Episcopal District:

Dear brethren, your attention is called to the necessity of raising and bringing to the conference a larger contingency or financial collection to defray the expenses of conference, and especially to defray expenses of delegates to conference missions. Last year we failed for the want of funds to get on the ministers of the Columbia Conference, and if I mistake not we still owe something on the South Carolina, of four or five years ago. We must publish our conference minutes, brethren, we cannot afford to do less, therefore I urge upon the presiding elders of each conference, and the pastor in charge, to make a special effort in behalf of your conference collection in the quarterly conferences. You will remember, dear brethren, that it is as a bedrock necessity that we do the above mentioned, I shall expect you to do your duty.

Your fellow-laborer,

JAMES A. SHORTER.

NOTICE.

The North Louisiana Annual Conference of the A. M. E. Church will meet to hold its 4th session in the city of Alexandria, Dec. 15th, 1887. General Officers are invited, and those who expect to attend will please notify the undersigned, at once as before the 30th of November. Preachers of other conferences are invited; they will also notify in time to the preachers at home. Do not bring your wives unless you come prepared to pay board. No provisions will be made for the storage of horses. Come, General Officers, to this session of this conference, so you can encourage your despondent hearts in every one else. Address all communications to

J. H. IVORD,
Alexandria, La.

NEW BOOKS

that will be on sale by the Manager in September and throughout the ensuing year:

"Fifty Years and Beyond; or, Old Age and How to Enjoy it." A book of considerable value, as what is interest to all who have passed the meridian of life. 400 pages, cloth, $1.00, same in silk edges, $1.50.

"Studies in Genesis; or, Bible Views of the Creation in Its Relation to Modern Science," by the Rev. T. G. Steward, D.D., now in course of publication in chapter on "Christian Evidences," by Bishop Campbell. This is an intensely interesting book, suitable for readers young, old or young. It will contain about 300 pages, 12mo, on clear beautiful white paper, and sold at the low rate of $1.25. The work is now in press under our supervision. Orders will be received by Lee Wilson. Address H. G. Campbell, Toledo, O.

"Information Wanted for My Mother," by Mrs. Mollie McMichael, the daughter of Rev. Alfred Kennerly, who died before the war near Orangeburg, South Carolina. My name is now Julia Ann Dendy, and I was married by George Mathiesal before the war. I have not heard from my sister since I left South Carolina, but heard she came to this State before the war. Her name was Lina Ann Plaqueuline, Le., an known as Julia Ann Smith. Any information or sister's whereabouts would greatly relieve a distressed sister anxious to hear only sister. Address Rev. Jesse Fleming, Selma, Ala.

"Information Wanted of My Mother," by Mother's name was Mary Dendy and father's name was Alex. They were sold at Jackson, Miss., by a Mr. Dendy. The name of my mother was sold from Jackson in 1851 or '52, to Poindexter, Montgomery county, Texas, Liberty county, Texas. She left three children in Jackson, two boys and a girl: Wilson, Alice and Mary. Mary is married to Gray, of Bear Springs, Va., in about 1863. Another brother, Jesse Moore, is still living in Vicksburg, Miss. Any information of her or any of the family will be gladly received by me. Address, 6 and 6 Shawmut street, Chicago, Ill., Room No. 8.

"Information Wanted of My Mother," by Mother's name was Mary Jane Jones. They were sold in Mississippi City, Miss. Any information concerning same will be thankfully received by Archibald Jones, 643 North Duke St., Lancaster, Pa.

"Information Wanted of My Mother," by Jane Gordon. Mother belonged to a man by the name of Stephen Anderson and was sold from Mr. Plumbbeck. My mother's name was Millie, my father's name George. Please address Susan Perry, care of Rev. H. H. Church, Selma, Ala.

"Information Wanted of My Mother," by Harriet Scott, who was sold from Mr. Scott's plantation in Scott county, Ky. My brothers, Thomas, Ike and George Scott. My sister was Lucy Scott. We belonged to a man by the name of Elijah Scott, and lived in Bardstown county, Ky. Information of the above will be thankfully received by Lucy Wilson. Address H. G. Campbell, Toledo, O.

"Information Wanted of My Mother," by Mother's name was Ann Eliza Hall. My father's name was Alfred Hall. They were sold at Jackson, Miss., by a Mr. Hall. My mother was sold from Jackson in 1851 or '52, to Poindexter, Montgomery county, Texas, Liberty county, Texas. She left three children in Jackson, two boys and a girl: Wilson, Alice and Mary. Mary is married to Gray, of Bear Springs, Va., in about 1863. Another brother, Jesse Moore, is still living in Vicksburg, Miss. Any information of her or any of the family will be gladly received by me. Address, 6 and 6 Shawmut street, Chicago, Ill., Room No. 8.

Manager's Notes.

We have on hand

the Revised Version of the Bible, just issued from the press. Two styles: $1 and $2 per copy. We want to sell them now. Please order them. Beautiful paper, clear type and most interesting reading. You never saw so clearly the meaning of many things as you will find in this new old Book!

Wakefield's Theology, the standard theological text book, adopted by the Bishops for the course of study. $2.50 by mail at your risk; $2.25 by express. Please order them. They are here and must be sold.

Then we have an excellent book—"Fifty Years and Beyond,"—a charming thing for the people not far from who intend to be old. It sends up—and down—the shining pathway of years with a harp and song. $2.00, postpaid. Must be sold. We have many more, but can't speak of them now.

What we must say

now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

Installment

costs a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER:

Send us 50 Cents and we will enroll your name in a special book kept for that purpose and will send you the paper for sixty days; then send us 75 cents, and two months after 50 cents, and two months later 75 cents more. Total, $2.00.

All our Pastors

are Agents for the RECORDER, and are hereby authorized to present this proposition to their people and receive their enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipts to all who will act for us in this matter.]

On this Plan

we give full six months for paying the subscription.

"Pastor's Memorandum Book," by Rev. C. T. Shafer. Price, 45 cents, no discount. An excellent book.

J. G. EMERY, Manager.

Information Wanted.

MISS FLORIDA KIMBAL, NASHVILLE, Tenn., care of Mrs. T. Caldwell, inquires for her children, Clayton and Bettie Thompson, formerly lived in Morgan county, Ala., servants of Jos and Mary Ady and end it.

Stomach Troubles are caused by improper diet, hasty eating and drinking, late suppers, the excessive use of stimulants, and a torpid or sluggish condition of the blood. Ayer's Sarsaparilla is the most efficacious remedy for all such disorders, as is convinced that the worst cases of Dyspepsia

Can be cured by taking Ayer's Sarsaparilla. I suffered greatly from this complaint for years, and never took any medicine that did me any good until I commenced using Ayer's Sarsaparilla. I took four bottles of this preparation last spring, and my appetite, health, and strength were completely restored.—Richard W. Norton, Danbury, Conn.

My wife was long subject to severe Headaches, the result of stomach and liver disorders. After trying various remedies, without relief, she used Ayer's Sarsaparilla, and was speedily cured.—R. Tapp, 24 Apostle st., Lowell, Mass.

As a remedy for Debility, Faintness, Loss of Appetite, and Indigestion, I took one bottle of

Ayer's Sarsaparilla

and was cured.—H. Mansfield, Chelmsford, Mass.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Troubles

Never come alone. If the Liver, Kidneys, or Bowels are disordered, other parts of the body become affected. Ayer's Sarsaparilla restores the vigor required for the healthy action of these organs more speedily than any other medicine. "A few bottles of Ayer's Sarsaparilla

Cured me of Kidney Disease, when all other medicines failed. It is the most reliable and best, remedy for this complaint known to me.—Eli Dodd, Xenia, Ill.

I was afflicted with a severe bowel difficulty; my vitality seemed to be rapidly diminishing, my appetite failed, my tongue was badly coated, and my strength left me at times. In this enfeebled condition I began taking Ayer's Sarsaparilla. I had not taken many doses before I noticed a decided change for the better. My appetite and strength returned, and my whole system manifested renewed vigor. —E. B. Simonds, Quincy, Ill.

I have used Ayer's Medicines in my family with satisfaction, for years, and always have a bottle of Ayer's Sarsaparilla in the house; it is so good for the blood.—Mrs. E. Thurston, North Attboy, N. J.

Sold by Druggists. Price $1; six bottles, $5.

PHILADELPHIA MORTGAGE AND TRUST CO.

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NOTICE.

To the Presiding Elders of the Georgia Conference:

Brethren: That I may properly prepare to entertain you, please inform me at once how many candidates for the ministry you will bring to the conference to be ordained. Also, if Bishop and General Officers expecting to attend conference. Please inform me, also, all. Ministers bringing their wives will have to provide for them themselves.

Respectfully,

M. J. INGRAHAM,
Pastor.

To the Ministers of the Sixth Episcopal District:

Dear brethren, your attention is called to the necessity of raising and bringing to the conference a larger contingency or financial collection to defray the expenses of conference, and especially to defray expenses of delegates to conference missions. Last year we failed for the want of funds to get on the ministers of the Columbia Conference, and if I mistake not we still owe something on the South Carolina, of four or five years ago. We must publish our conference minutes, brethren, we cannot afford to do less, therefore I urge upon the presiding elders of each conference, and the pastor in charge, to make a special effort in behalf of your conference collection in the quarterly conferences. You will remember, dear brethren, that it is as a bedrock necessity that we do the above mentioned, I shall expect you to do your duty.

Your fellow-laborer,

JAMES A. SHORTER.

NOTICE.

The North Louisiana Annual Conference of the A. M. E. Church will meet to hold its 4th session in the city of Alexandria, Dec. 15th, 1887. General Officers are invited, and those who expect to attend will please notify the undersigned, at once as before the 30th of November. Preachers of other conferences are invited; they will also notify in time to the preachers at home. Do not bring your wives unless you come prepared to pay board. No provisions will be made for the storage of horses. Come, General Officers, to this session of this conference, so you can encourage your despondent hearts in every one else. Address all communications to

J. H. IVORD,
Alexandria, La.

NEW BOOKS

that will be on sale by the Manager in September and throughout the ensuing year:

"Fifty Years and Beyond; or, Old Age and How to Enjoy it." A book of considerable value, as what is interest to all who have passed the meridian of life. 400 pages, cloth, $1.00, same in silk edges, $1.50.

"Studies in Genesis; or, Bible Views of the Creation in Its Relation to Modern Science," by the Rev. T. G. Steward, D.D., now in course of publication in chapter on "Christian Evidences," by Bishop Campbell. This is an intensely interesting book, suitable for readers young, old or young. It will contain about 300 pages, 12mo, on clear beautiful white paper, and sold at the low rate of $1.25. The work is now in press under our supervision. Orders will be received by Lee Wilson. Address H. G. Campbell, Toledo, O.

"Information Wanted for My Mother," by Mother's name was Mary Jane Jones. They were sold in Mississippi City, Miss. Any information concerning same will be thankfully received by Archibald Jones, 643 North Duke St., Lancaster, Pa.

"Information Wanted of My Mother," by Jane Gordon. Mother belonged to a man by the name of Stephen Anderson and was sold from Mr. Plumbbeck. My mother's name was Millie, my father's name George. Please address Susan Perry, care of Rev. H. H. Church, Selma, Ala.

"Information Wanted of My Mother," by Harriet Scott, who was sold from Mr. Scott's plantation in Scott county, Ky. My brothers, Thomas, Ike and George Scott. My sister was Lucy Scott. We belonged to a man by the name of Elijah Scott, and lived in Bardstown county, Ky. Information of the above will be thankfully received by Lucy Wilson. Address H. G. Campbell, Toledo, O.

"Information Wanted of My Mother," by Mother's name was Ann Eliza Hall. My father's name was Alfred Hall. They were sold at Jackson, Miss., by a Mr. Hall. My mother was sold from Jackson in 1851 or '52, to Poindexter, Montgomery county, Texas, Liberty county, Texas. She left three children in Jackson, two boys and a girl: Wilson, Alice and Mary. Mary is married to Gray, of Bear Springs, Va., in about 1863. Another brother, Jesse Moore, is still living in Vicksburg, Miss. Any information of her or any of the family will be gladly received by me. Address, 6 and 6 Shawmut street, Chicago, Ill., Room No. 8.

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TO EXTEND TO YEAR 2000

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NEW BOOK.

REV. J. F. DRAKE has just published a new and valuable book for Sunday Schools, entitled "The Sunday School Teacher's Assistant," a book of 214 pages of well written matter, well bound in cloth. Price, 50 cents. Orders for each or all of these works may be sent to us at once. Cash orders only.

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Subscribers who fail to get their papers regularly will confer a favor by notifying the Publishing immediately, by Postal Card or otherwise. All changes of address must be given in writing, and should be sent in the week before the 15th will be attended to from the 1st of the current month. After the 15th, in the first of the following month. All subscribers are agents for the paper.

NOTICE.—All questions and business pertaining to advertising, subscriptions, etc., should be addressed strictly as follows: Rev. B. F. LEE, Publishing Agent, if connected to Rev. J. C. Embry, Publishing Manager, as the address of Rev. J. C. Embry, Publishing Manager, as the business of this establishment requiring money to be remitted to the order of the Publishing Agent, or the money to be remitted to the Publishing Agent, or the money to be remitted to the Publishing Agent, or the money to be remitted to

The roll of honor.—That which has no clean in it.

Paid county, Ill., is reported without a cash balance and a debt of 6c.

Geological surveys indicate that the New England coast is slowly rising.

About one hundred babies have been named after the present President of the United States.

H. A. Adams, of Orange county, Fla., has produced a sweet potato twenty-eight inches long.

California claims the largest squash of the season. It was raised at Lompoc, and weighs 341 pounds.

An old settler of Dexter, Me., aged nearly 80 years, was married to a sixteen year-old miss of that place lately.

Tom Acrefoot is the appropriate name of a man in Clay West whose leg measures inches long and six and one-half inches wide.

A dwarf, whose figure was familiar to the people of Newark (N. J.), was found dead in his shanty, and it is believed that he was frozen to death.

Samuel Dayton, of Atlantic county, N. J., reports that he has killed three hundred and fifty rats. He can be got by the opossums, 16 muskrats and two otter.

Natural gas accumulating in the stove at a Pittsburg public school exploded, one the other day, without harming any one, but the children all gained a half holiday.

In Berlin the health authorities propose to establish two great city "milk halls," where milk will be sold at cost to the poor. This is in the hope of diminishing infant mortality.

A snake recently entered the house of Bert G. Smith, at Kissimmee, Florida, entered a bird cage, broke the wire, and after swallowing the canary, coiled up in the bottom of the cage to take a nap.

The Crosby County, (Tex.) Clarion records, editorially, the fact that "Bear Beasley has killed a bear, which, he married last month, is knitting him a pair of warm woolen stockings for the winter."

Many of the Jicarilla Indians in New Mexico are victims of leading a civilized life, and are eating a hard life in the Rio Grande Valley, and have placed a number of their children at school at Ramona.

There were 20,000 bushels of onions raised on the Great Meadows, in Warren county, N. J., last season. The crop averaged 250 bushels per acre. Next season 250 acres will be devoted to onion raising.

It has been discovered that the addition of sugar or molasses to mortar increases its power of holding together to an extraordinary degree, and it is said that this is the secret of the wonderful old Roman cement of ancient days.

Some men are always sharper in circumstances. A Nebraska man was carried forty miles by a cyclone and dropped in a widow's dooryard. He married the widow and returned home with about $20,000 more than when he started.

An amateur gardener has found that the application of a few grains of strychnine to plants as dandelions, thistles, and plantain will kill them, and in ridding the lawn of these deep rooted weeds the ammunition is taken not to feed the grasses with it.

The effects of compulsory vaccination in the American army, a foreign paper states, are manifested in a remarkable manner, the fact that, among the 50 to 60 small-pox cases in which hospital treatment is necessary in Paris for some months, there is not been a single soldier.

The Rev. Mr. Mackenzie was out hunting and a shower came up. He placed his gun over the muzzle of his gun to keep the powder dry. A heavy clap of thunder coming, he jumped, and his head struck the barrel of the gun, and his hand was blown to pieces.

Natural gas seems to be growing in favor for household purposes, despite the fact that at times it leaves consumers in a fix. The statement is made that one such company alone, in Pittsburg, supplies the illuminant to 10,000 dwellings in that city, Allegheny and the vicinity.

The coal discovered last season on Upsan Creek, Jackson county, Ind., by Messrs. W. A. Robertson and Shields is reported by the San Francisco *Bulletin* to be the best yet found on the Pacific coast. A seam eighteen feet thick has been developed sufficiently to convince the owners that it is practically inexhaustible.

The light from an electric lamp tower at Davenport, Iowa, falls full upon a flower garden about one hundred feet away, and during the past summer the owner has observed that lilies which have usually closed early in the day time have opened in the night, and that morning-glories have unclosed their blossoms as soon as the electric light fell on them.

The blood-cleansing qualities of Ayer's Sarsaparilla render it invaluable in skin disorders.

In an appropriate design on the mantel card of the Maine Druggists' display in Portland, on Saturday evening, was the picture of a traveling man accompanied by a young lady in a nearly empty railroad car, and saying: "I buy your goods, is this seat engaged?" But the druggists are not half as desperate facts as they are represented to be. It is only the fresh ones who do this sort of thing. The old stagers act as a damper on all of it.—*Lewiston (Me.) Journal.*

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellets," the original bilious granules. 25 cts a vial. No cheap boxes to allow waste of virtue. Try drug-gists.

An ingenious smuggling system has lately been discovered in Switzerland and is reported in the *Chronicle* of that country. Bags becoming Chinese steamers brought over, were arranged in metallic cases, and as the steamer approached the coast, cases were dropped overboard and immediately sank. After the lapse of a few hours the cases would rise to the surface, and could then be picked up by the small boats off the coast.

The pastors of a few rich and fashionable congregations in the large cities are well paid, but for every one there is then fortunate there are a hundred who have hard work to make both ends meet. Considering that the clergy as a class are more of more than ordinary intelligence, it would seem that they could succeed at least as well in any other occupation. Whatever their motive in taking the vows, it is certainly not the attraction of a fat living.—*Memphis Times.*

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and Lung Affections, also a positive and radical cure for Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

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NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street for the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Task grams addressed the same way will reach me as they are fully settled in our new headquarters and prepared for best care. C. S. SMITH, Secretary.

Iowa Conference.—I have on hand Ryan Books, Discipline, Wayman's Manual, Order of Services in the A. M. E. Church and Love-feast Tickets. Send on your orders. The last list of prizes in the CHRISTIAN RECORDER. I shall have for sale other reading matter. Yours in the Gospel. Manager may dream proper to furnish me.

J. H. KEMPER,
583 Austen Ave.,
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NORTH MISSOURI CONFERENCE.

Take notice:—The fund set apart for Father Poole is about exhausted. This is to appeal to those dear friends who so kindly subscribed for his benefit to send in the money at once. I do not desert this grand old hero in the hour of need, but rather prove to him that we are his friends in need.

Yours in bonds,
GEO. W. GAINES.

LEARN THE TRUTH, AND DON'T Elder's Remedy or Ayer's Sarsaparilla. Both are good, but Elder's Remedy is the best. Ayer's Sarsaparilla is the best blood purifier and tonic known to man. Elder's Remedy is the best remedy for the blood and nervous system. Ayer's Sarsaparilla is the best strength and vigor. No. 6th and 9th.

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Our new rules are as follows: 1st. On application an agent who or she must sign a written contract binding each to sell and return the same money to us months and to make a full settlement of all claims at the end of every three months. 2nd. All papers receible be carefully observed and reported with each settlement and held subject to our order. They must be counted, bound and returned to us when required. 3rd. Each agents will be allowed one-fourth of each annual subscription they obtain for the paper at $2.00 per year, they retaining fifty cents and sending us the balance. Or, they can take subscriptions on our installment plan, collecting 60 cents in advance every two months, and sending us 40 cents.

These rules will be strictly applied to all except regular itinerant ministers. We are compelled to do this for the protection of the Department against losses. We have about two hundred and sixty thousand copies annually. Of this number one hundred and four thousand copies are sent out to agents. On this number we lose from $1,200 to $1,500 per year. Believing that all our brethren will favor us with the utmost promises avoidance of this great loss, we have resolved on the above rules. Please send us a note text and prospect to settle at once.

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On and after the 1st of June, agents selling 20 copies and over will be allowed 3 cents each; 1 to 20 copies, 2 cents a half; less than 20 copies, 2 cents.

Agents will please remit and in arrears for more than one month will be stopped All agents must settle the first of each month.

More than $400 is due us to-day on back subscriptions. We shall sift our agents very month.

Now, dear friends and brethren, help us. We are anxious to do your work with energy and faithfulness, we pray you to stand by your own sense.

AGENTS WANTED.

Will our pastors who are not supplying the RECORDERS to their people, please do so by sending for a few copies to be sent weekly? If it is too much trouble for you, perhaps some young man or boy, or, what is quite as good, a young lady would. Then you could succeed. Many of those who are now acting as agents are ladies. Let every one help their full of time. Let us hear from our workers. Send on your orders. Tell the paper that you obtain and sends in three cents. Address

J. C. EMERY, 631 Pine street.

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To any minister having in his possession copies of my "Cyclopedia of African Methodism" I will be pleased to purchase the same. Address Rev. J. E. Webb, 631 Pine Street, Philadelphia, Pa. The reter to those who have would supply me with them.

A. W. WAYMAN.

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We have on hand

the Revised Version of the Bible, just issued from the press. Two styles, $1 and $2 per copy. We want to sell them now. Please order them. Beautiful paper, clear type and most interesting reading. You never saw so clearly the meaning of many things as you will find in this new old Book!

Wakefield's Theology, the standard theological text book, adopted by the Bishops for the work of study. $2.50 by mail at your risk; $2.25 by express. Please order them. They are here and must be sold.

Then we have an excellent book—"Fifty Years and Beyond,"—a charming thing for older people and for those who intend to be old. It sends up—not down—the shining pathway of years with a harp and song. $2.00, postpaid. Must be sold. We have many more, but can't speak of them now.

What we must say now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

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Ayer's Cherry Pectoral is the best remedy I have ever found for Colds and Coughs, or for Throat and Lung diseases. I have used it in my family for many years, and it always effects a speedy cure. —J. P. Dewey, Londonderry, Ohio.

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All our Pastors

are Agents for the RECORDER, and are hereby authorized to present this proposition to their people and receive their first enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipts to all who will act for us in this matter.]

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"Pastor's Memorandum Book," by Rev. C. T. Shaffer. Price, 45 cents, no discount. An excellent book.

J. C. EMBRY, Manager.

Information Wanted.

[We make no charge for publishing the following notices. These are published each week in the order in which they are received. Persons desiring information concerning any of the persons mentioned will please address the parties who have requested the information.]

ALL INQUIRIES for friends should be addressed to Rev. J. C. Embry; not to the editor.

INFORMATION WANTED OF JAMES Hall, who lived in Nashville, Tenn.; Rev. S. Embry, Parkville, S. C.

MRS. FLORIDA KIMBALL NASHVILLE, Tenn., 7 years Lady Matron of Fisk University, for her children, Clayton and Belle Kimball. formerly lived in Memphis, county, Ala., servants of Ann and Mary Thompson.

INFORMATION WANTED OF DARCUS Hill, who was formerly owned by James Washington Hill, Loudon county, Va. Also of Lucy Ann Hill, Jane Hill, Jack Davis and Hannibal Davis. Harriet Jackson, Parkersburg, West Virginia.

INFORMATION WANTED OF MY MOTHER, Jane Jones. They were slaves in Frederick City, Md. Any information relating to them will be thankfully received by Jerusha Jones, 648 North Duke St, Lancaster, Pa.

INFORMATION WANTED OF MY MOTHER, Sarah Ann Taylor, who was formerly named Captain David Taylor, who lived on Eastern Shore, Maryland. She was sold from my father, Henry Inferson. Per her will be gratefully received by her daughter, Minnie Blake, Kinsley, Kansas, 306 Dean Street, Philadelphia, Pa.

INFORMATION WANTED OF MY Brother, George Pinckney. Was in Louisiana in 1865. Any one knowing of him will please address Rev. Jas. Simmons, 1 the name of Stephen Jackson, who was sold from my father's estate was Millie, my father's name was Jackson. Any information Per'ry, care of the A. M. E. Church, Salida, Col.

INFORMATION WANTED OF MY MOTHER, Rachel Scott, my sisters Evalina, Nancy and Sallie Scott, my brothers Alfred Thomas, Ike and Sampson Scott. My name was Lucy Ann Scott. My father's name is the name of Elijah Scott, who lived in Bellefonte, Pa. Any information of the above parties will be gladly received by Lucy Wilson. 446rnd St. C. Campbell, Toledo, Ohio.

INFORMATION WANTED OF MY sister, Miss Ed Mitchell, the daughter of Jane Mitchell and Jerry Mitchell, who died before the war near Orangeburg, South Carolina. My name is now Jane Ann Davis. I was brought to Louisiana by George McMichael before the war. I have not heard from my sister since I left South Carolina, but heard she came to the State before the war with the master. I live in Plaquemine, La., am known as Julia Ann Davis. Any information of my sister, whereabouts would greatly relieve a distressed sister anxious to find her only sister. Address Julia Ann Davis, Plaquemine, La.

INFORMATION WANTED BY MY MOTHER and sister, Mrs. Nancy Dexter and Nancy Dexter and sister's name was Alice. They were sold at Natchez, Miss., by a man named Mizel. My mother was brought from Jackson in 1861 or '62, to Pelzadator, of Louisiana, who took her to Shreveport, La. She felt three children in Jackson, two boys and a girl; William, elder and Leo. I heard last of mother at Dallas Bythaw, Tex., in about 1865. My mother's brother, Joseph Moore, is still living in Vicksburg, Miss. Any knowledge of her or either of them will be gladly received by me. Address, 6 and 8 Sherman street, Chicago, Ill., Room No. 8.

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NEW BOOKS

that will be on sale by the Manager in September and throughout the ensuing year:

"Fifty Years and Beyond; or, Old Age and How to Enjoy It," a book of considerable value, as well as interest all who have passed the meridian of life. 300 pages, 12mo, beautiful English edges, $1.50.

"Bible Heroes; or, Stories from the Old Testament for Little Folks." Judging by the rapid increase of the sale, we would have his children adopted with this book. Every boy, girl, woman, man or boy, or, what is quite as good, a young lady would. Then you could succeed. Many of those who are now acting as agents are ladies. Let every one help their full of time. Let us hear from our workers. Send on your orders. Tell the paper that you obtain and sends in three cents. Address

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NOTICE.

To any minister having in his possession copies of my "Cyclopedia of African Methodism" I will be pleased to purchase the same. Address Rev. J. E. Webb, 631 Pine Street, Philadelphia, Pa. The reter to those who have would supply me with them.

A. W. WAYMAN.

Manager's Notes.

We have on hand

the Revised Version of the Bible, just issued from the press. Two styles, $1 and $2 per copy. We want to sell them now. Please order them. Beautiful paper, clear type and most interesting reading. You never saw so clearly the meaning of many things as you will find in this new old Book!

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Subscribers who fail to get their papers regularly will confer a favor by notifying the Publishing immediately, by Postal Card or otherwise. All communications relating to the subscription list should be addressed to the Publishing Agent, and dated to the first of the current month. After the 15th, the issue of the month following. All orders are against for the paper.

NOTICE.—All questions and business pertaining to advertisements must be addressed to the Publishing correspondence to the RECORDER, should be addressed to Rev. J. C. EMBRY, General Manager; not to the editor. There is no part of the publishing business that requires more attention to be met in the daily routine of business than the RECORDER, to the Manager. All orders for the changing of the address of papers, all letters of subscription, must be sent to the Manager, and not to the editor. All communications and articles for publication, or letters pertaining to the literary department, must be addressed to the editor by his secretary.

PHILADELPHIA, JAN. 27, 1887

WE SHOULD have appended Dr. Embry's name to the excellent sketch of the late Bishop Cain, which appeared in our last number.

A BEAUTIFUL floral design was placed on the funeral casket of Bishop Cain by representatives of the New Jersey and Philadelphia Conferences.

FEBRUARY 14TH is Bishop Allen's 187th birthday. It comes on Monday. In many churches reference will be made to his life on the preceding Sunday. In some a regular programme will be observed. It would be a good thing to make general observance of the day throughout the Church.

THE DEATH of Bishop Cain having left the First District without an episcopal supervising Bishop, the Bench of Bishops has agreed that the Philadelphia and New England Conferences shall be held by Bishop Ward, the New Jersey Conference by Bishop Wayman and the New York Conference by Bishop Brown.

BISHOP DISNEY publishes the list of conferences of the Tenth District in the Southern Recorder. When here in the spring the Bishop gave orders to have some of those conferences cut out of the Church organ entirely, but as the committee ordered three to remain. Misplacing the paper on which we noted the changes we cut out all. It will be Bishop will give us the list, the A. M. E. Church organ will publish it.

THE FACT is plain, as was evinced in the case of Bishop Dickerson's death and is now evinced in the case of Bishop Cain's, that to manage our episcopacy less actively liberating than at first, by distrusting, we have failed to make especial arrangements for supervision after the death of any Bishop. We say especial arrangement; because there is general arrangements in the provision that Bishops shall travel throughout the work.

TO PREACH and pastorate are the chief duties of the minister of the gospel. The propagation and dissemination of the Christain religion are his especial work. The object of the gospel is to religionize mankind in the best sense. From this improved religious life are to flow improved moral acts. Mankind are not to be corrected by rules, their actions good first, but by making their hearts good first. Then happiness comes from doing the right.

NEW PAPERS are launched upon the field by colored gentlemen about every week. The Outlook comes to us from North Carolina, the Argus from Indiana, the Baptist Tribune from South Carolina, the Southern Freemen from Alabama, the Star from Baltimore, and how many more? It may be hoped that we are not overdoing it in negro journalism. Though many such papers die early, the birth rate remains in the ascendancy, slightly. Both Races, which made its bow a few months ago, is said to have collapsed.

AROUND the truth as it is in Christ Jesus, what ineffable play, while it what wonders, upon what interests. The truth as it is in Christ; mysterious, profound, far reaching, comprehensive truth. The truth of ages, of philosophies, of religions and of proper progress. The truth in Christ, including his eternity, his wisdom, his power, his love. If ye know that truth, it shall make you free. Its principle is worth, its inexhaustible influence, its tempered accommodation to human weakness render it the most precious truth and as endless study. For the good all probable earthly existence this truth must be one of the most pleasant subjects of intelligences.

IF RACE pride is sinful, as seems to be intimated in an article by Elder A. A. Burleigh, in the January Review, is not individual pride equally so? The unity of the human race will hardly ever reach that solidarity that will exclude variety. The possibility of a variety being lost is not the probability consistent than other men. Certainly as of another's being born. It is not at men develop by means of all the appli- all improbable that there have been ances and aids of our civilization, we get certain magazine articles of a departure variations between men from the very beginning and will be still the end. It may be doubted whether even Christian unity or heavenly unity will despoil the beauty of variety. Variety is characteristic of the human race. With it certain races [or variety] pride must go.

VERY LITTLE is said about the fast, yet it is a gracious one, that our Church government does not have its highest representatives more liberally and equally distributed over the country. Any one living in the part of the country in which one of our Bishops lives can hardly fail to see what those large territories and great members who have little episcopal care lose. Some of our brethren say that this matter will be looked after when the church shall see fit to elect new Bishops, and with reference to said new Bishops. But this will not be enough in kind. The distribution should be had at once. The Church could at its next General Conference arrange to put this distribution of its Episcopal officers into operation at once. There can be little question but that it disregard of this need has done as much as any other circumstance to impede our connectional progress and to give occasion for the gains some other denominations have made on us. Our Church need open its eyes to facts as they are. What is done too much heretofore work under God to stead back in utter disregard of evident indications. We have spent too much force in practical work to waste our powers now in mere sentimentalism. "We must go."

IN THESE days of successful evangelists as Moody, Hammond, Whittle, Harrison, Sam Jones and Sam Small, it is occasionally thought that the greatest good is being done by this class of ministers, but in such calculations we most not forget the solid work of the pastor, by means of which the masses are prepared for evangelistic work and masterful, religious life after enjoying its benefits. The maintenance of organic ecclesiastical life is the most difficult work of the ministry. There can scarcely be but one answer to the question respecting the necessity of maintaining such organism. The formulation of doctrine and the maintenance of sound words depend upon the organism largely. It is true tha evangelists frequently lead organized bodies out of rats. The free and early life is which they both sing and preach, throwing off almost every restraint, gives to Christian activities an elasticity and easy movement that tends to add sheer to the entire work of the church. It is sometimes thought that preachers who are not pastors are much the loss fin netal burdon. This is a mistake. The cheapest laborer in any business is not always the free labor w. It is difficult to know whon such a laborer is at last. In the enthusiasm of the hour the people will give to a roaming evangelist ten times as much as they would give their pastor for equivolent service. The pastor remains to share all the ills that often follow the seasons of high enjoyment, among which is the ill of a lack of popular respect for the pastor who may have been mercilessly lashed in their presence by the temporising evangelist.

IN THE Metropolitan Church, on Friday, 21st inst., the last service of the Church was rendered to the body of Richard Harvey Cain, fourteenth Bishop in the A. M. E. Church. The services were under the general direction of Bishop Wayman and Presiding Elder Handy, in both whose folds of labor the Bishop had his home. The sermon was preached by Bishop Brown from 1 Chron., 31, 21. Bishop Turner also made some remarks. He had been closely and amicably related to Bishop Cain for twenty-five years. In 1861 they were ordained to the order of Elder side by side and 1880 they were consecrated to the office of Bishop side by side. In the intervening years they had been organizing and developing our Church, one in Georgia and the other in South Carolina. Both were also prominent in reconstructing their respective Conferences. The sermon of Bishop Brown was calculated to show that the Church had lost a brave, industrious leader, an able polpit man and a devout Christian

The pall-bearers were Revs. W. H. Yeocum and A. H. Nowton, of the New Jersey Conference; J. H. A. Johnson and D. P. Seaton, of the Baltimore Conference; C. T. Shaffer, of the Philadelphia, and W. H. Thomas, of New York Conference. At the cemetory the committal service was read by Bishop Campbell. The funeral was very largely attended by the Washington people as well as many from Baltimore and elsewhere. The New England, New York, New Jersey, Philadelphia, Baltimore, Ohio, W. Tennessee and W. Texas Conferences were represented by ministers. The Metropolitan Church was respectably filled.

THERE is much said about the ministers and Christians having considerable difference between faith and teachings; that there is much less orthodoxy in the orthodox ministry than is taught; that there is much more orthodoxy in the heterodox ministry than is declared. Doubtless men do not comprehend all they preach, but there must be a respectable consistency between dogma and practice, faith and preaching. Upon this the whole fabric of religious life depends very largely. The ministry and all Christianity live in the face of the world. We cannot think that the world of ministers and Christians are less politic or less sagacious on the ground of secrecy, but on the complaint that their writings in a

Personal.

—Connecticut sond's Senator Dawes back to the Senate.

—Mrs. Garfield is spending a few months in New York city.

—Mr. Farwell takes General Logan's place in the United States Senate.

—Bishops Payne, Disney and Shorter were not in attendance at the funeral.

—Mrs. Vorhees, wife of the new Senator, died in Washington last Friday.

—Dr Steward is having a real warm, active religious revival in the Metropolitan.

—Dr McCosh denies that he is thinking of resigning the Princeton Presidency.

—New York has elected Hon. Frank Hiscock to succeed Senator Warner Miller.

Bishop Brown has preached the funeral sermons of both husbands of Mrs Bishop Cain.

—Rev. G. C Foltz preached at Morris Brown, Mission, Philadelphia, Sabbath night, 23rd inst.

—On the 23rd last Rev. J. C. Embry preached for Rev. [illegible] Coppin, at Allen Chapel, the city.

—Rev. Gilbert Waters, of Mt. Holy, spent last Sabbath in Bridgeton, N. J., with Rev. J. H. Hall.

—General Grent's large gold medal presented for gallantry in the Mexican war, does not in to be sold.

—The Rev. H. T. Johnson is preparing to publish a book on popular [illegible] also one on baptismal.

—General Bragg recommended that tatooing be substituted for "branding" as punishment for army deserters.

—Bishop Campbell has been appointed to succeed Bishop Cain as chairman of the Board of Publication.

—Emperor William has invested 500,000 marks of his private funds in the German-African Trading Company.

—President McCosh, of Princeton, is the subject of an article in the February Century, with frontispiece portrait.

—In Washington, at the home of Bishop Brown, we had the pleasure of meeting Rev Casey, of the A. E. Church, Newberne, N.C.

—The Rev. J. A. Wood's presiding of ses district, Georgia Conference, forwarded $1,330 29 Dollar Money to their last annual conference.

—Mrs. Hopkins, widow of the Hon. Moses A. Hopkins, late minister to Liberia, should be granted a pension, as suggested by the Senate action.

—The Rev. J. Height Bean spent last Sabbath with Brother Burgess, of New Brunswick, N. J. Brother Burgess is succeeding well to New Brunswick.

—The Rev. J. E. Edwards, foster son of the late Bishop Cain, and pastor of Ebenezer Chapel, Galveston, Tex., arrived in Washington on the morning of the Bishop's funeral.

—The Philadelphia Preachers' Meeting has appointed a committee to arrange to celebrate the semi centenary of Bishop Campbell's ministerial life, July 2, 1887.

—Rev. Wilson Petorson has hold a series of prayer meetings at Goshen, New N. J last Sabbath the church made especial efforts to raise back salary due Elder Peterson.

—Senator Sherman has offered a resolution to the effect that the National Government reimburse the depositors in the Freedman's Savings Bank, President Cleveland having suggested the same in his message.

—The great African explorer, Henry M Stanley, sailed from London for Egypt Friday, 21st inst. His last words to friends who saw him off were, "I will return as soon as I can. Give my kind r gards to my friends in America, Belgium and England.

from the doctrinal standards (Calvinistic) laid down by the founders of the institution with the sole purpose of maintaining the integrity of Christian doctrine as understood by them. But the gist of the discussion at the trial shows the real issues to be this question of future rewards and punishment. Our understanding of the defense is the case is that they practically acknowledge their inability to longer believe the old statement of this doctrine. They have embraced, it seems, the doctrine of "eternal hope," and in so doing have joined the ranks of universalism.

"O, yes I think that somehow good
Will be the final goal of ill."

rang one of the poets or poetesses of noble desories many years ago. Well, let men "think" as they will, the thought of old Job will still remain a conscious one in every human heart. "What then shall I do when God rises up, and when he visiteth what shall I answer him?" This answer by implication recalls many a dark hour in the experience of the human race and died unnoted. There are many good deeds that have whose good deeds have been done in secret. The Lord knows them and will remember them at last forty years. If the record of the whole is toward universalism. It cannot be denied that some very amiable and learned men seem to be loosing toward this splendid but dangerous error; and we might say, also, that it is in one or another of its phases an old, as well as splendid, error. We are persuaded that a prime need of our time is a sound Biblical and philosophical statement of the doctrine of reward and punishment; a statement that shall present, without seeming to aim at it, a clean cut refutation of the sophistries of these empirics. One is surprised that this task has not been performed by some of our great theologians. Of course the doctrine is everywhere proclaimed in the orthodox pulpit of the time and asserted by implication by writers generally; but it deserves presentation and support by the same Biblical and scientific methods employed in regard to other branches of Christian doctrine. We have been frequently asked by ministers and others where such a work can be found, and we have been unable to point out any thing beyond a mere fragment here or there.

We are moved to these reflections by the trial lately of three learned professors of Old Andover Theological Seminary. These gentlemen were not accused on the ground of heresy, but on the complaint that their writings in a

—John Wanamaker has recently had a strong temptation presented him to use the majority race against the negro in our republican nominee; representing the Democratic and Independent elements of Philadelphia. He has withstood the temptation, so says the blessing promised those who endure.

—Mr. George W. Childs, of the Philadelphia Ledger, is one of the most beloved men in the city. His birthday has been confined to his room for several days in the past year, owing to physical indisposition, the many persons desiring to call upon him more or less constantly and largely for and have been "put to it."

A GOOD PROJECT.

BY REV. J. M. HENDERSON.

In a recent issue of the RECORDER, I noticed a brief announcement of a petition to publish short sketches of the character of some of the fathers of African Methodism and other prominent workers in the cause. First, it certainly a good one and cannot fail to win such appreciation and support. It will also be a very full repository of information. Besides that it is a commendable thought that the people, for whom the petition specially makes over their lives to the service of God and their fellow men. There are many good deeds that have been done in secret. The Lord knows them and will remember them at last forty years. If the record of the whole is toward universalism. It cannot be denied that some very amiable and learned men seem to be loosing toward this splendid but dangerous error; and we might say, also, that it is in one or another of its phases an old, as well as splendid, error. We are persuaded that a prime need of our time is a sound Biblical and philosophical statement of the doctrine of reward and punishment; a statement that shall present, without seeming to aim at it, a clean cut refutation of the sophistries of these empirics. One is surprised that this task has not been performed by some of our great theologians. Of course the doctrine is everywhere proclaimed in the orthodox pulpit of the time and asserted by implication by writers generally; but it deserves presentation and support by the same Biblical and scientific methods employed in regard to other branches of Christian doctrine. We have been frequently asked by ministers and others where such a work can be found, and we have been unable to point out any thing beyond a mere fragment here or there.

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"O, yes I think that somehow good
Will be the final goal of ill."

rang one of the poets or poetesses of noble desories many years ago. Well, let men "think" as they will, the thought of old Job will still remain a conscious one in every human heart. "What then shall I do when God rises up, and when he visiteth what shall I answer him?" This answer by implication recalls many a dark hour in the experience of the human race and died unnoted. There are many good deeds that have whose good deeds have been done in secret. The Lord knows them and will remember them at last forty years. If the record of the whole is toward universalism. It cannot be denied that some very amiable and learned men seem to be loosing toward this splendid but dangerous error; and we might say, also, that it is in one or another of its phases an old, as well as splendid, error. We are persuaded that a prime need of our time is a sound Biblical and philosophical statement of the doctrine of reward and punishment; a statement that shall present, without seeming to aim at it, a clean cut refutation of the sophistries of these empirics. One is surprised that this task has not been performed by some of our great theologians. Of course the doctrine is everywhere proclaimed in the orthodox pulpit of the time and asserted by implication by writers generally; but it deserves presentation and support by the same Biblical and scientific methods employed in regard to other branches of Christian doctrine. We have been frequently asked by ministers and others where such a work can be found, and we have been unable to point out any thing beyond a mere fragment here or there.

We are moved to these reflections by the trial lately of three learned professors of Old Andover Theological Seminary. These gentlemen were not accused on the ground of heresy, but on the complaint that their writings in a certain magazine articles of a departure

the effects of sin remaining in a dying sinner's body mars and disfigures it forever, and even in this resurrection it can never be that beautiful body that God had intended it to be. Millions of human beings are the wretched victims of unrestrained sins, have been murdered and are continually being murdered by this terrible monster, sin; and thereby, as a natural consequence of allowing sin to reign in the body, a sceptre of torments grows.

Disobedience to God's commands is the wages of sin is death. The Christian ministry is called upon to disabuse these great evils, and great torture deaths, and to have instituted to their place a righteousness, a holy happiness, love and long lives, which are always the sure guarantees to the immortal souls in bodies, and all the blessedness of those lives in the glorious and perfect presence of God.

This may appear to be a great undertaking, but we find very much opposed to those who try to preach and have souls converted to Christ, and especially to those who try to preach in an intelligent and decent manner, and hear them constantly, but clashes that have been made by the preaching of the people (as Bro. Reed says of them) "Hallelujah" and "Glory to God," and "Amen" to have my theory about the Church and if there is anything that has a particular right to, it is to have a right to the pulpit.

Now, my theory is that, literally speaking, the gospel is not preached. The command was to "go and preach the gospel." Well, I will undertake to say that not one in a hundred preachers in the pile of manuscript between you and the gospel, you are not preaching the gospel, you are reading it. You would you think of a lawyer at the bar of justice reading from a book that he could say to the twelve sworn jurymen that he was pleading for the life of that prisoner, if he should hand out a book and begin to read them? What would you think of a physician in a laboratory assembly, who wanted to practice his fellow members in the policy or impolicy of any measure, if he should read to them? Everybody knows it would empty the hall immediately. Now, I want to guard myself, Heaven forbid I should be so unsympathetic as to say that a preacher is not a legitimate expounder and the absence of notes, a sermon, but we must get hold of an audience in this world that was ever in the presence of Jesus in which to address them, and no one should address them who does not know by experience what he is talking about, and prepare a speech or sermon that is to be delivered without notes as it does to write one would be very easily read.

In concluding Mr Blaine said:

"I want extempore speeches in the pulpit. I made a eloquence in less than six weeks preparing, and if you would go to the great places in which they have been gathered up in a Pentecostal season, you will never see the interposition of manuscripts. I would have such influences as Whitefield had in the open field.

"I would have such influence as Robert Cushman made in the first sermon delivered on New England soil. I would have such influence as Paul asserted before Agrippa. I would have such influence as Paul asserted before Agrippa. I would have such influence as Jesus Christ had. I would have the imitation of the highest of all styles of oratory—conversational. I would so arranged as to be able to give them 10 hours a day.

WORKS RECOMMENDED BY THE CHURCH.

Life and Times of Rev. Richard Allen	$ .50
Life of Daniel Alexander Payne, D.D.	2.75
Wesley's Sermons, 2 vols.	4.00
Wesley's Sermons, 2 vols.	5.00
Clark's commentary, 6 vols.	24.00
Clarke's Commentary, abridged, 1 vol.	3.00
Extra Bible, Clarendon type	1.50
Scarborough's First Lessons in Greek	1.50
Scarborough's First Book in Hebrew	1.50
Macaulay's History of England, 5 vol.	4.00
Thornley's Cruden's Concordance	2.50

A new, complete Bible Commentary, by Drs. Jamieson, Fausset, Brown and Others; critical and explanatory, 8 vols. Old and New Testaments, $15.00; per set. Sold according to binding. See advertisement in RECORDER.

History of Methodism, by James Porter, A.M. This is a comprehensive and popular work complete in one book. No layman or young minister should be without this book. 250.

Fifty Years and Beyond, a popular book since published. $1.25.

Moody's Works, "Way to God," 40 cts.; Secret of Power, 40 cts.; "Way to Heaven," 70 cts.; Secret of a Happy Life, $1.00; Secret Power, 60 cts.; Heavenly Life, 60 cts.

Bibles, Testamonts, etc., 10 cts. to $10.00.

"A LITERARY IN ITSELF."

Chambers' Encyclopedia of Knowledge, by J. S. Lippincott Publishing Company. Ten large vols extra gilt, 7 styles, cloth, sheep and half morrocco, $15 00, $20.00, $25.00.

A small discount will be given to ministers on the above books. Send for catalogue of 300 pages before April, 1887. Besides these, we furnish, on application,

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Hintier's Analogy of Natural and Revealed Religion, ... 1.50
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Also Sunday school libraries containing 50 vols., at $6.00, $9.00, $10.00. These records are the best in America. Sunday School Harvard Cards, 60 cents by package 20 cts.; Marriage Certificates, Choir or Church Tune Books. We call your attention to the two books, "Tabor" and "Harmon," (Church Music published by Rev. Duffin, Columbia, S. C., and sold by us at $1.00 per copy. Choir committees will do well to examine these two solid excellent works. We wish correspondence and will answer promptly.

ECHO PUBLISHING CO.,
6 Jefferson Pl., Savannah, Ga.

LIFE'S BRIGHT SIDE.

Sam Johnson once said that the ability to look at the bright side of life was worth to any man as much as the ability to his salary of the hundred thousand a year, and when he wrote that sum meant a great deal. It is as true to-day as then. Not many of those who are in the possession of the honeycombs find it difficult to change the sour taste of the soapa before them. Several of the letters written by patients of Drs. Starkey & Palen say that the use of Compound Oxygen has not only made good and functional clearly. Melancholy is gone; the disposition to be morose and disagreeable no longer exists, and they feel like "singing all the time," and "I can skip and run like a child," are the remarks of the possessors of the disposition now. We commend the above to the anxious, silent delegates by ballot. The following are the names of those who have taken Compound Oxygen at their home, and therefore them to one street that surrounds the city very nearly; it terminates at the Bay of Fundy, and is "there." There is a great boom in real estate at the bottom of the business men of this place are of all nationalities. As to our people, among the most prominent are Rev. Dr. Gerry, Rev. Dr. Cox, Rev. Dr. Hall, Rev. Dr. Hamilton, Rev. Dr. Talmage, Rev. Dr. Storrs

The highest State and county tax paid in California is $3 on the $100. The lowest (in San Joaquin) is $1 on the $100.

An ammonia boiler in an ice machine in Appalachicola, Fla., exploded last week, killing one man and seriously injuring others.

An Iowa female seeks admittance to the editor's sanctum. "But I tell you, madam," protested the attendant, "that the editor is too ill to talk to any one today." "Never mind—I'll do the talking."

The new bonnets displayed to a millinary store whose à People's party procession in Thoonas, Washington Territory, passed, demoralized a number of woman who were in the line and broke up that end of the procession.

Prepaid steerage rates are now down to $15 on the Cunard, Inman, Guion, White Star and Anchor lines, and to $15 on the National line—transportation at the rate of a cent or less per mile, with boarding and lodging thrown in for the trip!

Deaths by alcoholism, the New York *Herald* asserts on what it declares to be authentic statistics that have come to fact clear, have decreased throughout the United States during the first fifteen years from a ratio of 111 to 45 in each 1000 from all causes.

A "nickel find" association in aid of the Grant Monument has been formed in Montclair, N. J. No member is allowed to pay more than five cents; each member is to collect as many five-cent pieces as possible, but not to accept more than five cents from any one person.

Verdi is a decided adherent of the "normal diapason," accepted in the last musical congress at Vienna, and is reported to have made it a condition with the publisher of his new opera, "Otello," that the same is only to be performed on stage that has adopted the diapason.

A plaintiff who alleges that the defendant promised to marry her in 1856, and has not yet done so, has begun suit for $20,000 against him in Pittsburg. She avers that the defendant has regularly set time for the ceremony twice a year since the date specified, but always found some excuse.

The bound volumes of the proceedings of the first session of the current (49th) Congress number nine. The reports of proceedings of the first session of other Congresses have gone into six or seven volumes, while eight has been before been the largest number required for the long sessions of the 44th and 47th Congresses.

Ah Boon, a Chinaman who dresses in an elaborate naval uniform, has entered suit in the Brooklyn City Court, to recover $246 loaned to a woman with whom he boarded. He claimed that she induced him to propose to her youngest daughter, and during his courtship obtained from him, on the pretext of paying $546. Then she told him that the match was off. The defendant put in a counter claim against Boon for unpaid board bills.

Dyspepsia, headache, biliousness, and all stomach disorders are cured by Hood's Sarsaparilla.

A little boy who was to pass the afternoon with the doctor's little daughter was given two pieces of candy. When he returned his mother inquired if she gave the larger piece to the little girl. "No, mamma," he replied, "I gave to those give the biggest piece to the company and I was the company over there."

HORSFORD'S ACID PHOSPHATE
IN NERVOUS DEPRESSION.

Dr. F. W. LYTLE, Lebanon, Ill., says: "I have personally used it with marked advantage, when my nervous and the nervous system much depressed."

Sir: "Yes, we had a splendid time last summer. Poor other Vassar girls and I took a tramp through the Adirondacks." Sir: "Did the tramp have any good time?"

Best iodides and vegetable alteratives make Ayer's Sarsaparilla the best blood medicine.

Young Woman (at Central Park menagerie): "And what is the name of the old looking bird, papa?" *Papa*: "That is a stork, my dear." *Young Woman* (surprised): "Are you sure? I bet always supposed that storks had bottom legs."

A BONANZA MINE

of health is to be found in Dr. R. V. Pierce's "Favorite Prescription," to be the mer its of which, as a remedy for female weaknesses and kindred affections, thousands testify.

NORTH MISSOURI CONFERENCE

Take notice:—The final set apart for Father Tuohy will be held at Athelstan. This is to appeal to those dear friends who so kindly subscribed for his benefit to send in the money at once. Let count deest this grand old hero in the hour of need, but show our views to him that we are his friends in need.

Yours in bonds,
GEO. W. GAINES.

NEW BOOKS

that will be on sale by the Managers in September and throughout the ensuing year:

"Fifty Years and Beyond; or, Old Age and How to Enjoy it." A book of unalienable value, as well as of interest to all who have passed the meridian of life. 12mo, cloth, $1.00, sance in gilt edges, $1.50.

"Studies in Genesis; or, Bible Views of the Cosmos in its Relation to Modern Science," by the Rev. T. G. Stewart, D.D., and containing an important chapter on "Christian Evidences," by Bishop Campbell. This is an intensely interesting book, especially to preachers, old or young. It will contain about 250 pages, 12mo. on clear beautiful paper, and sold at the low rate of $1.25. The work is now in press and under our own imprint. Orders, $1.25, mailing 10cts. extra.

"Bible Heroes; or, Stories from the Old Testament for Little Folks." Judging by my own children, as interrogators who would have his children imbued with the heroic spirit of Bible characters, could buy a better book. Our children devoured it at once. Price only 50 cents; $5 cash in hand, copies sent for 5 cents.

"A Voice from the Orient." This is a small volume of select sermons by Rev. M. M. Mangasarian, a native Greek, and pastor of the Spring Garden Street Presbyterian Church, of Philadelphia. The is an unusually interesting book for reading in leisure hours. Price, $1.00.

Rev. J. E. Webb has published an excellent Record Book for church trustees, with blanks for everything pertaining to their reports and business meetings. It is well bound and well arranged. We have seen nothing like it, nor half so convenient. The book is arranged for four years. It is just the thing to aid in making correct records. For sale at our Publishing House. Price, $1.50.

The Resurrection of the Redeemed, and Hades," by Rev. James Boggs. A book of 214 pages of well written matter, well bound in cloth. Price, $1.00.

Orders for each or all of these works may be sent to us at once. Cash orders only.

NOTICE.

A FEW REMARKS IN THE RECORDER SALSE BUSINESS.

Our new rules are as follows: 1st. On appointing an agent he or she must sign a written contract binding each to sell and return the sales money to us monthly, and to make a full settlement of all claims at the end of every three months. 2nd. All papers ourobtle be carefully preserved and reported with each settlement and held subject to our orders. They must be counted, bound and returned to us when required. 3rd. Such agents will be allowed one-fourth of each annual subscription they obtain for the paper at $2.00 per year, they retaining fifty cents and sending us the balance. Or, they can take subscriptions on our installment plan, collecting 50 cents in advance every two months, and sending us 40 cents.

These rules will be strictly applied to all except regular itinerant ministers. We are compelled to do this for the protection of the Department's interests. We are less. We have about two hundred and sixty thousand copies annually. Two-fifths, or one hundred and four thousand copies are sent out to agents. On this number we lose from $1,500 to $2,000 yearly. We have left all our brethren will favor us by plan which promises avoidance of this great loss, and we have prepared the above rules. Please read them, note well and prepare to settle at once.

Note.—These new agreements will be furnished in blank to all who wish to become or continue agents.

NOTE TO AGENTS SELLING THE RECORDER.

On and after the 1st of June, agents selling the RECORDER will be allowed 2½ cents a copy, (two cents and a half); less than 20 copies, 2 cents.

All agents who are found in arrears for more than one month will be stopped and the name must send a full list of each month.

More than $400 is due us to-day on RECORDER sales alone. We shall sift our agents very month.

Now, dear friends and brethren, help us. We are endeavoring to do your work with energy and faithfulness, we pray you to stand by your own cause.

AGENTS WANTED.

Will our pastors who are not supplying us RECORDERS to their people, please do so by sending for a package to be sent weekly? It is too much trouble to you, encourage some young man or boy, or what is quite as good, some young lady to solicit and recommend. Many of those who are now selling as agents are ladies. Let every one take hold of this. Let us hear from our workers. Send on your orders. Sell the paper for five cents and send us three cents. Address

J. C. EMBRY, 631 Pine street.

NOTICE.

To my minister having in his possession copies of my "Compends of African Methodism," will please send them to Rev. J. C. Embry, 631 Pine Street, Philadelphia, Pa., and oblige. Letters to those who have unsold copies on hand.

A. W. WAYMAN.

Manager's Notes.

We have on hand

the Revised Version of the Bible, just issued from the press. Two styles, $1 and $2 per copy. We want to sell them now. Please order them. Beautiful paper, clear type and most interesting reading. You never saw so clearly the meaning of many things as you will find in this new old Book!

Wakefield's Theology, the standard theological text book, adopted by the Bishops for the course of study. $2.50 by mail at your risk; $2.25 *ex* express. Please order them. They are here and must be sold.

Then we have an excellent book—"Fifty Years and Beyond,"—a charming thing for older people and for those who intend to be old. It sends up—not down—the shining pathway of years with a harp and song. $2.00, postpaid. Must be sold. We have many more, but can't speak of them now.

What we must say

now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

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costs a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER:

Send us 50 Cents and we will enroll your name in a special book kept for that purpose and will send you the paper for sixty days; then send us 75 cents, and two months after 50 cents, and two months later 75 cents more. Total, $2.00.

All our Pastors

are Agents for the RECORDER, and are hereby authorized to present this prospectus to their people and receive their enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipt to all who will act for us in this matter.]

A. W. WAYMAN.

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J. C. EMBRY, Manager.

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CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. Lawrence, 212 East 9th st., New York, will receive the recipe free.

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LEARN THE TRUTH ABOUT Rain's Honey of Horehound and Tar. It softens the cough, raises the windpipe and bronchial tubes of mucus, eases the lungs and the complexion of the throat, and restores to the organs of respiration their natural strength and vigor. 25c., 50c. and $1.

Greene's Nervura Blood and Nerve Remedy, Greene's Nervura Liver and Kidney Cure, Greene's Nervura Nerve and Blood Pills, Greene's Catarrh Remedy, Greene's Nervura Soap, and Greene's Nervura Tooth Powder are prepared by DR. J. H. GREENE, 35 West 14th St., New York.

Will the Chicago Anarchists leave any more respect for law after it has saved their necks?

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

The fashionable overcoats and their wearers remind one of the seashore—capes and heavy swells.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their express and P.O. address. Respectfully,

DR. T. A. SLOCUM, M. C., 181 Pearl st., New York.

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1886.
Kansas, Thursday, Sep. 16, Lincoln, Neb., Bishop Ward.
West Kentucky, Wednesday, Sep. 29, Padu-cah, Bishop Turner.
Pittsburgh, Wednesday, Oct. 6, Meadville, Pa., Bishop Campbell.
California, Wednesday, Oct. 6, Stockton, Bishop Brown.
Tennessee, Wednesday, Oct. 13, Chattanooga, Bishop Turner.
Indian, Wednesday, Oct. 13, Fort Gibson, Bishop Ward.
West Tennessee, Wednesday, Oct. 27, Jackson, Bishop Turner.
Arkansas, Wednesday, Nov. 3, Fort Smith, Bishop Ward.
Northeast Texas, Wednesday, Nov. 3, Corsicana, Bishop Turner.
South Arkansas, Wednesday, Nov. 10, Monticello, Bishop Ward.
North Carolina, Wednesday, Nov. 24, New-Bern, Bishop Shorter.
Macon, Wednesday, Nov. 17, Barnesville, Bishop Shorter.
Texas, Wednesday, Nov. 17, Galveston, Bishop Turner.
Florida, Tuesday, November 24, Jacksonville, Bishop Gaines.
West Texas, Wednesday, Dec. 1, Austin, Bishop Turner.
North Georgia, Wednesday, Dec. 1, Allen Chapel, Atlanta, Bishop Shorter
North Louisiana, Wednesday, Dec. 15, Alexandria, Bishop Wayman.
Columbia, Wednesday, Dec. 15, Sumter, Bishop Shorter.
Mississippi, Wednesday, Dec. 15, Meridian, Bishop Ward.
Arkansas, Wednesday, Nov. 24, Texarkana, Bishop Ward.
North Mississippi, Thursday, Dec. 2, Friar's Point, Bishop Ward.
Alabama, Wednesday, December 1, Opelika, Bishop Shorter.
North Alabama, Tuesday, Dec. 14, Birmingham.
1887.
Georgia, Thursday, January 13, Bishop Shorter.
South Carolina, Feb. 2, Emanuel Church, Charleston, Bishop Shorter.
East Florida, Wednesday, Feb. 16, Lake City Bishop Gaines.
Louisiana, Wednesday, March 16, New Orleans, Bishop Ward.
New Jersey, April ——, Bishop Cain.
Virginia, Wednesday, April 13, Suffolk, Bishop Turner.
Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.
Philadelphia, May ——, Bishop Cain.
New York, June ——, Bishop Cain.
New England, June ——, Bishop Cain.

A Luxuriant Growth Of Hair

May be obtained by the continued use of Ayer's Hair Vigor. "A few years ago my hair began to turn gray, and, a short time after, fell out so freely that I became nearly bald. Ayer's Hair Vigor stimulated a new growth of hair, and of the original color. I have applied the Vigor occasionally, ever since, and my hair is now strong and abundant.—Urs D. Kennah, Ulen, N. Y.

I had been troubled, for years, with scalp disease, and my hair was dry, harsh and thin. The use of five bottles of Ayer's Hair Vigor cured my scalp disease, gave me a luxuriant head of soft, black hair.—Mrs. E. H. Foster, Lynn, Mass.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

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Humors originate in the blood, which, often vitiated, carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, and know that it is a reliable specific for Scrofula. I have also benefited it as a tonic, and honestly believe it to be the best blood purifier compounded.—W. F. Flower, M. D., Greenville, Tenn.

Ayer's Sarsaparilla,

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EDITOR AND PROPRIETOR.

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52 " (1 year) 2 50
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All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

If there are who fail to get their papers regularly will please notify the office at once. Subscribers who wish their papers changed from one office to another will please state in their communications the name of the office from which they wish the change made, as well as the office to which they wish it changed to the first of the current month. After the 5th, to the first of the following month. All letters are against for the paper.

NOTICE.—All questions and business pertaining to advertisements must be addressed to the Publishing and Business Department of THE RECORDER. All letters for the paper, or for the Editor, should be addressed "Editor of the Recorder." There is never any need for the business of this establishment requiring money to be sent to the office of the Editor, or Editor of the RECORDER, to be the Manager. All orders for the publishing notices of the dead, resolutions of respect, notices of Church regulars, must be sent to the office of the Publishing and Business Department. All matters for publication, and all matters pertaining thereto, should be addressed to the editor, and they to him exclusively.

PHILADELPHIA, FEB. 3 1887

THE EMPEROR and Chancellor have been much annoyed by strong rebuks to their high claims by the Reichstag.

RUSSIA has declined entering the conference of the powers with reference to the Bulgarian troubles. Russia is a big bear; she see afford to forbear.

PERSONS wishing to secure extra copies of our issue of January 20, containing. out of our lamented Bishop Cain, may have their orders filled at this office.

MICHIGAN is going to submit the question of prohibitionary amendment to the constitution to the popular vote. That's right. If the whiskey men will keep their booths inside their saloons and other places of business and not shake in the faces of voters Michigan will make it close for them.

NEW JERSEY Assemblyman Seeman must have wasted my perfected. He introduced a bill in the legislature to abolish Sunday from business consideration; so that legal papers drawn up on this day would be valid. This aims at the general disregard of the Sabbath day. Say is if you will, gentlemen of France trivial it. Hundreds of little individuals have said "God has "hallowed the day;" you cannot disregard it with impunity.

IT WOULD be much better if brethren who have a little difficulty with their presiding elder would simply tell him so; not write to him or to the RECORDER. This is not the office of the CHRISTIAN RECORDER to act as an arena upon which these personal battles may be fought. We have a reply to a letter of this character from ten years old to fifteen—church, armed with sticks and stones, raiding a serious insurrection against the newly appointed teacher. They finally beat back not only her, but the board representatives and others who attempted to settle them; held the police at bay for one hour, finally compelling them to withdraw. The matter was settled by the board restoring the old teacher. This is a first rate way to raise up a new set of anarchists to take the place of those who will soon pay the price of their un-Americanism on the gallows. But these young fellows may fare better when they become big anarchists; they may have public sympathy more in their favor. At least it may be so if the silly sentimentality on the enforcement of law is not abedonned.

THERE ARE two classes of men in every community who are to be pitied: one the educated child, though able, is unwilling to contribute anything to its economic wealth, either as city, county, State or general government, in money, judgment, sympathy or protection, only so far as compelled by law or led for personal gain by some other to do what, though able and willing to assist in all respects, is debarred from so doing, excepting where other individuals from selfish motives arrange to allow it to act.

The man who never gave or never goes or committee or society rolls because he is selfish and mean, does not feel chagrined because he does not want his name nor his presence where he is not the principal beneficiary, but the man of large heart and generous feelings, who realizes his responsibility for community life as well as individual, does realize his great loss when that community refuses or fails to use him. To this latter class belong thousands of colored American citizens. They do not demand the mere recognition of their existence and their rights, but also their powers. They want a hand in all the reformatory affairs of their neighborhood for the sake of contributing their mite. In too many cases white men do not regard this fact. In too many others they observe it, but do not respect it. There are also by far too many colored men who are themselves indifferent to their community good.

OUR SUB first page is a brief sketch of the Rt. Rev. A. W. Wayman, D.D. Bishop Wayman has always been recognized as one of our popular men. His very appearance on the streets, in the parlor, in the pulpit, everywhere, is the outline of striking and attractive. We give these sketches of prominent men in order that persons not having seen them, but read of them, may get a glimpse of their face. This picture of Bishop Wayman is not good. He has a much more benevolent face than appears here. It. We shall give a sketch of Bishop Campbell in our next. On the 24th of February, which is Bishop Payne's seventy sixth birthday, we propose giving a sketch of the life of this laborious servant of Christ. We propose to increase in magnitude The Doctor has been superceded by Rev. Donnelly in his pastorate, and summoned to Rome, which summons, it is said, the Doctor has disrespected. It is hard to tell what will be the outcome of this rift between a man and a pope.

THE Philadelphia Press, discussing the ballot decreing subject and subjects' relation thereto, states that ballot dancing is a beautiful subject for the eye to dwell upon; that it is a source of real joy-inspiration. But it fails to discuss the more important question, whether or all that is pleasing may be enjoyed with moral impunity, and the very serious question, whether those who are thus sacrificed to the pleasure building of their fellowmen are themselves in a proper moral state. Why would like to have his daughter be a ballet dancer? If this excitant of pleasure be harmless, if it be something that ministers should one wage, then it may be something for which any man might, with a good conscient of conscience, have his daughters educated. This bending the whole world to our appetence for pleasure is a grievous fault, and grievously is the present answering it.

THE IDEA of school children going on a strike is ridiculous, yet so high has the notion of revolt against oppression risen to revolt against government that the spirit has reached even children. Within the past twelve months schools have struck for shorter days, for keeping certain teachers against whom their boards had declared, etc. When shall we look for revolt of the cradle against certain hands attempting to rock it and the protest of the nursing infant against the mother, demanding a change of bottle? Only last week, in Philadelphia, a teacher, beloved by her pupils, was dismissed by the board for disobedience to their orders. The children—from ten years old to fifteen—struck, armed with sticks and stones, raising a serious insurrection against the newly appointed teacher. They finally beat back not only her, but the board representatives and others who attempted to settle them; held the police at bay for one hour, finally compelling them to withdraw. The matter was settled by the board restoring the old teacher. This is a first rate way to raise up a new set of anarchists to take the place of those who will soon pay the price of their un-Americanism on the gallows. But these young fellows may fare better when they become big anarchists; they may have public sympathy more in their favor. At least it may be so if the silly sentimentality on the enforcement of law is not abedonned.

THE LITTLE flurry in the Roman Catholic brotherhood relative to the Rev. McGlynn, the minister who has threw his influence on the side of Henry George, in the late New York municipal elections—this being in favor of Knights of Labor, and as against the highest authority of the Church—seems to increase in magnitude The Doctor has been superceded by Rev. Donnelly in his pastorate, and summoned to Rome, which summons, it is said, the Doctor has disrespected. It is hard to tell what will be the outcome of this rift between a man and a pope.

THE SOUTHWESTERN CHRISTIAN ADvocate repeats the nonsense started by some of our colored newspapers about the use without information supposed to be reliable, doubtless, concerning the wealth of our Bishops, making some of them worth some sway up in the thousands, some up to $100,000. We have no objection to our contemporary's respecting it. But the Southwestern Christian Advocate plays around the subject with reference to endowing Wilberforce, etc., and finally suggests that speeches or excuses from the RECORDER are in order. O, no; the RECORDER can no better excuse our Bishops for not doing what meddlesome men say they could do than the Advocate can do with reference to its Bishops in similar circumstances. The Southwestern is very much exercised about the A. M. E. Church. We have no objections to its kindly services and suggestions. It is a great paper. Recently it has entered up its own church a little. Few could agree with its sentiments relative to the Chattenooga affair, so affair from which we have kept aloff, because we are little inclined to say anything concerning the inconsistencies of the M. E. Church on the colored race questions; since, withal, it is doing an unalculable good for our race-variety. But it does seem strange that any of its papers could declare that the Chattanooga school business is all right; on the ground that the fight is between the whites. Morals have no complexion. The principal is responsible for the acts of its agents.

THE SUBJECT of the African Bishopric has been discussed by some of the M. E. papers. The following, from the Baltimore Methodist, and apparently quoted with approbation by the Philadelphia Methodist, seems a little funny:

Finally, is it fair to apply to William Taylor the law made for the support of those heretofore known as Missionary Bishops? They were colored men elected as Missionary Bishops for Liberia many years ago, because it was supposed that no white man would ever live in the country. The General Conference would not have thought of restricting William Taylor to Liberia, or of reserving him in the present relations to the Church which characterized those colored Bishops. Let the next General Conference elect Taylor a Bishop—not a missionary Bishop—and the whole thing is settled in a moment.—*Baltimore Methodist.*

The provision made in our Discipline for missionary Bishops was made specially for Africa, and has never been tried anywhere else. And, indeed, so unsatisfactory was the trial there that Bishop Taylor was elected, that no one seemed to care to have it repeated. And indeed, no other of our colored Bishops would have such a provision made for them. If the African work had promised any vitality, it, too, would have spurned the offer of a Missionary Bishop, unless it really desired to become an Independent Methodist Church.—*Philadelphia Methodist.*

The African work alone was given an episcopal Bishop because a colored man was supposed to be able to stand the climate. Strange that under the circumstances those colored men were still unable of having their work in Africa exclusively. Stranger still that the Methodists, the papers, think that the Church did not intend to make Bishop Taylor of such a man as a white or colored Bishop. Even stranger how Bishop Taylor, made Bishop for Africa by episcopal consecration, can be now made a "full Bishop." If the two black men had been made full Bishops by the same episcopal consecration the inconsistent attempts of the M. E. folks to unify the black and white races while carefully seeing to it that they do not get together. It reminds us that he order to "not go near the water till you learn to swim." The difference is very fair that had Dr. Marshall W. Taylor, instead of Dr. William Taylor, accepted the African Bishopric, or good contemporaries would hardly advise that he be made a full Bishop.

THE REV. C. O. H. Thomas, A. M., LL. B., is slightly mistaken; of all our hundreds of relatives we have none by the name of "Stevens." Instead of we had, the public has tried no too long to catch on to Brother Thomas' sarcasm. It falls at his feet a lifeless thing. Not one person who is well acquainted with the editor of the RECORDER will notice it, while two thousand well acquainted with him will say Brother Thomas knows very little of the man at whom he points.

The article published by our worthy cousin, Dr. Steward, had no reference to the Rev. C. O. H. Thomas. But, left to our own judgment, we would not have published it, because we felt that it injured the Metropolitan cause, but we obeyed to be standing duty away from the office unless it was put up; on our return we found a letter from the author saying, "Don't publish it." It came too late. Seeing that a continuation of discussion of the matter on the line chosen would place the Church before the world in an unenviable light we declined to do so. We well know that the Church had authorized she sees...ption of certain responsibility as in behalf of the Metropolitan Church by the financial board, and that without any stipulated continuance of control.

We are determined, so far as in us lies, not to parade the incidental weakness of the connection before the world. We are trying wisely to do less and less of it. It is by far more creditable. Sometimes some of our chief officers do this very thing, but it can be but a source of regret. In a case like that that seemed subjergent to Brother Thomas, he could have addressed himself to the bench of Bishops and to the Financial Board; but, pray what excuse for publishing it where it did not reach any respectable number of African Methodists? The suggestions of an honest desire for reform in the Church would most likely be directed to the place in the Church where it could do most good; not to the place where it would be least effective in the right direction and at the same time where it would do most good to stir up criticism against the A. M. E. Church. There may be many Christians in the M. E. Church in sympathy with us, but this could not increase their sympathy.

THERE ARE many strange facts connected with the estimate men place upon their own lives and degrees of insanity to life manifested in different persons. The fear of death is well nigh universal; yet it is often hidden from thought by strong desire, deep grief, fervent affection, positive self-indulgence and madness. When we hear of suicides, varying from old age or lingering disease, we are not shocked as we are when their death occurs without any or with very brief premonitory signs. We do not speak of the death by lingering disease or old age as sudden, but death unaccompanied by those signs is called sudden. Comparatively little attention is paid to the destruction of life by murderous behavior, intemperate eating, drinking, and acting that which is poisonous. It is not rare to hear men declare the necessity of their destisting from given habits, stating that they have realized the ill effects of said habit for many years. These persons have been slow suicides. Finally their life pays the penalty of their intemperance. They are pitied. Had they lived quite as long and committed suicide by violence, they would be condemned.

There is something strange in our common treatment of suicides, so far as will is concerned. If a man undertakes to kill another man and fails, he is put in prison. If he attempts suicide and fails, he is not tried in the criminal courts, though he should be so tried and condemned. A man has no more right to take his own life than that of his fellow. There is no especial command with reference to the crime of *suicide*, but "thou shalt not kill" certainly includes suicide.

The idea that death is painful is decided by scientists and controverted very largely by observation. The fear of death has come largely from the notion that it is painful. It is true that disease or the sudden interference with the action of any law regulating the body causes pain, but probable that the article death, or dissolution, is without pain. The confusion of moral and physical things goes far to strengthen the idea of death being painful. The "King of Terrors," the last enemy, may be supposed to have his awful character from the circumstances of his mission being to cut man loose from his probation and bring him at once to the stage of life that is unchangeable and everlasting. The uneasy mind is pained by misgivings, not by physical affections. The understanding of the great offer of everlasting life in our acceptance of Christ and the full assent to his will is believed to nonquer even this form of pain connected with death and enable us to exclaim, "O death! where is thy sting?" But in no sense is this so indiscreet to throw life away in intemperance or in despair. The life is more than meat and the body than raiment. "For me to live is Christ and to die is gain," expresses the proper attitude of man towards life and towards death. "Whether we live or die, therefore, we are of the Lord's," though the life be long and painful and though the death be short and painless. No man's life is his own, it is his fellow's for use and God's for glory.

THE BERGEN STAR CONCERT.—The Philadelphians never fail to give Mr. Bergen's concerts a warm reception. That which is to be given 17th inst. will hardly prove an exception; for our highly appreciated home talent will aid in making the entertainment equal to the best in the galaxy of "Stars." Mrs. Amphions, Mr. T. Chestnut, Mr. L. L. Brown and Mr. W. I. Powell, in music, and Mr. Strange as tragedian, are to associate on the programme with Miss Adelaide G. Smith, Boston, soprano; Miss Flora Beteon, Providence, Rhode, soprano, and Prof. W. F. Craig, New York, and Mme. V. A. Montgomery, of New York. A grand treat for Philadelphians. Academy of Music.

CONSUMPTION.

There is no ingredient of mind nor edonction of intellect that can subdue unto this good old Anglo-Saxon word. Where it pertains, other things being equal, success is sure; where it is wanting, whatever else exists, failure may be expected. Complete mean success does ocre, observation, cautico and the like, it means a strong mind to be careful, cautious, observing and correct. It means a readiness to seize obstacles in the industrive process and a correct power in the exercise of mind in deductions. It is not edonation, but the man who has it largely is of more consequence in the world than the edonated man who lacks it. It is the genius, but is of greater service to its possessor than would be genius without it. It is not morality, but morality must ever depend upon it for practical demonstration. It is not philosophy, but it is the best mental ingredient that enters into the constitution of a philosopher. It is not skill, but without it skill is shorn of its locks. It is the growing of the idea of self and surrounding, deep insight, quick perception, ready use, wise distribution, close comparison and proper decision. A gumptious boy is worth a half dozen lacking gumption. The former can be taught, governed and used with less expense and effort, with less damage to the application with which his work is executed and with less liability of injuring others. The ongumptious boy must be told what to do, how to do it, watched while he is doing it and, finally, pushed aside while you do it yourself. A man without gumption is in the way of other men. He must live. He is a good fellow; must have employment, but his contributions renders him a sort of nuisance in business. He lets opportunities pass that would bring good to his employer, just as he does those that apply to himself. He rarely notices two things that are to be joined, and he never ties and ed Mr. Strange as tragedies, are to associate on the programme with Miss Adelaide G. Smith, Boston, soprano; Miss Flora Beteon, Providence, Rhode, soprano, and Prof. W. F. Craig, New York, and Mme. V. A. Montgomery, of New York. A grand treat for Philadelphians. Academy of Music.

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Personal.

—British Minister West weighs about 200 pounds.

—Chauncey Depew says that his "honest is too proper."

—Professor Lockyer declares that only about 6000 stars are visible to the eye.

—Governor Forster, of Ohio, has quarantined the State against Illinois cattle.

—Mme. Sembrich has been appointed singer to the Emperor and Empress of Germany.

—D. P. Dyer, of St. Louis, has been appointed to assist in prosecuting the *Philadelphia Methodist*.

—Hiram B. Revels, the first colored U. S. Senator, is now a wealthy Mississippi planter.

—Richard Malcolm Johnstone, the writer of Southern dialect stories, is about 65 years of age.

—Chas. B. Armstead, a colored lawyer of Chicago, will likely be appointed to fill Judge Lynn's place.

—O. W. Mitchem, a lawyer, formerly of Evansville, Ind., has been appointed postmaster at Fayetteville, Ark.

—Lieut. Flipper is in New Mexico surveying land for an English company, at a salary of $250 a month.

—Hon. B. K. Bruce is now sugged in a lecturing tour under the auspices of the Bishops Bureau, of Boston.

—Carmencita, whose "Don Quixote" is as much a classic as "Hamlet," was a common foot soldier in the army of Castile.

—President McCosh, of Princeton College, is engaged in raising funds to erect a \$100,000 spring an art museum to cost $40 000.

—John Gomes, a Portuguese, has lived in Hawaii for 70 years, and is the last islands off the coast of Florida. He is 101 years old.

—Winslow Homer illustrates an article by Wm. O Church on Nassau, "A Winter Resort," in the coming number of the Century.

—Edmund C. Stedman contributes a poem, "Lucrece de Quesne," to the Midwinter Century. Joaquin Miller has a poem in the same number.

—Mrs. Sarah Knowles Bradly, of Ohio, has abandoned that State and will take up a permanent residence in New York where she is no longer a power in Buckeye politics.

—Hon. S. O. Pomeroy, for twelve years in the U. S. Senate, is visiting a series of papers on the times of War and Reconstruction, for the Christian Cynosure, Chicago.

—Mrs. Haddock, of Iowa, asserts that 1000 women own and manage farms in Iowa, and that in Oregon they are so numerous as to occasion no remark Dudley Gleaner.

—J. A. Arnezzi is writing a series of sketches of colored presidents of colleges, educators, and editors and editors of newspapers for the New York World.—*Philadelphia Baptist.*

—Mr. Solomon Beader, of Greencastle, Pa., was used the other day to remove the bodies from a church cemetery. A court found in favor of the church, edding interest and costs.

—The Rev. Sam. Jones refused to sit down a gathering of newspaper men in Boston He was probably unwilling to spend time in wasting words on reporters, since he knows around where there was little need of it.

—Rev. William M. Gilbert, of the St James' Methodist Episcopal Church, Washington, D. C., has resigned his pastorate at the First Baptist Church to very large audience In the evening at the Fifth Street M. E. Church, Rev. Dr. Leas, editor of the American Baptist, Louisville, delivered the emancipation address. Rev. Dr. Hall, pastor of the Church, presided.

—Rev. J. M Turner is to be complimented. He succeeded during the holidays in raising $570 at the church at Denver. Rev. Turner is popular wherever he goes. His work in this city will be long remembered by many people. The people of Denver may feel proud in having such an able and Christian gentleman to preside over them.—Kansas City Dispatch.

—Rev. Peter A. Augustus W. Watson, LL.B., recently acted as attorney for his church, Cave Springs, Ga., raising the debt. The church had been sued by a man who had been trustee, but who had left the church and refused to resign. The Rev. Watson is said to be making a splendid record as a minister; not-with standing his "lawyer's law." He is making an effort to raise $2,000 to build a new church in Cave Springs.

Literature.

The second (February) number of Scribner's Magazine opens with an article of general, and, doubtless, timely interest, entitled, "The Likenesses of Julius Cæsar," by Mr. John C. Ropes, the well-known historian of Napoleon's military, which is superbly illustrated with eighteen reproductions of ancient busts and coins from statues. The second instalment of Mr. Winslow Warburton's "Memoirs of the Siege of Paris" is even more entertaining than the first, dealing as it does with the most exciting incidents of the siege "Seth's Brother's Wife" is very clever, interesting as it proceeds, and will fill all the promises of proving an unusually strong story. Mr. Stockton's "Ghost" and the Diarie of Gouverneur Morris," with their description of life in Paris during the Revolution, are concluded. The second part of H. H. Boyesen's "Story of a New York House," with its quaint illustrations, has, in uves greater degree than in its opening chapters, an interest and charm altogether new, and will attract a broad to all who take an interest in the past of a great city. An article which will arouse unusual interest is that by Admiral Porter, "The Battle of Soley, of the Navy, who writes on "Our Naval Officers" in an extremely frank and interesting manner. A story, "The Disclosures of Dunbridge," by a writer new to most magazine readers, Mr. Duncan Campbell Scott, whose contributions to Canadian literature include a volume of Indian Affairs doubtless had its influence in suggesting to him the picturesque surroundings and action of the story. There are short poems by Charles H. Ledoux, Charles G. Macfarlane and Mrs. Louise Chandler Moulton.

The variety in the contents of the current Century is not less noticeable than the splendid distribution of their origin. In subjects and contribu tors all sections of the country are represented, and appeal is made to many tastes. Politics, biography, travel, fiction of four kinds, art, architecture, autronomy, public questions, war, reminiscences, unwritten history, poetry and humor furnish topics of vital and present interest. The drawings, by Winslow Homer, Pennell, Blum, Kemble, Alexander, the beautifully printed engravings of

—"Walt Whitman and the Rev. C. A. Bartol contribute papers on the poet-philosopher. Boston authors' preacher, Father Taylor, is the subject of a history. Numerous anecdotes in the latter of the eccentric but lovable character of the man, while the poet writes particularly of his oratory.

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—"He could live surrounded by calamities, did not smiling hope cheer him with expectation of deliverance?

WORDS OF CHEER FROM A RABBI.

During the session of the Mississippi Conference at Meridian, Dr. F. Wiseman, a Hebrew rabbi of that city, made a few remarks in behalf of the Hebrew Orphan Asylum, which were highly complimented by the following liberal and progressive sentiments:

I lack words to express to everything that pertains to the welfare of the human race, and in every movement that looks to its improvement and enlightenment. I do not care to say what my religion is, for I am not ashamed of it. I am proud of it. I am proud of my race. Christianity is grand. It is grand in its sentiment to brotherhood and love. It is grand in its doctrines while in the hands of its true followers. Everywhere it has been practiced, when God shall be supreme in the hearts of men, and love for God and love for our fellow-men, there will be no more strife in the world. Every Church, no matter by whatever name it may be called, is a blessing to the world. Every Church, no matter by whatever name it may be called, is a blessing to the world. Every Church, no matter by whatever name it may be called, is a blessing to the world. I have always taken delight and pleasure in acknowledge God, as I know you do, to be present in your midst to-day, and I have always taken great interest in the colored race. It is to me a matter of great interest when I see advancement in the mind of intellectual perfection, especially

LITERARY CONVENTION.

ATLANTA, Ga., Jan. 1, 1887.

Officers and Members of the Congressional Literary, Historic and Educational Association of the A. M. E. Church:

For several years we have omitted calling an annual convention, for the reason that it was rather a new enterprise. Then the Bishops in council were empowered to act in the absence of the convention, which they have generally done, thereby allowing more time for the establishment of sub-associations, and, at the same time, serving traveling expenses, which, in some instances, was an important consideration. We have been frequently chided for not assembling the connectional convention; but be it remembered in the better part of wisdom to wait until organizations existed in all parts of the nation. Now, as that time has arrived and important business demands the attention of the said convention, we do hereby call the convention to meet in St. Paul A. M. E. Church, located at Nashville, Tenn., March 23rd, 1887, at one o'clock P. M. Delegates to said convention shall consist of all the connectional officers, one delegate elected from each literary society throughout the land and every presiding elder who has complied with the provisions of the by-touching his duties toward the association. Presiding elders are therefore notified that they must be present by all means.

We recommend that the association elect delegates by ballot. The following are the connectional officers: Free Idem, Bishop B. W. Arnett; Vice-Presidents, Bishop D. A. Payne, D.D., LL.D., A. W. Wayman, D.D., P. P. Campbell, D.D., H. M. Turner, A. Shadd, T. M. D Ward, D.D., J. M. Brown, D.D., D.C.L., R. H. Cain, D.D., & E. H. Disney.

Episcopal District Presidents: First District, Rev. T. G. Steward, D.D.; Second District, Rev. W. B. Hunter, D.D.; Third District, Prof. R. C. Bagshell, A.M.; Fourth District, Rev. C. S. Smith, M.D.; Fifth District, Rev. B. Gold-ward, D.V.M.; Sixth District, Rev. B. Sallers, D.D.; Seventh District, Rev. J. E. Bryan, A.M.; Eighth District, Prof. James Porter; Ninth District, Rev. J. Evans.

Recording Secretary, Rev. Richard Harper, B.D., Louisville, Ky.

Corresponding Secretary, Rev. J. T. Jenifer, D.D., Boston, Mass.

Treasurer, Lucy E. Waters, Esq., Nashville, Tenn.

Historiographer, Rev. B. W. Arnett, D.D., Wilberforce, Ohio.

Board of Managers: First District, Rev. William Hunter, Pennsylvania; District, W. G. Alexander; Third District, Rev. Thos. Christopher; Fourth District, Rev. J. C. Owens; Fifth District, W. H. H Butler, D.D; Sixth District, Rev. S. Nichols; Seventh District, T. U. Denham; Eighth District, Rev. W. F. Graham; Ninth District, Rev. A. M. Green, A.M.

Executive Committee: Rev. J. H. A. Bowen, D.D., Rev. A. W. Wayman, D.D., Rev. John P. Turner, M.D., A. W. Upshaw, Rev. J. H. Caright, Rev. James T. Morris.

We abandon the most literary nothing that ever assembled in our connectional inter-st. While the members be by no means necessarily members of the church, we shall expect all who can to write and bring or send papers upon some subject, either looking to the interest of the society or the advancement of the race. We hope to see the subjects. Such ministers as have taken the pains to write their respective conference can bring or send their essays to be compiled by the committee. Let us have a full representation. Bishop Rev. T. B Caldwell, pastor of St. Paul, assisted by Revs. Bedford Green, Peter than Mitchem, Dr. A. Thornly, etc., will provide places for the delegates. We hope each delegate will come prepared to take care of himself if necessary. Those who can will please notify us; would do well to drop one of the pastors above named a postal card. Literary visitors who are not members will receive a cordial welcome.

R. H. TURNER,
President.

"Her face so fair, as flesh it seemed not.
But heavenly portrait of bright angel's hue,
Clear as the sky, without a blame or blot,
Through goodly mixture of complexions due
And in her checks the vermeil red did show."

This is the description of a woman whose physical system was in a perfect ground and healthy state, with every function acting properly, and is the enviable condition of its fair patrons produced by Dr. Pierce's "Favorite Prescription." Any druggist.

At sale of autographs lately held in Berlin, the highest figures were paid for those of Richard Wagner. An essay by Wagner on Mayerbeer, which was originally brought to light, in which high praise of the composer of "The Huguenots" is expressed, sold for 640 marks.

Rheumatism originates in morbid condition of the blood. Hood's Sarsaparilla cures rheumatism.

The cockpit is an institution in the capital city of South Carolina which is dearly cherished. It is opened the last three doors from the Court House, and has no fears of the minions of the law.

THROW AWAY TRUSSES
and employ our radical, new method, guaranteed to permanently cure the worst cases of rupture. Send 10 cents in stamps for reference, complete and form. Worlds Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

An Additional Punishment.—"Well, I declare," exclaimed Mrs Mc-Swiligan, "if one of these Chicago Archbishops isn't going to be married. I think it's a rank shame." "So do I," replied her husband. "I think hanging is punishment enough for him."

Horsford's Acid Phosphate In Indigestion, and as a Nerve Tonic.

"Dr. H. C. Hitchcock, Kalamazoo, Mich., says: I have used it in many cases of indigestion depending upon nervous exhaustion, with most beneficial effects. It appears to be a good nerva food."

At the recent election in Porto Rico the Liberal party nominated openly, for the first time, a Republican ticket, and sent the leader in the Spanish Cortes, Julio Vizcarrondo, a native of the island and the leader of the Spanish Abolitionists, was elected by a large majority. Sagasta's downfall is said to have been a friend and correspondent of the late William Lloyd Garrison.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, relieves wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

NORTH MISSOURI CONFERENCE.

Take notice:—The food set apart for Father Poncha is about exhausted. This is to appeal to those dear friends who so kindly subscribed for his benefit to send in the money at once. Let us not desert this grand old hero in the hour of need, but rather prove to him that we are his friends in need.

Yours in bonds,
Geo. W. Gaines.

OUR BOOK LIST.

A. M. E. HYMNAL

We have only one size, 24mo., whereof notice, viz:

Cloth Boards,	$ .90
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SUPERFINE GRADE OF HYMN BOOKS.

Extra morocco, beveled, gilt, with clasp. This book is true morocco, gold bands and circuit, if needs to be seen. Price, $5.00.

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A. M. E. Church Review (quarterly) per year, 60c.; per copy, 15c. 1.50

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Webster's Elementary Spelling Book,	2.00
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We have also an excellent Bible Dictionary at, 1.50

All these books are used in the various study are from other publishers, and are kept in stock by the agents. We can only sell them FOR CASH. To candidates for the ministry of the Church should by the whole or any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

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Wesley's Sermons, 3 vols., 6.00
Sermon on the Mount, Bishop Pierce, .50
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(Entered at the Philadelphia post office as second-class mail matter.)

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GENERAL BUSINESS MANAGER, P.O. BOX 386, PHILADELPHIA, PA.

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NOTICE.—All questions and business pertaining to the Recorder should be addressed to the Business Manager. All communications intended for the Editor should be addressed to the Editor. Anything pertaining to the business of this establishment requiring a reply is to be sent to the Office, and not to any person as the Recorder, to the Manager. All orders for the discontinuance of the paper must be sent to the Office of Publication, and be sent in the name of the person to whom it is sent. Subscribers will please notice the above, and not address to the Editor, as business, but address to the Manager, as business, and by this notice we shall be governed.

PHILADELPHIA, FEB. 10, 1887

CANNOT our Philadelphia pastors do something more for the CHRISTIAN RECORDER'S city circulation? Can they not impress their members with the necessity of taking the RECORDER?

MINISTERS, read the Manager's proposition to increase the circulation of the RECORDER and act at once. This will lead. This no doubt was the original relationship of men to soil, but they early forfeited their rights. A mess of pottage is preferable with some to those deeds of acts of birth. Is it not humiliating, to say nothing of the sin, for a people to be placed in possession of land would dispossess themselves of the same very soon, if simply the responsibilities of keeping it and caring for it were left with them. The appropriation of property would prove a great hindrance to many men. It would be the poorer by reason of it. The regulation of earthly possession has long been a serious question, but it is not likely to be settled soon.

THE WINTER'S Senatorial fights and their results will mark an especial era in the politics of the several States in which they have occurred. If men can afford thus to boost themselves up or stand and let their friends boost them up for seats to fill offices that others could just as well fill, what may we expect of the boys, children of such men? If they can outboy their big fathers, what may be the character of their boys a score of years hence?

FEBRUARY 8TH, was Bishop Campbell's 72d birthday anniversary. We give our readers a brief, imperfect sketch of his useful life. In many cases, extra numbers will be furnished those selling the RECORDER, as well as some others trusting that they will do so. To this we depend upon your kindness, brethren!

Bishop Campbell is at present chairman of the Connectional Board of Publication and of Education.

ON our second page are frequently found notices of many of the prominent magazines of the day, numbering at least twenty-five, including the Harpers, Century, Brooklyn, Bivouac, Scribner's, Cassell's, the Women's, Missionary Review, M. E. Quarterly, A. M. E. Quarterly and others for adults. We notice St. Nicholas, the Wide Awake, Young Folks, Pacey and several others for children. It will be a good thing for our brethren to have a good magazine come to their homes; especially where there are children.

OUR FRIENDS will appreciate the fact that the CHRISTIAN RECORDER is small and the Church very large; therefore it is utterly impossible to insert all the resolutions passed on the life of Bishop Cain. There are probably three thousand separate societies in the connection. To give them anything like a fair showing we should have little else in the RECORDER for the next six months. We shall publish some papers on the subject. Shall we be told that it is because they come from this or the section of the country—from D. C.? God A. M.? We trust not. We need not mention poetry received, entirely unworthy of publication, nor the ramscous of resolutions.

IT MAY be that Democratic Americans are quite as honest as Republican Americans, but it is noticeable that when the Democratic party wishes to secure a very strong man in doubtful communities, it is very likely to go to the Republican side to find him. True, as they say, this catches the "Independents." But, if Republicans are so bad as the "Independents" claim, that they have to leave them, the Democrats being so bad that they lack leaders, hardly seem to offer any safe haven for those "Independents;" yet, as a rule, they go to the Democrats.

The Democrats of Philadelphia have been a long while seeking a leader for the mayoralty from among the Republicans and have finally found one in Mr. Keim. Had this party been so much better than the Republican party, as "Independents" claim, how is it that they can not furnish one spotless leader in a city so large as this, a leader that "Independents" can follow? In a party without competent leaders, how are the "Independents" to reach a better political country than the one they have left?

THE NEW YORK Christian Advocate, at its own appointed time has spoken out on the Chestnutcage school subject. It has spoken at length and in such way as to leave little ground for criticism. The Advocate seems to say that colored people can do with M. E. Church ought to have sense enough to not apply for admission to such schools as the one under consideration, but if, being senseless enough, they do apply, they must be admitted, though the white attendants be driven away by the act. The sooner of Berea College, in the center of Kentucky bonbism, is evidence that the two races may be educated together. This is the result, not so much of Northern support as of Southern grit. Had John G. Lee considered it an evidence of lack of sense in colored men to apply, Berea would not exist as it does, a school attended by about one-third as many whites as blacks. It would seem that the M. E. Church, with its Northern support could afford to be as indifferent to the Freed Men Aid Society's committee as the Southern Methodist. But withal, the local board of trustees refuse to be driven. Calling, by the way, a one who does not choose to shake hands with negroes, simply because they are negroes. Will the school remain under the suppliers of the Freedmen's Aid Association?

MCLYNNISM.

The infinitely wise, powerful and good God has "ordained" prayer. In the statements of the days and works of creation there is nothing said of ordaining prayer. Prayer is the very height of the fall and consequent banishment of man. The first mentioned instance of prayer is found in the twentieth chapter of Genesis, 7, where God says to Abimelech, after taking the wife of Abram, telling him that Abram is "a prophet and will pray for" him. This declaration leads us to infer that, like all other fundamental elements of worship, to pray was not taught men-kind, but was a natural sentence of his nature, a procedure from intuition, not dedoction. Too purpose of prayer is much discussed by materialists and skeptics of several forms. The materialistic, denying that the existence of everything depends upon matter, including in this term the principles by which matter is conserved, caused to set, or denying the existence of "so-get" and the pronouncing prayer useless, because not addressed to a living intelligence. The fatalist, believing that all things transpire in accordance with fixed laws, can see no utility in prayer, because, though an intelligent Being supervises the universe, yet he does so only to enjoy its perfection of state and harmony of movement subsidiary to his unalterable laws. The better class of fatalists, however, believe that prayer is serviceable to the praying one, in that it has a beneficent influence upon him while near to God, by his own will, in submission, having his heart softened by penitence, strengthened by faith and dignified by contest. This idea supposes that God is not affected by this set of prayer any more than he is by the gorgeous beauties in nature, both in estate and activity. The majority of Christians, however, whether considered from a theoretical or practical standpoint, do believe that God is pleased in hearing prayer, not only because it is the regular operation of natural, human powers, but also because it is in accordance with certain laws for the regulation of the spirit world. That there is in the Divine legal economy a "provision for prayer," that just as God sees the qualities of matter to effect certain changes in material consistency, composition and form, so he may use the native tendency of men to pray as a causal element from which certain benefits are to proceed that he will not be disappointed (often far want of space) who send articles later that never fail to go in. Will you allow us to do the best we can, brethren?

PRAYER.

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—Bishop Campbell, who completed the 72d year of his age last Sunday, assisted Bishop Shorter at the South Carolina Conference.

—Andrew D. White has given to Cornell University his library, consisting of thirty thousand volumes, which cost more than $100,000.

—Miss Mary E. Harper, a daughter of the great lecturers, Mrs Frances Ellen Harper, has entered upon a close in elocution in St. Louis, Mo.

—Bishop Holsey is traveling in Florida to look after the interests of Paine Institute. He hopes his health may be greatly improved while there.—Christian Index.

—George T. Downing says: "If the Republican Senators do not confirm Matthews they will hear from the Negro in the next campaign."—Exchange.

—John H. Devaux, colored, has been dismissed from the position of Auditor in the Custom House at Savannah. He was the last colored man in the customs service there.

—Bishop Merrill and Bishop Mallalieu, in several speeches before the Louisiana Conference, failed to make a single reference to color.—South-western Christian Advocate.

—Revs. J. Strange, J. E. W. Moore, presiding elders W. J. Cook, W. C. Alexander and E. Scarboro were all with the Bishop of the district a few days ago at Portsmouth, Va.—Southern Recorder.

—Rev. James Poindexter, Rev T. A. Thompson, Jerre Freeland, Thomas G. Spencer and W. F. Brooks were elected delegates to the State Convention here, to take steps towards erecting a monument to John Brown.—Free American.

—Rev. and Mrs. O. C. Simms, of Philadelphia, celebrated their twentieth wedding anniversary Friday, January 28th. The popularity of this scholarly Baptist minister and his wife was shown in the number and worth of presents tendered by their admirers.

—It is understood that Secretary Manning will retire from the Treasury Department about the 1st of May, and will accept the presidency of some new national bank to be established in New York. Mr. Jordan is now the president of the samn bank.—Ledger.

—Delos B. Davis, a colored barrister of Canada, who was recently appointed a Queen's counsel by the Government of the Ontario legislature was permitted to pass the examination to practice law, and was given a grand reception at Chatham, Canada, by his lordship, Bishop Disney, Nathaniel Murray and others.—Exp.

—John Good is an inventor who has amassed a fortune in a very short time. A dozen years ago he worked in the Brooklyn cordage factory for $3 50 a day. Certain improvements that he made in the manufacture of cordage met with great favor in the trade, and the corporations of America and England are now paying him $150,000 a year in royalties.—Ex.

—The Rev. A. E. P. Albert, A. M., Rector of St. Paul's, La. M. E. Church, parted as with a pleasant call last Monday. Brother Albert is a member of the Board of Publication and was on his way to participate in the good he shall reap. Yoet this week. From the demonstrations of a hair hearty conversation, we should think President Cleveland would confer a favor on the colored Americans by appointing him to the recent consulate in Liberia.

BISHOP B. H. CAIN.

OF REV. J. W. DAZAWAY.

In looking through the old conference journal of the annual conferences of the Indiana District, I find the following record, in relation to the early life and ministry of Bishop B. H. Cain. We find him in the year 1837, in the session of the annual conference of the Indiana District, convened at New Albany, Ind. This was his first appearance in the conference, and he was knocking for admission. Bishop D. A. Payne was presiding. The conference convened in Bridges Chapel at the hour of 9 o'clock August 22, 1837. He was before the committee on admission and orders, and was heartily endorsed by the committee and by the same presented to the Bishop and conference as a suitable person to join the itinerant service. The committee was as follows: Hons. Elisha Wearor, J. Curtis and M. M. Clark. On Wednesday, August 26, at 4 P. M., the young man B. H. Cain was allowed thirty minutes in which to preach his trial sermon, and at 7 P. M. Friday, August 28, the committee reported him for admission into the itinerant service and on Saturday, August 29, 1837, B. H. Cain was received by Bishop D. A. Payne into the ministry in the A. M. E. Church. Elder (now Bishop) J. P. Campbell was present and led in the prayer preceding the ceremony of his (Cain's) reception. Elder J. P. Campbell was at that time General Book Steward and Editor. The committee on public worship, in making out the Sabbath appointments, appointed B. H. Cain to preach at Quinn Chapel, Louisville, Ky., Sabbath, August 30, 1837, at the hour of eleven o'clock A. M. Monday, August 31, B. H. Cain offered his first resolution in the conference. The following is the resolution:

Resolved, That a mission be established in Iowa and that the conference appoint it with a missionary, and that said mission shall consist of the following places, Keokuk, Burlington and Mt. Pleasant, in the state of Iowa, and that Iowa City be attached to Muscatine station. Carried.

One of his early appointments in the conference district was Lafayette, Ind. This was in 1839. Indiana District consisted at Richmond, Ind., September 8, 1839, at 9 A. M. Bishop Wm. P. Quinn and Bishop D. A. Payne, presiding. Bishop Cain was in the conference a great number of the committees appointed. A very creditable report was presented by the committee and adopted, at this conference Brother Cain asked permission to attend college for two years, in order to better accomplish himself for the work, which request was granted, and with the connection with this conference was discontinued, as he was afterward transferred to the pastoral charge of Bridge Street Church, Dayton, O. Rev. Henry Bibb was appointed to Lafayette, Ind., in which year he was transferred to the Detroit Conference. Rev. Albert A. Jones was appointed to the pastoral charge of Emanuel Church, Charleston, S. C.

Indianapolis, Ind.

THE SOUTH CAROLINA CONFERENCE

BY THE MANAGER.

The gathering of this grand old conference in the city of Charleston, the historic Charleston to-day. More than two hundred and fifty names belonged on the roll of members, and thus we were greatly mistaken in the supposition that Mason Conference, of Georgia, is the largest numerically of the conferences. Rev. Dr. Lee, Presiding Elder Bellamy and Robertson are the presiding elders here, while Bishops Scholfield, Hayes, Heard, Sierrett, Barkdale, Steele and Flegler are chiefs among the clergy. Bishop Scholfield and Flegler are the patriarchs. More than nine thousand persons were enrolled in this city alone. Rev. W. J. Gaines, D.D., is in attendance, as also Drs. W. D. John Cornell University is here, and Rev. John P. Sister University and Turner Divinity and Industrial School his home at Columbia, where the first Bishop Campbell is expected to arrive by the 15th inst. to assist through the reminder of the session. Bishop Flegler is present to-day. We are well provided for, have plenty to eat and drink and expect to be buried. So the brethren are counting on about three days work and five days rest and a good time with the people of Charleston. Well, one would think we would be regarded as heroes when Methodist preachers two or three days rest and pleasure once a year; they surely are.

Bishop James A. Shorter, Presiding Bishop; Bishop John M. Brown, D.D., LL.D.; Rev. Benjamin F. Campbell, LL.D.; Rev. W. J. Gaines, D.D., Rev. Dr. Lee, Rev. Dr. Bellamy and Rev. Dr. Robertson, also Rev. W. H. Heard, Rev. N. H. Sierrett and Rev. D. J. Giles, P. E. of the Sumter District, are present, all wear heart and hand with the movement. Bishop Campbell leaves in a few hours, and he will be followed by a host of slaves, he showed me one iron collar with four huge prongs, placed upon the necks of refractory slaves, designed to entangle and impede them in the bushes when they fled. Superintendents Fee and Reed seen the same hellish implements in the States, but did not know until I saw them here that they were also used in the French islands.

M. Schoelcher spoke much in praise of Thomas Jefferson, but blamed Washington. He pointed out that he had established slavery, and it was his fault that slavery was fastened upon the American Republic. I spoke to him of Alexandre Dumas. He said he was a clever writer, but that he was nothing more or less than a politician. He never said a word for the race. So we have nothing to thank Dumas for. Victor Hugo, the white man, could speak for us, but this brilliant colored man, who could have let down sheets of fire upon the heads of tyrants and carried freedom to his enslaved people, had no word in behalf of his race. Why, by holding a single sentence, he could have secured for himself a name here in Paris. I said yes he said it, so as to acknowledge, as most of the guests of a colored man, but not because I honor the character of the man himself.

I have seen much here in Paris in the way of ancient and modern sculpture and painting which has deeply interested me. The Louvre and the Luxembourg abound in the finest works of art connected in ethnology, especially of the North African races. They have wanted the evidence of greatness under the ban of the most and beat back the charge of inferior, and the most prominent inferiority of the colored races of the earth. Many years ago what I have now seen. I should have written a book, but I have not the faith nor the Giftdess of Authority to argue against the negro as a part of the human family. I have left the edge on this subject come to me late, but it is now too late to be of some service; for the battle at this point is not fought out, and the victory is not yet.

Yesterday, through the kind offices of Mr. Frederick Douglass, who procured tickets for us, I had the pleasure, with Mrs. Douglass, of sitting in the forward part of the gallery of the French House of Deputies, and listening to the debate on the bill relating to the Orleans family. Mr. Douglass is a member of the House of Representatives, but with the privilege of the floor, he appears in this appearance, and, though somewhat noisy, it was in point of manners an improvement on the debates of the legislatives. I saw no one aspiring tobacco, and no one had the least respectability of his head, as is sometimes seen in our American Legislature.

Colored men are not scarce in Paris. I sometimes get sight of one or two in a day's walk, but I have not met them. They are mostly from Hayti and the French islands. They are well received here and make a very respectable appearance. I met the other day, at the house of Mr. Theodore Tilton, Mr. Lafontant, of Hayti, a young man of the color of our well-known Judge Lafontant, of Louisiana, who is one of the most scholars and polished gentlemen in Paris. I was very much delighted to find such a noble specimen of the possibilities of the negro race. They are to be found highly appreciated by cultivated ladies and gentlemen of Europe, and can produce one such man, it can produce many.—New York Times.

NORTH CAROLINA NOTICES

BY REV. W. H. GILES.

The work of rebuilding Mt. Zion A. M. E. Church, Wilmington, N. C., which was destroyed by fire some time ago, will be pushed forward. Rev. Mr. Church is to be pastor the business portion of the town on Fifth street between Swann and Nixon streets.

Rev. F. F. Giles, presiding elder of the Wilmington District, is pushing the district organization and one new church with three members.

Rev. J. E. O. Barham, pastor of Raleigh Circuit, is doing a great work. This charge was one of the most perverse in condition.

Rev. Thomas H. Capehart, pastor of Kinston, has put in operation plans for a parsonage. He is now absent at his place. He expects to be present at the quarterly conference.

Next Sunday evening, February 7, at 7.30 o'clock, Rev. J. L. Curry, superintendent of the John F. Slater Fund for Negro Education, will address the literary society of Dickerson Chapel A. M. E. Church, Hillsboro, on the subject, "The Educational, moral and spiritual education." Rev. Mr. Curry is a white man, but a middle-day prayer meeting as well as many others in the state. Rev. B. J. Arnold, South Lowell, reports his work in good condition.

In the legislature of the State the colored population is well represented. Rev. B. J. Arnold, South Lowell, reports his work in good condition.

In the Senate, Hon. Henry P. Cheatham, a member of the Board of Education, and Hon. Thomas Walker, a member of the Board of Agriculture, are the colored members.

In the House, Hon. Abram Galloway, Hon. Wm. H. Thrush, Wilmington; Hon. Henry E. Shepard, Durham; Hon. Wm. H. Hall, Granville; Hon. Wm. H. Crump, Halifax; Hon. Wm. H. Moore, Warren

LITERARY CONVENTION.

ATLANTA, Ga., Jan. 1, 1887.

Officers and Members of the Connectional Literary, Historic and Educational Association of the A. M. E. Church:

For several years we have confined calling an annual convention, for the reason that it was rather a new enterprise. Then the Bishops in council were empowered to act in the absence of the convention, which they have generally done, thereby allowing more time for the establishment of auxiliary societies, and, at the same time, saving traveling expenses, which, in some instances, was an important consideration. We have been frequently chided for not assembling the connectional convention; but is as it appeared the better part of wisdom to defer the until organizations existed in all parts of the nation. Now, as that time has arrived and the important business demands the attention of the said convention, we do hereby call the convention to meet in the Cal. A. M. E. Church, located at Nashville, Tenn., March 23d, 1887, at one o'clock P. M. Delegates to said convention shall consist of all the connectional officers, one delegate elected from each literary society throughout the land and every preaching elder who has complied with the provisions of the law touching his being elected to the convention. Presiding elders are therefore not elected, but are members by merit. We recommend that the delegates be elect delegates by ballot. The following are the connectional officers: President, Bishop H. M. Turner; Vice-Presidents, Bishop D. A. Payne, D.D., LL.D., A. W. Wayman, D.D., LL.D., J. Campbell, D.D., LL.D., J. A. Shorter, T. M. D. Ward, D.D., LL.D., W. H. Hunter, D.D., D.O.L., B. H. Cain, D.D., R. R. Disney.

Episcopal District Presidents: First District, Rev. T. G. Steward, D.D.; Second District, Rev. W. H. Sneed, D.D.; Third District, Prof. S. T. Mitchell; Asst. Fourth District, Rev. C. S. Smith, M. D.; Fifth District, T. B. Caldwell, D.V.M.; Sixth District, Rev. J. Sellers, D.D.; Seventh District, Rev. M. E. Bryant, A. M.; Eighth District, Prof. Jesse Foster; Ninth District, Rev. J. B. Jones.

Recording Secretary, Rev. Richard Harper, B.D., Louisville, Ky.

Corresponding Secretary, Rev. J. T. Jenifer, D. D., Sonora, Mex.

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PRAYER FOR THE COMING OF THE HOLY SPIRIT.

BY REV. D. S. SHILEY.

O God! to us by mercy show,
In us thy work revive;
Let sinners more conviction know,
And make us all alive.

O Jesus! come and clothe thy right,
Thy glorious power display,
And strike with awe the sons of night
A dart of righteousness.

O Holy Paraclete! we pray
That thou would'st come in;
Endow our souls with power and joy
And spoil the power of sin.

Then shall our carriage be sweet,
Our speech
Meek and truth together meet,
All love shall cast out fear.

And in plain paths of bliss move,
When we have reached the goal,
We'll sing the all-redeeming love,
Bath—and Christ's wash the Soul.

DISCIPLINE.

A block of marble caught the glance
Of Wonderful Phidias,
Which brightened in their solemn depths,
And kindled into fire.

Listening, there stood beside him one
Who smiled the while he heard:
"I'll have an angel from this stone!"
Such was the sculptor's word.

Stout mallet deft, and chisel keen
The statuary used;
And blow by blow, and page by page,
The prisoner arrived.

A new world lifted, high and pure;
The waking eyes outshone;
And, as the chisel clove the stone,
A smile broke through the stone.

Beneath the chisel's edge the hair
Escaped in flowing rings,
And, plume by plume, the wings slowly freed
The sweep or half-furled wings.

The stately bust and graceful limbs
Their natural action gained;
And where the shapeless block had been
An angel stood finished.

O blows that smite! O hints that pierce
This shrinking heart of mine!
What are ye but the Master's tools
Forming a work divine?

O hope that crumbles at my feet!
O joy that overpaves! for high
What are ye but the clogs that bind
My spirit from the sky?

Sculptor of Souls! I lift to Thee
Encumbered heart and hands!
Spare not the stroke! do with me as Thou wilt,
Only not leave me as I am!

How blest if all these seeming ills
Which in my journey lie,
Should only prove that Thou will make
An angel out of me. —Anon.

SEMINARIES OR UNIVERSITIES?

BY WILLIAM HANNIBAL THOMAS.

The Apostle Paul emphasized a pregnant truth when he applied rules to race and individual growth by using a forceful illustration. The distinction from childhood to manhood wherein is he incarcerated in this: that sustains the thought, speech and action of immature dependence—a mode of action characterized by childish simplicity. But, finding out the secret meaning, the fact is that the man puts away childish things; he reasons, he speaks, he acts as becometh a man. Hence, every failure of this kind proves such a plea unavailable. Abundant opportunities came to us richly freighted only to be lost. Our ignorance was appalling, and the war closed Nashville pleaded for colleges, Atlanta was surveyed as a strategic centre. Both passed away from us because we were not ready. Hampton, by all odds the best educated of any colored school in the nation, is the result of a mature research, before a school was opened or a dollar spent.

I recall meeting in '65 one of our Bishops to that vicinity wearing a look of anxiety and perplexity indifferent as to sex seriously unconscious of the vast field of usefulness that was then lying ripe for the harvest, and going through his hands, notwithstanding every effort of impropriety and the presence of countless freedmen indicated the feasibility and suggested immediate improvement. Some one of our bishops could be present in the presence of such chaos and anarchy. The impression would nigh universal that the negro is a weak animal race, incompetent to assume the duties of life, especially for which if approached our "leaders" are largely responsible. We should have had around ourselves or originate great associations of the best men, with far-reaching limitations of the white race in aims and methods, only to fall immediately into the hands of the negro for direction and execution.

All things a may be asserted in all candor that current methods in race education and plans for development are inadequate to the wants of the growing North and inadequate and humiliating to the negro race who look for better things from us.

The Roman Church, despite serious objections, is the only one presenting spectacle of cohesive ecclesiastical government. The genius of the Methodist Episcopal Methodism sadly lacks its concentration and centralization of power, and however many splendid men either in the ministry or laity, it is not to be denied that it approached it will be conceded that the Methodist Episcopal Church is the most conservative centre, exerting imperial choice in the United States, and, moreover, since, at present, the weakness of our polity permits irresponsible persons to control the destinies of our most important enterprises. The reckless and unbusinesslike manner in which education are conducted is a reproach and an imprudent as would be a purchase of a farm without examining the soil, and then to locate a school upon it without a preacher to procure students and make provision for the same.

Race life, of whatever kind, involves epochs of progress, retrogression, growth and decline, but without further elaboration the question is submitted. Has not the time come for the A. M. E. and other negro Christian bodies to build up a higher education, and these institutions should be located where they can be provide; but the real needs of the race are not to be found in the cities, and are largely chiefly for this reason the demand for educated preachers is comparatively small. It needed. The day has passed for projecting more negro colleges, Wilberforce, Allen, and Payne, are the school in the South under the control of the Church would have the best results. Liable value. Abundant opportunities came to us richly freighted only to be lost. Our ignorance was appalling, and the war closed Nashville pleaded for colleges, Atlanta was surveyed as a strategic centre. Both passed away from us because we were not ready. Hampton, by all odds the best educated of any colored school in the nation, is the result of a mature research, before a school was opened or a dollar spent.

I recall meeting in '65 one of our Bishops to that vicinity wearing a look of anxiety and perplexity indifferent as to sex seriously unconscious of the vast field of usefulness that was then lying ripe for the harvest, and going through his hands, notwithstanding every effort of impropriety and the presence of countless freedmen indicated the feasibility and suggested immediate improvement. Some one of our bishops could be present in the presence of such chaos and anarchy. The impression would nigh universal that the negro is a weak animal race, incompetent to assume the duties of life, especially for which if approached our "leaders" are largely responsible. We should have had around ourselves or originate great associations of the best men, with far-reaching limitations of the white race in aims and methods, only to fall immediately into the hands of the negro for direction and execution.

All things a may be asserted in all candor that current methods in race education and plans for development are inadequate to the wants of the growing North and inadequate and humiliating to the negro race who look for better things from us.

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The Apostle Paul emphasized a pregnant truth when he applied rules to race and individual growth by using a forceful illustration. The distinction from childhood to manhood wherein is he incarcerated in this: that sustains the thought, speech and action of immature dependence—a mode of action characterized by childish simplicity. But, finding out the secret meaning, the fact is that the man puts away childish things; he reasons, he speaks, he acts as becometh a man. Hence, every failure of this kind proves such a plea unavailable. Abundant opportunities came to us richly freighted only to be lost. Our ignorance was appalling, and the war closed Nashville pleaded for colleges, Atlanta was surveyed as a strategic centre. Both passed away from us because we were not ready. Hampton, by all odds the best educated of any colored school in the nation, is the result of a mature research, before a school was opened or a dollar spent.

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THE RT. REV. RICHARD ALLEN,
FIRST BISHOP OF THE A. M. E. CHURCH.

The eighteenth century gave to the world many great men, and formed the arena upon which they played mighty games—games whose results gave new life to poesy, lifting it above the light and trivial and placed the world on the sure foundation of intuition, philosophy, experience and science, and modified great governments and even created new ones. In this century were born Edward and Byron, Walter Scott, Steele, Dr. Johnson and Carlyle, Cowper and Burns, Johnson and Gibbon, Adams and Thomas Jefferson, Washington and Napoleon Bonaparte, Robert Fulton and Eli Whitney, Alexander Hamilton and Aaron Burr, Daniel Webster and Henry Clay, Andrew Jackson and Martin Van Buren, Lafayette and Talleyrand, Metternich and Wellington, Schiller and Goethe, Humboldt and Cuvier, Audubon and Wilson, Bryant and Longfellow, Whittier and Lowell, Emerson and Hawthorne, Irving and

Entered at the Philadelphia post office as second-class mail matter.

THE

Christian Recorder

PUBLISHED WEEKLY. $2.50 PER YEAR, IN ADVANCE.

Money for subscriptions or contributions can be sent by Money Order, Registered Letter or Postal Note, when it can be done conveniently. Drafts on New York or Philadelphia are not to be encouraged.

REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 268, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line, 14 lines to the inch ..... 10 cents
1 time $1.00
13 " Three months 10.00
26 " Six months 18.00
52 " One year 30.00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Subscribers who wish the paper to stop, will please let the Publisher know before the first of the month, or the 25th, to the first of the month following. All our dues are sent strictly in advance.

Remit—All questions and business pertaining to advertisements seen in the RECORDER, and remittances for subscriptions to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager (as) the paper is not part of the business of the editor. Do not remit carelessly money in letters, but send by Money Order, Registered Letter or Draft, payable to the order of the Business Manager, not to the editor. Please remember, nothing but subscriptions and advertisements will be inserted. Letters intended for publication to the editor, and they to him exclusively.

PHILADELPHIA, FEB. 17, 1887

MR. A. G. OBBY has launched the Atlanta "Weekly News." Atlanta must have an immense amount of negro newspaper brain.

THE CONGRESS of the United States has recently talked largely as if it thought the country might make as good fight against England over a few fish as formerly over a little tea. It is late to attend to the matter, but it may be in time for a serious tussle.

THE AMERICAN BAPTIST STAR OF Zion and many other denominational papers have shown great courtesy in publishing so lengthy notices of the life and character of our lamented Bishop. The colored secular press as well delights to do honor to the man whom life was given in devotion to his race.

IT WOULD be well for the Church to study in the character of Richard Allen the following facts especially; piety; submissiveness to government and respect for law; originality of thought, independence of spirit yet deep humility toward God; perseverance of purpose, energy and good sound common sense connected with leadership.

AH, COULD Bishop Cain now read the encouraging letter from our missionary in Africa! But can he not do so! Had we been able to send those missionaries over a year ago when the Bishop first heard of the Lady Huntingdon Mission we might have had more real African Methodists to-day, but there are 200,000,000 left for us to bless yet. We have need to work, not to repine.

"THE Birds of Aristophanes" is the title of a scholarly, classical paper by Prof. W. S. Scarborough, A. B., LL.D., of Wilberforce University. Classical students will be delighted in studying this work. Prof. Scarborough read the substance of the book in a paper presented to the American Philological Association at Cornell University, last summer. Price, 50 cents. Address Prof. W. S. Scarborough, Wilberforce, Ohio.

THE SOUTHERN RECORDER's correspondent must have referred to some other Dr. Lee. It will be so at times. Nothing since a worthy contemporary mixed the name of the editor of the CHRISTIAN RECORDER with that of Robert E. Lee, a Jackson, Miss., church sorrowstone, etc. Now the editor of the Southern Recorder says this editor has a big head, massive brain, strong will and all that. Wonderful! i. e., if the correspondent to the Southern Recorder did not refer to some other Dr. Lee.

WE ISSUE extra numbers of the RECORDER this week. They will come to many of our brethren in larger numbers than usual. Brethren, please circulate them and return the money to the Manager. The life sketch of Bishop Allen is alone worth every dollar's attention. Bell those forwarded and secure new subscribers. We shall publish a sketch of Bishop Payne next week and increase the number then, also. We send the RECORDER to many non-subscribers this week, trusting that they will favor us with their subscription.

PROFESSOR CARLOZZO, the non-negro hand shaker, explains in last week's Christian Advocate. The explanation shows him to be a man entirely too narrow to be the educator of any mind, except that of an evil spirit. His haughtiness and contemptible ignorance toward the colored race readers him not only unfit for a teacher, but unworthy of a place in a Christian body of people. Hearts may break, souls go to destruction, if black restained, while he sustains his race dignity, his race purity—dignity and purity a thousand times steeped in all the sins of the schedule.

THERE is some ambiguity in the sketch of Bishop Allen on first page, respecting the building of the churches. The facts are, that the first church building, the African Church, was on Fifth street, now St. Thomas, above Spruce street, Philadelphia, Episcopal Church. It was for the basement of this church that Richard Allen lifted the first shovel of dirt. He remained there, building the site of Bethel on Sixth street in his own right meanwhile, till St. Thomas was completed and paid for. It was for this church that he and Absolom Jones collected money together. The division of the body, after the church was built, to go with the Church of England, left the stalwart Methodist Allen with his Sixth street lot and blacksmith shop, a few adherents and God, to build up Bethel Society as they had done St. Thomas'.

SEVEN HUNDRED members are said to have left our Church in Columbia, Pa., so we should say, led by an unwise, ambitious man and encouraged by other bad men. All this is indicative of strength in the man, but only for evil ends. By the decision of the courts the property still remains in the A. M. E. Church, but souls are worth much more than property. With the present efficient pastor, however, we trust (Columbia will again take her place among our most thrifty and useful charges.

The heroism of Pastor Walls and the professional acumen and strength of Dr. D. Augustus Straker, as advocate for the Church, are surpassed only by their loyalty to the cause of African Methodism. Mr. Straker has for many years shown himself a correct, strong thinker and a firm friend to our Church. His argument before the courts in this Columbia case was masterly and constitutional. The hope is that those who have left, whether they number 700 or fewer, may be replaced by as many more highly loyal African Methodists. Besides this it is hoped that African Methodism will locate herself in South Carolina's capital. Bell those forwarded and secure new subscribers. We shall publish a sketch of Bishop Payne next week and increase the number then, also. We send the RECORDER to many non-subscribers this week, trusting that they will favor us with their subscription.

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PUSH THE AFRICAN METHODIST

The African Methodist Church should be organized wherever possible and practicable, with the understanding that things that seem impossible may prove possible. Many financial charges of to-day have seen their apparently impossible days. We may be careful not to get in the way of other bodies, but we must be quite as careful to not allow them to get in our way. Sometimes it is best to establish our Church where there are enough churches in quantity, but not in quality; that is, there may be people wanting our Church, especially. In such cases we may go in the name of God and set up our banner. We may get in the way of others, when thoroughly satisfied that their way is not such as will win our people to Christ. Christianity, in all its activities, proves itself along by its own energies. Where we see the Christian Church so degraded and hampered as to be accomplishing little for the people who compose our communion, there we may feel satisfied; for we can but realize our calling to the colored Americans especially. We must seek them and labor among them, elevating and leading them.

The A. M. E. Church is a mean which God has chosen for this purpose. Together with other great bodies of Christians of the African race-variety, we must press our way, opening as rapidly as possible the truth to the long benighted minds and hearts of our kinsmen to the light. We cannot say that God has called us to this work only, but by the principle, "What thy hand findeth to do, do with thy might," we are bound to the colored variety first. By the same principle Christ came to his own and established his Church first, but not alone in Jerusalem. Nor may we any more infer that God will be through with this distinct form of Church when American prejudice shall so die as to admit persons worshiping together without black thinking particularly of the presence of whites, or vice versa, than he was through with the Church of Christ when it was introduced beyond Jerusalem. It is not ours to step to guess when our work will be done, but to know that so long as we find it undone, we must apply ourselves to it with our might.

Our tendency toward Africa are not worthless; for the exercise is strengthening our spirit in the proper direction. The time may come when that spirit will be so large that, under God, we can do a work for Africa of our brethren there. We can do little more than entivate this spirit for a while yet. We have for many years talked of the work there; talk is necessary. Let us continue to talk; after a while we shall talk a hundred men into the notion that it is no worse to die in Africa than to die in America. Work now, God will direct us. Sustain Frederick now and God will lead us out into other lands in the proper time.

MINISTERIAL EDUCATION.

The education of men in the ministry, or, if you please, for the ministry, should be a subject of only one side. How can there be any discussion of the subject? Ministers are to be wiser and more than an uneducated one. So is an educated slave, so long as you can hold him. The trouble with the educated slave is that he is likely to close his engagement as soon as he can get a way respectable education. The education of men for trades and professions, business and ordinary occupation is too common and too essential to be discussed. No man would exchange the cultured mechanic or farmer for the uncultured. Then why discuss the subject relating to the ministry? Why speak of or hint at the notice of a man entering upon the work of his calling without the best education at or least remaining in it without constant improvement? The whole force of Scripture is in favor of educating ministers. The entire subject so brought before the world in history, from Christ to the present, is in favor of educating ministers. The commands and directions of Christ are in favor of it. Reason being also probably the only competent secretary to be had; at the General Conference of 1884 there were at least one hundred and fifty delegates competent to fill that office and in the travelling connection—for that is what made up the conference body—there were probably one hundred and fifty more equally competent. In 1820 there were two scanal conferences in the connection; now there are forty-five. In 1820 there was not an organized department in the connection; now there are six. Then Philadelphia was the center of the African Methodist population; now the center may be found eight hundred miles south by southwest of Philadelphia. The energy of the spirit of African Methodism has spread all over the sunny South and the flourishing West. The great hearts of Quinn, Wilkerson, Davis, Clark, Woodson, Tibbs, Smith, Lankford, Young, Revels, Brown, Graham, Wilkerson, Turner (John), Underwood, Thompson, Lewis, Wilhite, Hammet and others, beating in sympathy

education of the ministry. If men would be ministers, they would not for a moment talk thus. The work of making African Methodism successful must be done by those best prepared. The work of hindrance is being done by men who are either unadapted to our work or who are possessed of an ill-bred spirit that will not be satisfied with their church relations and are determined to destroy because they are not satisfied. Sometimes they are learned, sometimes unlearned. We have strong reasons to believe that the broader and deeper the education in our ministry, the less there will be of this kind of work. Broad education includes experience. The theological training at Wilberforce is enhanced greatly by the mission work which students do while in their course. When a minister is trained at our own university he is not a novice, but a minister of from two to five years' itinerant experience. More of this kind of scholars will help us.

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OUR AFRICAN LETTER.

FREE TOWN, SIERRA LEONE,
January 5, 1887.

REV. B. F. LEE, D.D.:

Dear Sir:—I did not write you from Liverpool, as I intended, because one week was there as what post we would land in Africa. The steamer we expected to sail by when we left America, we learned was not to call at Cape Palmas, her first port on the Continent on our way to the South African coast, but was to go direct to Sierra Leone. Our plan when we left America was to go on direct to Liberia, but if we did not avail that opportunity, we would have been obliged to remain at Liberia till the 8th of January for the next steamer to Liberia, thus losing about one week. We left the place we purposed and were advised to make our first consignment to Sierra Leone greatly by the mission work which students do while in their course. When a minister is trained at our own university he is not a novice, but a minister of from two to five years' itinerant experience. More of this kind of scholars will help us.

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Nor can we with the least degree of consistency refer the loss of churches and other troubles in our Church to the

leg, they fail to render that satisfaction to their own judgment they were originally dismissed, and are forced out to be virtually "dead beats." Such men are not to be seen our privilege during our ministry here to be called upon to visit the sick bed of either of these unfortunate creatures, whose stories of woe have moved us to weep time and time. They were happy at home, in their humble cots, in their quiet, secluded way, a healthy religious and moral influence of a Christian mother and a pious father. Surrounded by the comforts of a good Northern trip they turned dear ones to the breathings of the storm and stress and determined to see the North, especially New York, and now, alas! they are the poor and fruit of their folly.

I would advise those contemplating the trip to the winter to stay at home, in the capacity of waiting maids, to be members of the choir, to be in the ministry, or to be dressed in the land. Notwithstanding the work is done, yet on Zion's hill, beyond in glory, now does standeth, reigning still in Christ, of whose gospel when on earth there was not ashamed.

Camden, N. J.

NEW JERSEY NOTES.

The Sir Knights Templar of the State will have a service in Trenton on their second Sunday in April.

Rev. Mr. Fessel is trying to work an interest in favor of the A. M. E. Church at Chilesburnt, N. J.

Rev. Thomas Wayman has recently been elected one of the doorkeepers of the House of Representatives.

Rev. T. A. V. Henry, of Snow Hill, left for Baltimore Saturday, February 5th, to attend the funeral of one of his children.

Quarterly meeting at Macedonia, Camden, third Sunday in January. Rev. J. B. Stansberry, D.D., and Gilbert Waters will be present.

Mr. Moses H. Steward, of Virginia, and Miss Lottie P. Jackson, of New York, were married Tuesday, February 8d, by Rev. A. H. Newton.

The paper read by Rev. J. H. Morgan of Bethel, Camden, at the Quarterly Meeting of Philadelphia and vicinity, was highly appreciated by all present.

Quarterly meeting at Princeton was a grand success Sunday, 6th inst. The presiding elder will be conducting a series of revival meetings with Princeton.

Mrs. Mary Locke, teacher of one of our public schools at East Camden, is the possessor of a beautiful painting, the purpose of buying an organ for the use of the church.

Rev. Joseph Moss, from Hollyville, was in Camden February 7. He reports a good time in Hollyville, but the difficulty as to attract the attention of the people. Hollyville and Franklinville Mission in good condition.

Rev. Gilbert Waters and A. H. Newton were the representatives from New Jersey to the Bishop Daniel Payne Centenary Memorial Meeting held in Bethel A. M. E. Church, Philadelphia, Thursday night, February 3.

Your correspondent went Sunday, February 6, to Chester, Pa., and tried to speak at the A. M. E. Church. Rev. C. O. Boothe is pastor. The church is good, and a goodly number had been added to the church since he has been in charge.

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MINISTERIAL EDUCATION.

The education of men in the ministry, or, if you please, for the ministry, should be a subject of only one side. How can there be any discussion of the subject? Ministers are to be wiser and more than an uneducated one. So is an educated slave, so long as you can hold him. The trouble with the educated slave is that he is likely to close his engagement as soon as he can get a way respectable education. The education of men for trades and professions, business and ordinary occupation is too common and too essential to be discussed. No man would exchange the cultured mechanic or farmer for the uncultured. Then why discuss the subject relating to the ministry? Why speak of or hint at the notice of a man entering upon the work of his calling without the best education at or least remaining in it without constant improvement? The whole force of Scripture is in favor of educating ministers. The entire subject so brought before the world in history, from Christ to the present, is in favor of educating ministers. The commands and directions of Christ are in favor of it. Reason being also probably the only competent secretary to be had; at the General Conference of 1884 there were at least one hundred and fifty delegates competent to fill that office and in the travelling connection—for that is what made up the conference body—there were probably one hundred and fifty more equally competent. In 1820 there were two scanal conferences in the connection; now there are forty-five. In 1820 there was not an organized department in the connection; now there are six. Then Philadelphia was the center of the African Methodist population; now the center may be found eight hundred miles south by southwest of Philadelphia. The energy of the spirit of African Methodism has spread all over the sunny South and the flourishing West. The great hearts of Quinn, Wilkerson, Davis, Clark, Woodson, Tibbs, Smith, Lankford, Young, Revels, Brown, Graham, Wilkerson, Turner (John), Underwood, Thompson, Lewis, Wilhite, Hammet and others, beating in sympathy

the principle of symmetry in building, and, above all, they considered the interests of the constituents to be of paramount importance. In all religious bodies there are a few who are not of sufficient culture, intelligence and refinement to appreciate the advantages of these improvements. In every church there will be found a number who are commonly conceited, and in so far as they are conceited they are unreasonable, and while the intelligent and well-meaning people will be pleased with the improvements, and by the way be accommodated by them, a few people who equally with the others have been consulted, will be of the opinion in themselves that their primary, secondary and tertiary education is sufficient for them, and that they have no need of the improvements. Such people are to be pitied rather than blamed, and Holy Spirit, when she sits over the grave of the former worthy brethren, will be the first to forgive them for their folly.

The Church Extension Committee have been sent to us, asking a visit to the Pendleton Street Church, Columbia, S. C., with a view to the erection of a new church edifice. We have visited this church, and found it in a very unfavorable condition. The building is old, and is not at all adapted to the wants of the congregation. The lot on which it stands is small, and is not at all desirable. The church is in debt, and the congregation is poor. We do not think it would be wise to spend money on the present building, and we do not think it would be wise to purchase a new lot and build a new church. We would, therefore, recommend that the church be sold, and that the proceeds be applied to the purchase of a new lot and the erection of a new church edifice in a more desirable locality.

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LITERARY CONVENTION.

ATLANTA, Ga., Jan. 1, 1887.
Officers and Members of the Colored National Literary, Historic and Educational Association of the A. M. E. Church:

For several years we have omitted calling an annual convention, for the reason that it was rather a new enterprise. Then the Bishops in council were empowered to set in the absence of the convention, which they have generally done, thereby allowing more time for the establishment of sub-associations, and, at the same time, saving traveling expenses, which, in some instances, was an important consideration. We have been frequently chided for not assembling the connectional convention; but to us it appeared the better part of wisdom to wait until organizations existed in all parts of the country. Now, as that time has arrived and important business demands the attention of the said convention, we do hereby call the convention to meet in St. Paul A. M. E. Church, located at Nashville, Tenn., March 23rd, 1887, at one o'clock P. M. Delegates to said convention shall consist of all the connectional officers, one delegate elected from each literary society throughout the land and every preaching elder who has complied with the provisions of the law, touching his duties toward the association. Presiding elders are therefore not elected, but are members by merit. We suggest and urge that the conference elect delegates by ballot. The following are the connectional officers: President, Bishop B. W. Arnett, D.D., LL.D.; Secretary, Bishop D. A. Payne, D.D., LL.D.; Assistant Secretary, Rev. W. H. Campbell, D.D., LL.D.; J. A. Shorter, C. M. D. M. Holmes, D.D.; H. Brown, D.D., D.C.L., R. H. Cain, D.D.; Historian, Dismal.

Episcopal District Presidents: First District, Rev. T. G. Steward, D.D.; Second District, Rev. W. F. Dunston, D.D.; Third District, Prof. S. T. Mitchell, M. A.; Fourth District, Rev. C. S. Smith, M.D.; Fifth District, T. B. Caldwell, D.V.M.; Sixth District, Rev. M. B. Salters, D.D.; Seventh District, Rev. M. E. Bryant, A.M.; Eighth District, Prof. James Martin; Ninth District, Rev. J. H. Jones.

Recording Secretary, Rev. Richard Harper, B.D., Louisville, Ky.

Corresponding Secretary, Rev. J. T. Jenifer, D.D., Detroit, Mich.

Treasurer, Lewis Winters, Esq., Nashville, Tenn.

Historiographer, Rev. B. W. Arnett, D.D., Wilberforce, O.

Board of Managers: First District, Rev. William H. Thomas; Second District, W. C. Caldwell; Third District, Rev. Theo. A. Thomas; D.D.; Fourth District, Rev. J. C. Chase; Fifth District, W. H. S. Bailey, D.D; Sixth District, Rev. J. H. Hamilton; Seventh District, T. G. Denham; Eighth District, Rev. W. H. Wanbars; Ninth District, Rev. A. W. Pegan, A.M.

Executive Committee: Rev. J. H. A. Chase, D.D., Rev. J. W. Beckett, B.D., John F. Turner, M.D., A. W. Upshaw, Esq., J. M. Carglie, Rev. James T. Morris.

We anticipate the most literary gathering that ever assembled in the connectional interest. While the members may all not necessarily be men of letters at the church, we shall expect all who can to write and bring essays upon some subject, either looking to the interest of the society or the advancement of the race. We do not name the subjects. Such ministers as have none to prepare in the annual conferences can bring or send their secretaries to the convention to be examined for the connectional press. While Rev. T. G. Caldwell, pastor of St. Paul, assumed by Rev. Mitchell, Rev. Dr. Thorly, etc., will prove a feast to more than a thousand. We hope each delegate will come prepared with a paper of essay, if necessary. Those expecting to be present would do well to drop one of the pastors above named a postal card. Literary visitors who are not members will receive a cordial welcome.

B. M. TURNER,
President.

$500 REWARD.

The former proprietor of Dr. Sage's Catarrh Remedy, for years made a standing, public offer to forfeit one hundred newspapers of $500 reward for a case of catarrh that he could not cure. The present proprietor's purchase has renewed the offer. All the druggists sell the Remedy, together with the "Douche," and all other appliances advised to be used in connection with it. No catarrh patient is longer able to say "I cannot be cured." You get $500 in case of failure.

"Peninpville" is the name by which the Rochester *Post* calls its classical neighbor, Pittsford.

Functional derangement of the female system is quick y cured by the use of Dr. R. V. Pierce's "Favorite Prescription." It removes pain and restores health and strength. By all druggists.

The water used in the famous Salts Rosa, Cal., has sat out 250 olive trees on the land surrounding the reservoir.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for nervous debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering I will send free of charge to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper W. A. NOYES, 149 Power's Block, Rochester, N. Y.

There is said to be a tree in New Guinea which, when touched, knocks a man down and *Ted Fair* thinks it must be a species of box wood.

HE SPEAKS TRUE AND FROM DOD!

Read the advertisement of a book called "Christianity Demonstrated By Experience." It will settle the question of immortality in the mind of any one. Every man should have a copy of it. Sold exclusively by subscription. On sale by Rev. J. C. Embry, Price, $1.50. A new supply just received.

CHRISTMAS PRESENTS FOR PREACHERS AND OTHER BOOKS AT REDUCED PRICES.

Dr. Porter's Bible is there in one of the most beautiful, yet cheap forms. Don't fail to put his name on the jury list. The Richmond Christian Advocate says: "Dr. Porter's Bible is the best to accompany the Quarterly Reviews. We want to escape all jury service then find a ready excuse for succeeding, by merely saying we intend to select Dr. Porter's."

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.
Georgia, Thursday, January 13,

South Carolina, Feb. 3, Emanuel Church, Rev. Benjamin Arnett, Presiding.

East Florida, Wednesday, Feb. 16, Lake City Bishop Payne.

Louisiana, Wednesday, March 16, New Orleans, Bishop Wayman.

Virginia, Wednesday, April 13, Suffolk, Bishop Dickerson.

Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.

New Jersey, Wednesday, April 20, Trenton, Bishop Wayman.

New York, Wednesday, June 8, Rev. Williams, Bishop Brown.

New England, Wednesday, June 1, New Haven, Bishop Ward.

Philadelphia, Wednesday, May 11, Columbia, Pa., Bishop Ward.

West Indies, Wednesday, April 20, Nassau, Bishop Gaines.

Indiana, Wednesday, June 8, Rev. Jas. Brown, Secretary.

BISHOPS RESIDENCE.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Greene Co., Ohio.
Bishop J. P. Campbell, D.D., LL.D., 1207 Bank Street, Richmond, Va.
Bishop A. W. Wayman, D.D., 127 East Baltimore Street, Baltimore, Md.
Bishop J. P. Campbell, D.D., LL.D., 1207 Bank Street, Richmond, Va.
Bishop J. M. Brown, D.D., Wilberforce, Greene Co., Ohio.
Bishop J. M. D. Ward, D.D., Beaufort, S. C.
Bishop James M. Brown, D.D., D.C.L., 1324 Rhode Island Avenue, Washington, D.C.
Bishop R. H. Cain, D.D., 1324 Rhode Island Avenue, Washington, D.C.
Bishop J. P. Campbell, D.D., LL.D., 1207 Bank Street, Richmond, Va.
Bishop H. M. Turner, LL.D., 316 King Street, East, Charleston, S. C.

The Bishops should always be addressed at their residences, except when they are traveling, and then when absent; the exception is when they are known to be at the General Conference or Annual Conference.

For the Council of Bishops.

W. H. BROWN,
SECRETARY.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall St., N. Y.

BOOKS.

HINTS TO SELF-EDUCATED MINISTERS.

Just published by the author, Rev. Jason Porter's Hints. 96 pages. Price 50 cents. Send to Rev. J. C. Embry, Box 905, Philadelphia, Pa. Every minister should have a copy of this book. It will be found helpful in every department of his work. Every minister should read it and profit by the suggestions contained in it. Ordered from first order. Please be here in order Catalogue by the number.

PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.

Buy of the maker and you will Save Money. HENRY F. MILLER & SONS PIANOS 1428 Chestnut St. Philadelphia.

NOTICE.

To my minister having in his possession some copies of my "Synopsis of Acts," can Methodism." will please send them to Rev. D. C. Embry, 631 Pine Street, Philadelphia, Pa., and he will retain his dues, who have unsold copies on hand.

A. W. WITHAM.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

Yours in Christ,
WM. D. JOHNSON,
Secretary of Education, Box 263, Atlanta, Ga.

NEW BOOKS

that will be on sale by the Manager throughout the ensuing year:

"Fifty Years and Beyond; or, Old Age and How to Enjoy It." A book of unclassifiable values, as well as interest to all who have passed the meridian of life. 12mo, cloth, 1,000, about, English edges, $1.50.

"Bible Heroes; or, Bible Views of the Creation in its Relation to Modern Science." by the Rev. T. G. Steward, D.D., and contains, as an appendix, a chapter on "Christian Evidences," by Bishop Richard H. Cain. This is an intensely interesting book, especially to preachers, old and young. It will contain about 250 pages, 12mo. on clear beautiful paper, and will be the low rate of $1.25. The work is now in press under our own imprint. Orders, $1.25, mailing Bible Heroes; or, Stories from the Old Testament for Little Folks." Judge by my own children, no parent who wishes to have his children imbued with the heroic spirit of Bible character, can afford to be without book. Our children devoured it at once. Price only 50 cents; by the 100 cents; registered 61 cents.

Rev. J. E. Walsh has published an excellent Record Book for church trustees, with blanks for everything pertaining to their duties and business meetings. It is well bound and well printed. We have nothing like it, nor half so convenient. The book is arranged for four years. It is just the thing to aid in making correct records. For sale at our Publishing House. Price, $1.00.

Orders for each or all of these works may be sent to us at once. Cash orders only.

Manager's Notes.

What we must say now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

Installment

costs a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER:

Send us 50 Cents and we will enroll your name in a special book kept for that purpose and will send you the paper for sixty days; then send us 75 cents more, for six months after 50 cents, and two months later 75 cents more. Total, $2.00.

All our Pastors

are Agents for the RECORDER, and are hereby authorized to present this proposition to their people and receive their enrollment for (50 cents), and give their receipt for the same. [Non.—We will send a few blank slips of receipts to all who will sot for us in this matter.]

On this Plan

we give full SIX months for paying the subscription.

"Pastor's Memorandum Book," by Rev. C. T. Shaffer. Price, 45 cents, no discount. An excellent book.

J. C. EMBRY, Manager.

New York has a saloon for every 24 registered voters in the city.

A Household Remedy.

Ayer's Pills are invaluable for children, and should always be kept ready for use in case of an emergency. * * I have used Ayer's Pills, in my family, for the past fifteen years. I give them to my children, in preference to any other physic, and always with satisfactory results. We used Ayer's Pills from childhood. They have been my family medicine for years, and would fail to give perfect satisfaction. —Mrs. C. E. Clark, Tewksbury, Mass.

Ayer's Cathartic Pills are considered a household necessity in my customers, and always give perfect satisfaction. Our * * * sales are increasing

invariably was them in their practice.—Calvin Tilton, Druggist, Alexander, Ky.

We have used Ayer's Sarsa-Costal Pills many years, and think them a very safe and excellent family aperient.—A. B. Foster, Childress' Manor, Westville, Conn.

For the past five years I was seldom free from the torturing pains of Neuralgia. At last I was prevailed upon to try Ayer's Cathartic Pills, and have only afforded immediate relief, but have entirely cured me.—Mrs. Russell N. Hosmowell, McConnellsburgh, Pa.

AYER'S SUGAR-COATED CATHARTIC PILLS,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price $1: six bottles, $5.

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REV. B. F. LEE, EDITOR.

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PHILADELPHIA, FEB. 24, 1887

PROF. H. T. Johnson's ministers book entitled "How to Get On," is out and on the stand of the newsdealers of the city, and for sale by our Business Manager at the small price of fifteen cents per copy. Succeeding numbers to be published bi-monthly. Order at once.

THE NEXT TWELVE years ago, at one of the great national camp-meetings at Urbana, Ohio, a minister, Caucasian, in the midst of a speaking meeting, when each speaker made an especial request for prayer, said, "Brethren, pray that I may not become ambitious to be a delegate to the next General Conference."

OF course it was plain that we meant South Carolina and not Pennsylvania in our reference last week to the Columbia trouble. We are informed by a reliable witness right from the field that we lost many less than 700 members. That is just what it appeared to us at first A paper of the M. C. Church, South, published in Columbia, as we gave it, published it. The C. M. E. Church being the one joined by most of those who left us, and of especial (black) interest to the M. E. Church, South, the paper seemed rather pleased, we inferred.

THE STATE of Kansas has arranged for her women to vote for city official hereafter. New York is thinking of doing the same. The intelligent progressive women's rights agitator sensing irresistible odds, like the progress of the anti-slavery cause, offers encouragement to those who are battling against the strong of Church and State. Little by little stroke by stroke the work has been done in both those cases; stroke by stroke it will be done in this. The work of modifying appetite for drink and tendering the consciences of saloon and wage manufacturers is the chief work before us now. Added to this is the conversion of those strong men who argue that any interference with the sale and use of intoxicating drinks is interfering with rights of private citizens. When men become abnormal as to intellect respecting some things we deprive them of what, under ordinary circumstances, would be rights, why not so respecting the use of intoxicants? They who become the slaves of intemperance are in an abnormal state of mind and must be protected for the good of their community.

O, SET the Cauldron-Chattanooga muddle is growing wonderfully. The New York Independent and the New York Christian Advocate are engaged in a wordy battle. The Advocate talks about truth and decency Reading its articles under caption "Independent of Truth and Decency," we recalled immediately the unjust and untrue statements that counted in the Advocate's editorial correspondence concerning "a Bishop" at Aiken, South Carolina. We thought of the Advocate's promise to either prove its statements true or take them back. We e-mi-nol not remember having seen either performed. This, however, gave us no pleasure. It is a misfortune that two so able papers as the se concerned in the present sevenfight set in any wise naughtily towards each other; if either of them has done so with reference to the lesser lights. It is noised that the head and the wing of the Chattanooga University propose to buy the property of the Freedmen's Aid outright, when they can run their anti-negro mill for all it is worth. The Freedmen's Aid Committee, including three colored gentlemen, will meet before this reaches our readers; what will be the outcome? Every good man will pray for the settlement of the case in favor of humanity, irrespective of race. This time because the Methodist Episcopal Church has done a great work for humanity under just this consideration. It is said that Bishop Walden, will be Chairman of the Freedmen's Aid, is likely to decide against admitting the negro. His stand since his consecration seems to have been in favor of letting the M. E. Church, South, have the field among the white people in the South. This may account for his probably being in sympathy with Cauklinism. The day is coming when all this lam and lie supporters will be tried by a better race of men and consigned to everlasting shame, as among the blackest and narrowest lam and men of these times. If God is in man, if God is in the Church, since God is one and the Church is to be one, those who oppose the consummation of this grand end may justly be considered as the enemies of God.

THE YOUNG MEN'S Institute of New York recently refused to submit to membership Mr. Wilhelmo Payne, simply on the ground that he is a colored man. This action, while in keeping with the average American white man's acts when dealing with the American colored man, is no less an act unriding the reprehension of all good people. The Institute was established in 1874 by Y. M. C. A., which makes the case the more agravating. How true are the words of Jesus, " Many come saying, Lo, here is Christ, or there." Which way to God is it to be loyalty to any of the churches, but the answer comes in great confusion, "Lo, here and lo, there" in lines that bisect one another promiscuously.

Reporters interviewed Rev. Dr. Derrick and Prof McCants Stewart, both of whom expressed their indignation in its hagooage. The Church and other Christian bodies are expected to lead in all measures looking to the elevation of mankind; taking all risks as to results asking no quarters other than the moral elevation of the human race. Doubtless this moral elevation is going to be costly; not in money, but in time, in moral powers. That's in, our moral natures will be outraged and our moral pride insulted often before the whole work is completed. Pure riches may have to drag in the dust and mud occasionally. This is cross bearing. How many are prepared for it? White men upon the gates that lead to destruction to colored men very gradiously. If they do not get in themselves, keep the good entered by themselves, they prepare other gates for them determined that they shall not be debarred. As Christian subjects of a Christian country, we solemnly protest against trying to consent to knock at the doors to avenue leading most directly to the throne of intellectual and moral perfection. Having fought for our freedom from civil bondage, we will fight for our deliverance from mental and moral slavery. We are prepared to make a long fight and a strong fight. White Christians have the right to prepare to receive us. By beg nothing on the social question. We ask every thing on the Christian question, knowing that this question, when fully developed, will make mighty modifications in social nonsense and more especially in social sin.

BISHOP PAYNE'S BIRTHDAY.

Bishop Payne is President of the Sunday School Union. His literary work consists of a book of poems, "Semi-centenary of African Methodism," "Recollections of Seventy Years of Active Life," "A Treatise on Domestic Education," "Memoirs of Missionary Things," and "The History of the African Methodist Church." The last two are in manuscript, but will probably be published in the coming spring, by Bishop Payne was one of the three Bishops made delegates from our Church to the Methodist Ecumenical Conference in 1881, and was president of said conference one day. Few men of the colored race are more widely known than he. His life from very early manhood has been devoted entirely to the work of enlightening the race. No colored man now living will bear with him to heaven a broader love and gratitude from a greater number than Daniel Alexander Payne. He will need no monument to perpetuate his memory for the character of his work has been such, closely associating intellectual culture and religious growth with moral development, that it will perpetuate his precious memory through ages. So colored he is seventy-six years old. His youth is renewed like the eagle's.

THE COLORED VOTERS BOLTED.

In the borough clostion in Darby, Pa., last week, the colored voters, numbering from forty to fifty, voted almost solid against the Republican ticket, assigning as a reason that the colored men proposed at the Republican caucus to the colored director and councilman, respectively, were ignored or discarded by the "scratch." This borough, or about 4,000 inhabitants, is adjacent to Philadelphia, southwest. It is Republican ordinarily, but with republicans demanding the prohibition of sale of strong drink, colored men retaliating for this slight given the brother that he could, the white men of a few democrats, a "Citizen's" ticket won the day. It is likely to be a wet day when these fusionists give the colored voters any better showing than did the straight republican ticket, indeed over. Prominent republicans, attempting to explain the probable reason the colored men were not nominated, say that the man agreed for school director was incapable of acting in that office. This may be true, but fails to explain why William Cork, who was offered for councilman and who is, beyond question, competent, was given the cold shoulder. Mr. Cork is a good, upright, thrifty, respectably educated man. Why did not the republicans nominate him? Why did they scratch him? Why do they explain the nomination of the other man, but say little about not nominating Mr. Cork? We should ask for no position on the ground of our color, but the republicans who have " done so much for us " and received our vote almost solidly for years must know that the colored voter will every now and then say, " let us divide the honors."

THE MINISTER IN COMMUNITY.

The commission and the mission of the ministry alike render him subject to the community. His commission authoritatively bids him to go to the world, communities. His mission is to every people, communities. The demands of human nature and the maintenance of the outward church presuppose the ministerial dwelling in society. The Methodist itinerancy compels ministers to live among their people and act with them. It places upon the minister not only the responsibility of propagating Christian life, but also that of directing and aiding in the temporal or material affairs of the church and encouraging social improvements as well. These facts require of him peculiar fitness for his position in society. They suggest that he should not be regardless of the customs and conduct of the people about him; their methods, their manners, their intellectual standing and their general notions on moral questions, the tone of their press and the condition of their markets. In the community the minister cannot afford to be a recluse nor an idler. His claim to the right and the necessity to study mankind; taking all risks as to results asking no quarters other than the moral elevation of the human race. Doubtless this moral elevation is going to be costly; not in money, but in time, in moral powers. That's in, our moral natures will be outraged and our moral pride insulted often before the whole work is completed. Pure riches may have to drag in the dust and mud occasionally. This is cross bearing. How many are prepared for it? White men upon the gates that lead to destruction to colored men very gradiously. If they do not get in themselves, keep the good entered by themselves, they prepare other gates for them determined that they shall not be debarred. As Christian subjects of a Christian country, we solemnly protest against trying to consent to knock at the doors to avenue leading most directly to the throne of intellectual and moral perfection. Having fought for our freedom from civil bondage, we will fight for our deliverance from mental and moral slavery. We are prepared to make a long fight and a strong fight. White Christians have the right to prepare to receive us. By beg nothing on the social question. We ask every thing on the Christian question, knowing that this question, when fully developed, will make mighty modifications in social nonsense and more especially in social sin.

THE SOUTH CAROLINA CONFERENCE.

BY REV. W. H. HEARD.

MR. EDITOR:—One of the most interesting sessions of the South Carolina Conference for the year was held in Emanuel Church, Charleston, commencing February 2nd and ending February 8th. The conference opened with religious exercises by Bishop James A. Shorter, who read and commented instructively on the Scriptures. Rev. Daniel Washington, the former secretary, being present, was elected with the same order of business that has existed in the persons of Revs. S. G. Cross and W. E. Alston, the latter dead and true, who gone to the people. It is the minister who, despite the most iron-clad corporate articles, must stir up the enthusiasm of the masses, within and without the society in the interest of a new building. It is the minister who must lead in organizing the masses for success.

Where the ministers is debarred from full, or nearly all, connection with material parts of the society, property has not been safer nor progress greater than where they have had the fullest participancy in these matters. It is sometimes argued that the entire separation of the two classes of duties gives the minister relief. It relieves him of certain duties, but it hurdens him with three for every one of which he is relieved. There is no inconvenience in a people's being incorporated, but, on the contrary, there are many advantages in large societies; but the exclusion of the pastor from corporate rights is more embarrassing to the people than to the pastor, who is virtually one of the people. It will be a good thing for the African Methodist Church to allow the wisdom of the pastor to exercise itself fully in all parts of local churches in conjunction with the people. All or say in this direction should be so construed as to not be taken as a license or suggestion to create quarrels in churches which have not the relations as they should be, but as an indicator to owe churches and older ones, feeling disposed to liberalize their charters.

THE CATHOLICS AND THE COLORED AMERICANS.

There is no greater movement being agitated in the sentiment than that by the Roman Catholic Church for establishing the Americus colored people. They have organized machinery that must accomplish a great revolution in the religion of the class of citizens. Their newspapers, their schools, their associations, their black priests, prepared for especial work among the colored people, with the best of methods and millions back of the methods, are going to be brought to bear upon the means of our people with irresistible force. While Protestants are centralizing in the large cities, Catholics will organize among the hundreds of thousands on the plantations. While Protestants are spending much force in warring among themselves Catholics are solid. While Protestants are theorising at the big end of the negro problem, Catholics will work at the small end of the problem. While Protestants are in some way attempting to raise the colored people to the conception of a grand scheme of morals, the Catholics will initiate them into the glittering tinsel of their forms, hold them by the cords of pastience, kindness and hypnotic religious superstitions. There is a bad sleep in the eyes of the Protestants in this subject. There is a bright vigilance in the eyes of Catholics. The boldness of Roman Catholic meetings is on the one hand powerful, but the insinuating subtlety on the other is equal to it.

The African Methodist Church has much to consider in this crisis. There are few other organizations naturally prepared to screen the following of the greater number of American colored Christians as the African Methodist Episcopal Church. There are few others so well prepared respecting organic capability; few relative to history. What, and what alone, then, is required to enable this Church to move on through this land a mighty medium for bringing men to Christ? This provision is to be made by those churches severely tried. The colored people are in a fair condition to receive Romanism rapidly. The impractical and ungodly methods of the majority of white churches have helped the colored people have helped to leave said people an easy prey for the Church of Rome.

Personal.

—The not very Rev. Sem Jones says that he left Boston a better man.

—Rev. J. H. D. Payne, Gracoup, Ky., is preparing a hymnal and chorister for worship.

—Rev. J. B. Lofton is presiding elder of the Hawkinsville District, Georgia Conference.

—Thomas Bailey Aldrich, the poet, editor, novelist and children's writer, is the subject of a biographical fragment by Mr. W. H. Bishop in the next St. Nicholas.

—Rev. W. F. Rose was presented with a fine life size portrait of himself by the teachers and students of the Dudley High School last Thursday evening at Mt. Zion Church.—Southern Leader.

—From the report of the officers of Mt. Olive A. M. E. Church of East Jacksonville, we see that the church made marked progress under the charge of Rev. J. R. Lee, who is highly commended by the trustees.—Southern Leader.

—Bishop Shorter has so imbued the men of his district with the spirit of missions that the conference, by resolution, have agreed to make next Easter Day a grand rally for foreign missions and the whole collection (as was certainly designed by the General Conference) to be sent to the General Missionary Secretary Rev. W. J. Gaines and others are to be instructing their pastors.—Missionary Record.

—Rev. Dr. Derrick, popular ex-E. Dorr J. P. Thomas, the presiding elder of the Fifth District, and the preacher in charge of the capital of the blue grass section.

The Y. M. C. A. of Kentucky held its first annual session here last week. It is a new one half the time our field. The immense number of classes of study under survey week is simply appalling. Half the time of one person is required to do this service alone, and still each Monday is required of the foreman to correct part of the work of the previous week. Then the paper goes, and goes regularly to all. We want, and desire to have, a correspondent. We know one of the Hon. Geo. Williams' great History of Negro Suffrage, and Rights subscribers. 2. For five subscriptions, cash, we will send a copy of Sumner's speech on the Civil Rights bill, a speech worth $5 00, or, if preferred, two dollars and fifty cents ($2 50) in gold. 3. For ten subscribers, we will give our new subscribers, we will give either a copy of Sumner's speech or of Mitchell's History, and a copy of Waldeaid's Theology. 4. Now we have subscribers, and we want one can, if they will, get five new names in the next two months. 5. Let those who have subscribers send them at once. 6. Let those who have not subscribers send for specimen copies and get to work at once. 7. Let those who have not agencies send for terms, outfit and plan.

First. We want an agent in every town or congregation. For this purpose we are preparing quarterly subscription cards. We shall have them in a few days ready; three or four hundred will be sent to each agent. Let the brethren rally and to our stationed pastors this proposal work. They are very good. Let them plain their duty to the people. Let them talk about it in their homes, in their mouths. The subscription is for one month at a time, and is only 30 cents. We aim at an enrollment at all who have been subscribers for one, two or six month or more, and thus give them something of the character of a permanent subscription. Brethren, try it one quarter and let us see if we cannot push our paper up to 10,000 by next January.

J. C. EMBRY, Manager.

MURPHREESBORO, (TENN.) LETTER.

BY REV. A. W. THORNE.

African Methodism is taking the wave of the times in this section. We are now in the midst of a glorious revival. Dormant interests are quickened, and arrived. Backsliders are reclaimed. Worldlings are filled with wonderful effect to the hearts of the listening throngs, and sinners are being converted. Already 53 have made a profession of faith in Christ, and the Lord's machinery are made to succeed with the glad voices of the redeemed. The church is doing well in every respect, the members are united and to the help of the pastor. We have to make a strike here for African Methodism, the echo of which shall never die away.

Again, there is now in progress in our church an embryo High School under the management of that young but able and popular educator, Prof. William Jefferson Hale. We have 50 students and still they come. Teachers and assistants, energy and energy at the head we feel this season to be the best in the history of our school. Rev. Dr. Hunter, late business manager of the Publishing Department of A. M. E. connection, was in our city a few days ago.

John Wesley Cromwell, editor of the Washington Bee, is a communicant member of the Metropolitan A. M. E. Church.

Andersson.

OHIO NOTES.

Miss Lilly Logan, of Parkersburg, W. Va., is visiting in Waterville, the guest of Miss Lizzie Lee.

Elder R. P. Clark, of Cambridge, has remodeled and refitted his church and will be re-opened February 12th.

Mr. A. Thos. Lucas, traveling agent for the Cleveland Gazette, was in Westerville last week.

A revival is in progress in the A. M. E. and Baptist Churches of Wilmington.

The missionary exercises last Sunday at the A. M. E. Church, Toledo, were well attended.

The Baptist Church, Ironton, is carrying on a series of meetings. There have been seven conversions.

A John Brown Monumental Association has been organized at Ironton, by Rev. Edward Brooks, Sr., and A. G. Moore.

AN HISTORICAL SKETCH OF ST. PAUL'S, DANVILLE, VA.

BY MARY M. MARTIN.

St. Paul's A. M. E. Church was organized in the year 1866 with 7 members and Rev. Wm. Hall as pastor. He worked faithfully, with God to help them; and in one year 1 added 100 members against the little branch. But they soon divided on the good of every Christian minister to leave his church better than he found it. Rev. Hall remained only two years' before with the above results, he was succeeded by Rev. Jas. Hall as the salvation of the Lord in Sunny Hill Many at the brethren of the New Jersey Conference, and with them he labored to use to push the battle on to victory, and the Lord blessed them in their labors."

Obituary.

LEWIS ROMAN SEYMOUR.

Lewis Romes Seymour was born in Philadelphia, Pa., in the year 1812. His parents were of French descent. Having been born from Ben Jennings, Mary Jr., parents were Catholics and he (Lewis) was brought up in the faith and the sentences and customs of that church. But Sabbath Church being the only one in bothood where his parents lived, he was allowed to visit the church at inter vals. He was converted in 1832, and joined the Methodist Episcopal Church. Soon after his conversion he was called to exercise with the necessity of seeking pardon for his sins. He was approved by his pastor, but the simplicity of the gospel preaching by the local preachers of that day had a large influence in leading him to Christ, and did not cease until he received the witness of the Holy Spirit. He was married in 1836 to Rachel Cooper, of Philadelphia, by Bishop Allen October 4, 1836. He served as class leader, superintendent of Sabbath school, leader of the choir and steward. He was elected a member of the Board of Olive Cemetery, which office he was holding at the time of his death.

FROM LABOR TO REWARD.

Sister Mary Maxwell fell asleep in Jesus February 8th, 1887. She was 86 years, 7 months and 8 days old. She had been a member of the A. M. E. Church more than fifty five years. She was a widow and left a large family to survive her. All are connected with the A. M. E. Church except one. Rev. W. Thomas Maxwell, of the Ohio Conference. She was a woman of great gentleness and decision of character. Indeed, a mother in Israel. She seldom prayed without closing with God's blessing on her children; she was a consistent Christian, an affectionate wife, a loving mother and a kind neighbor. She bore her long illness with patient resignation, saying to her children and Elder Grimes, "I am in the life boat waiting for God's command." He leaves a husband. She was buried from the A. M. E. Church on the 13th inst. Elder Wm. B. Norris and Rev. W. Quinn officiated at her funeral.

W. WILLIAMS, Pastor.

Mrs. Florence Magnolia Barksdale, beloved wife of Rev. J. D. Barksdale, of the South Carolina Conference, died February 5th, 1887, in Greenville, S. C., in her 25th year. She was born at Williamstown, S. C., and was the child of free parents, being the daughter of Daniel and Mary Green. She was the wife of Rev. J. D. Barksdale, by whom she lived 5½, the second two years, the third two years, and the fourth 2½ months. Before marriage, several sisters and brothers and a loving husband, to mourn her loss, left a most sincere, devoted and true Christian woman and so earnest Bible student that she knew more about the Bible than about any other book. She would read the Bible through in a few months, and never questioned the validity of the sacred truths of the Blessed Book. She was a faithful wife, a loving and good mother; stoical, sociable and companionable at all times. She seems to have had a premonition of her death. She had prayed and sung with a will, and then she would say, "Come, your wife is no more." We could scarcely believe it was true. We knew she was sick, but she passed peacefully over the dark river and is at the same time home. Her husband was writing her a letter and preparing a little parcel to send her. She was thankful for it, after lying for eight days in death's cold, icy arms, she appeared to revive a little, and with a pleasant dream. She is buried in the beautiful city that bears her first name, Florence.

"Then set gone to the grave, but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of his life is thy guide through the gloom.

Yes, the Christian scarns is rest,
Reaped in the glorious strife,
Tranquil the life of the blest,
Death is swallowed up of life."

D. H. JOHNSON,
St. Matthews, S. C.

All delegates coming to the Liberty Convention which convenes in Nashville, Tenn., March 23, 1887, will please inform Rev. T. B. Caldwell, 722 South Cherry St., or order that transportation may be made for their accommodation.

T. B. CALDWELL.

California reports a production of nearly $6,000,000 worth of candy last year.

A Greenwood S. C. farmer claims to have struck a gold mine on his plantation.

The citizens of Oswego, Kan., raised $7000 in half a day for the purpose of making a shaft in search of coal and water.

Steam pipes, by local ordinance, must be kept at a distance of three inches from any wood work in Kansas City, Mo.

The Prefect of the Seine allows 800 sexercitants a day to visit the sewers and reassemble the bill of sufferers from the floods to the south of France.

A Canadian lynx or loup cervier was captured in a mountain sheep trap in Hampden, Me., last week. The animal was about 40 lbs. in weight, and is larger than the trap had to be sprung on each of its legs before it could be handled.

A brakeman at Ivy was knocked off a railroad to a trestle bridge, near New Haven, Conn., fell through the bridge to the river below, a distance of thirty feet, got up and walked away before assistance could reach him.

DOCTOR—"My dear man, you have an organic trouble, no symptoms of it, however, but you are bound to die simply run down; what is your occupation?" Patient—"I am a writer on the Sunday press, sir." Doctor—"Ah! I see, you had better relinquish your regular exercise.—*Boston Transcript.*

Dr. William Perry, of Exeter, N. H., who lived recently at the age of 98, was said to be the last survivor of the party which made the experimental trip with Fulton in the first steamboat ever run on the Norwich and Worcester line. He was employed in the engine room during the 2 days' passage to New York, which was the first passage by steam.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church, should be addressed to Rev. J. H. Smith, Nashville, Tennessee, will be received. All Sunday schools to open and close at the stroke of ten the number of our business place. Rev. O. S. Smith, Cor. Sec. Rev. J. H. Smith, Pres. Rev. C. S. Smith, Secretary.

LOWS CONFERENCE.—I have on hand

Hymn Books, Disciplines, Wayman's Sermons, Allen's Life and Times, Rev. E. Church and Love-feast Tickets. Send for Catalogue. Address all orders to the CHRISTIAN RECORDER. I shall have for sale other reading matter. Rev. J. C. Embry, General Manager may deem proper to furnish me.

R. EMBRY,
582 Austen Ave.,
Chicago, Ill.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday, Feb. 20, Evanston, Md.
Monday night, Feb. 21, Mt. Hill, Md.
Tuesday night, Feb. 22, Bethel, Md.
Wednesday night, Feb. 23rd, Asbury, Md.
Thursday night, Feb. 24, Pinglesville, La.
Friday night, Feb. 25, Mt. Zion, Md.
Sunday, March 13th, Sunday, Md.
Monday night, March 14th, Bethel, Md.
Tuesday night, March 15th, Mt. Zion, Md.
Sunday morning, March 27th, Gallestion, Emaius, Md.
Sunday night, March 20th, Carrollton, Md.
Monday night, March 21st, Bethel, Md.
Tuesday night, March 22nd, Asbury, Md.
Wednesday night, March 23rd, Quantico, Md.
Friday night, April 1st, Bethel, Md.
Sunday, April 3rd, Mt. Zion, Md.
Monday night, April 4th, Evanston, Md.
Tuesday night, April 5th, Mt. Hill, Md.
Wednesday night, April 6th, Asbury, Md.
Thursday night, April 7th, Pinglesville, La.
Friday night, April 8th, Mt. Zion, Md.
Sunday, April 10th, Burlington, N. J.
Monday night, April 11th, Mt. Pisgah, N. J.
Tuesday night, April 12th, Bethel, N. J.
Wednesday night, April 13th, Mt. Zion, N. J.
Thursday night, April 14th, Asbury, N. J.
Friday night, April 15th, Baltimore Conference, Washington, D. C.
N. B.—The person to be visited in Delaware is to be announced at Friday Week.

SMOKING.

An English journal recently offered a prize for the best argument against smoking. It followed by the letter to which the prize was awarded.

"Sir, I have seen the baneful influence of smoking. While under the influence of tobacco he is usually violently upset by it. When a person eats a new kind of fruit for the first time he may not like it, but he does not make a strike here for African Methodism, the echo of which shall never die away.

"Come all the world, come sinner thou, All things are ready now."

St. Paul's A. M. E. Church, will you hold on, and when the storm comes, will you be ready? Remember, Work by prayer on the compass and chart, and hold to the helm. Captain Claudius has never lost a battle.

Oh, that all of the churches below may shine,
And shouts in Christ the living vine.
Those blessings are asked for Christ's sake. Amen!

SMOKING.

An English journal recently offered a prize for the best argument against smoking. Following is the article for which the prize was awarded.

"Sir, I have seen the baneful influence of smoking. While under the influence of tobacco he is usually violently upset by it. When a person eats a new kind of fruit for the first time he may not like it, but he does not make his mind up to like it. The writer once had occasion to engage a passage in a steamer on the Clyde, and the vessel swelled out at the desired time was a steamer which I had to cross the Irish Sea. The next day, but was then so old that doubts were entertained as to her seaworthiness. In spite of warnings on this point, he engaged his berth, and on the day of sailing he was awakened from a dream of shipwreck and drowning at Liverpool, to find that the vessel was in a dense fog, without serious misgivings and had a most agreeable and prosperous voyage. In this case the dream was evidently no supernatural warning, but rather the result of the writer's anxiety about the imagination by the brute brown oil regarding the supposed unseaworthy character. Praeotumenta of ill winds are almost invariably grounded on and where any real ground of presentiment is verified by the result, the explanation is to be found in the fact that previous to this instance our fears correctly anticipated the event.—*Notes and Queries.*

HORSFORD'S ACID PHOSPHATE FOR WOMEN.

Dr. WM. E. JEWETT, Adrian, Mich., says: "I have found it particularly useful in the nervous disorders of women."

Christopher Golder, an old man, who recently bought a lot in the Cemetery at Freeport, L. I., and built a house on it, has been declared danger ously insane.

Sick and billious headache cured by Dr. Pierce's Pellets."

Nerains have fallen in Crawford county, Ind., to the depth of seven inches. Generally rainy weather has prevailed in that section for over 4,300 pages. Eighteen bridges and 1,000 rods of fencing have been washed away.

A small discount will be given to ministers on this excellent work. We want to sell 50 sets before April 1st. Besides this we will allow, on application,

Williams' History of the Colored Race, 2 vols. $4.00
Complete Triumph of Moral Science 2.25
Bishop Payne's Notes of the 21 Articles, 1.50
Lectures on Theology of Natural and Revealed Religion 1.00
Theological Compend ..... .75

Whole set, by express, When ordered by mail, add 65 cents.

FIRST YEAR.

Composition and Rhetoric.....	1.25
Swinton's Outlines of General History	1.50
Stevens' History of Methodism abg's	5.00
Lee's Analysis of Methodism.....	1.00
First Lessons in Botany.....	1.00
Whole set, by express,	$9.30

SECOND YEAR.

Christian Ethics, Haven.....	1.50
Shaff's History of the Apostolic Ch..	1.50
Harvey's Sacred Rhetoric.....	1.00
Botany.....	1.00
Wayman on Class Meeting.....	.25
Wayman on Discipline [in press].....	.90
Turner's Polity.....	.50
Whole set, by express,	$13.00

THIRD YEAR.

Intellectual Science, Porter's.....	1.00
Cutter's Physiology.....	1.00
Geography [in press].....	.90
Tanner's Outlines of the A. M. E. Ch.	1.00
Whole set, by express,	$ 6.40

Adding Quotations to the Bible, a good and very useful work..... 1.75

FOURTH YEAR.

Steel's Natural Philosophy.....	1.25
Shedd's Homiletics.....	2.50
Whedon's Commentary on Romans.....	1.00
Concordance to the Holy Bible,.....	1.25
Whole set, by express,	$ 6.50
We have also as excellent Bible Dictionary at.....	1.50

All these works contained in the course of study are those published by the author, and are brought by us for cash only. We can only sell them for cash. To candidates for the ministry of our Church who buy the whole set at once, we will allow a still further discount, as arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHURCH.

Life and Times of Rev. Richard Allen $ 50
Method of Divine Government,..... 2.00
Miracles and Modern Spiritualism,..... 1.50
Newton on the Prophecies,..... 2.75
Butler's Analogy, (a standard work)..... 1.00
Ecclesiastical Law, History and Hurls 3.00
Darkness' First Lessons in Geography 1.00
Gregory's First Lessons in Greek 1.00
Green's First Lessons in Hebrew.... 1.00
Reading Without Tears, a simple, entertaining book for children..... 1.00
Principia, Dalzell,..... $2.00
A new, complete Bible Concordance, by Dr. Jamieson, Fausset and Brown (England) original and explanatory. Cloth, 752 and New Testament, $2 00, $2.50, $3.00, $3.50, according to binding. $4 00 Arrangement to Racordan.
Bishop Methodism, by James Porter, D.D. This is a compendious and popular work complete in one volume. Every young minister should be without it..... 1.00
Fifty Years and Beyond, a popular book for the times, $1.00.
Moody's Work, "Way, to God," 60 cts.; Moody's Work, "Way, to God," Secret of a Happy Life, $1.00; Secret of Power, 60 cts.
Bibles, Testaments, etc., 10 cts. to $10.

A NEW EDITION.

We have only one size, 24 mo. without.

Cloth Bound,.....	$ .90
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Flain Roan.....	1.40
Extra Roan, Gilt,.....	1.40
Morocco, Gilt,.....	2.00
Morocco Gilt, with clasp, 2.00	

SUPERFINE BRAND OF RUBY BOOKS.

This same size, 24 mo. without. The book is true morocco, gold bands and centers, round corners, gilt edges.

Pure morocco, soft, flexible back, heavy gilt and gold bands,.....	$ .75
Heavy morocco, gilt and red, with limp back and gilt edges. This is the best kind, or of failing digestion, you will find Compound Oxygen the remedy most sure to restore the diseased organs to healthy action. Treatise sent free. Address, No. 1529 Arch street, Philadelphia, Pa., postlab a work of nearly two hundred pages, entitled *Compound Oxygen—Its Mode of Action and Results*, in which many cures are reported. They mail the work free to applicants.

Waiting for her to Retract.—"Orlando, I didn't see you with Miss Brown at the concert last night." "No Percy, I'm unwilling to see her any more. I can't call her to account, but I can refuse to speak to her." "Well, she said I needn't call any more."

CATARRH CURED.

A clergyman, after years of suffering from dreadful Nasal Catarrh, Deafness, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease can have a self-addressed stamped envelope to Dr. Lawrence, 213 East 9th St., New York, will receive the recipe free.

A Maine wood chopper, who cut a big crash in his boot while at work, sealed the wound with court plaster and he would never recover the use of his foot, was informed that he was defrauding himself inside to walk, and it was found after the stocking and boot were cut away that his foot had not been injured enough to draw blood.

A FORTUNE FOR YOU.

All is new; capital not needed: you can start free. Both sexes; all ages. Wherever you live, you should at once write Hallett & Co., Portland, Maine, for all will send you, free, full information about work that you can do, and that will bring you in from $5 to $25 and upwards daily, from first start. Some have earned over $50 in a day. The best chance ever known by working people. Now is the time—delay not.

"He been given out that my daughter was married," said a gentleman behind the bills; "and I want to state there isn't no truth in it. Such talk as that will keep the young men away. She ain't married at all, but is just as willin' as ever."

BROWN'S BRONCHIAL TROCHES

Are known and used all over the world, as the most effectual remedy for relief and cure of Coughs, Colds, Sore Throat, and Bronchial troubles. Sold only in boxes. Be sure to get the genuine. Obtain only "Brown's Bronchial Troches." Avoid all worthless imitations.

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REV. E. T. JOHNSON, A.M., Pres.
Clarksville, Tenn.
OR Manassas Green, Memphis, Tenn.

MARK WELL THESE NOTES.

1. We do not receive personal checks on local banks, because we have to pay exchange on them. We prefer Express Money Orders.
2. Postage stamps are received for sums less than $1 00, but a premium of 10 per cent is charged.
3. Orders for books must be plain and explicit. Write the name of the book you want, and the number of the page as it appears in the catalogue. To request, to send unless one is at hand with order.

Address all orders to

Rev. J. C. EMBRY,
Box 906, Philadelphia, Pa.

WILBERFORCE UNIVERSITY.

The school will open Wednesday, September 15th, 1886. The university is situated three and one-half miles from Xenia, on the Little Miami Railroad, and three-fourths of a mile from Pierce's Station, on the Cincinnati Southern Railroad. The school surroundings are unexcelled for healthfulness and beauty. The Trustees have spared no pains to make this one of the best equipped institutions in the land. Our terms are reasonable, and students can give William and Allen Payne a trial and we feel sure they will never regret it. For further information address the President, or the Secretary,

A. P. MAXWELL, Sec.
Wilberforce, Ohio.

"Pastor's Memorandum Book," by Rev. C. T. Shaffer. Price, 75 cents.

WANAMAKER'S

PHILADELPHIA, Feb. 21st, 1887.

Write for what you want. We send samples or goods as you wish.

Among the new black goods for spring are more of the silk and wools—silk warp, wool filling —that you liked so well. The Henrietta and Clairette and Convent cloths were revelations. They are here still, better if possible than ever. But such makers as Priestley are not content to rest.

That's why we have the Silk Warp Mourning Cloth, heavy and light, four grades of each. Fitted by their cloth-like effect for untrimmed costumes to be worn in deep mourning with crape bonnet and veil.

And the Warp Camel's Hair Mourning Cloth (to be known as Alya), presenting the desired camel's-hair surface and touch, and adapted to light mourning or black costumes worn with colors.

Two fabrics that you'll hear more of. The unseen silk warp gives elasticity to the folds and takes away the seeming burden of weight which some ladies object to in cloth dresses.

They are in the new tans, the new grays and blacks. The embroideries come in that exquisite Paris twist which we introduced just before Christmas.

JOHN WANAMAKER.

Chestnut, 7th-south and Market streets and City-hall square.

OUR BOOK LIST.

A. M. E. HYMNAL.

We have only one size, 24 mo. without.

Cloth Bound,.....	$ .90
Sheep	1.50
Flain Roan.....	1.40
Extra Roan, Gilt,.....	1.40
Morocco, Gilt,.....	2.00
Morocco Gilt, with clasp, 2.00	

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| |

LITERARY CONVENTION.

ATLANTA, Ga., Jan. 1, 1887.

Officers and Members of the Connectional Literary, Historical and Educational Association of the A. M. E. Church:

For several years we have enlisted calling an annual convention, for the reason that it was rather a new enterprise. Then the Bishops in council were empowered to act in the absence of the convention, which they have generally done, thereby allowing more time for the establishment of sub-associations, and, at the same time, saving traveling expenses, which, in many instances, was an important consideration. We have been frequently chided for not assembling the connectional convention; but to us it appeared the better part of wisdom to wait until organizations existed in all parts of the nation. Now, as that time has arrived and the important business demands the attention of the said convention, we do hereby call the convention to meet in St. Paul A. M. E. Church, located at Nashville, Tenn., March 23rd, 1887, at one o'clock, P. M. Delegates to said convention shall consist of all the connectional officers, one delegate elected from each literary society throughout the land and every presiding elder who has connected with the previous of his or her duties during the associational year. Each delegate shall pay his or her own railroad fare, and be entertained by the people of the place where the convention is held.

You light a match to make it burn and burn a match to make it light.

THOMAS'S ECLECTRIC OIL is a sure remedy for consumption. Such testimony as the following is not to be disregarded. Mrs. Mary Ann Hodge, of Hodge and Dead, Tex., says: "The best known remedy I ever used for consumption was Thomas's Eclectric Oil. I have used it in my family for Diarrœa, Colds and Sore Throat, and found it to be a sure cure in every case."

Gleason's Sculptor Steam Soap is safe and unadulterated. Will not injure the most delicate skin. Sold by all druggists. Manufactured by Gleason's Sculptor Steam Soap Co., Boston, Mass.

"Well, what is it, Nora?" "Indade, Sorr, it's cold." What weather." "The hot weather, mom."

CONSUMPTION SURELY CURED. To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease; by its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, 181 Pearl St., New York.

The bliss of Rumor-ism that the President suffers from neuralgia is not that which crops out in the newspapers.

Information Wanted.

We make no charge for publishing Information Wanted. Persons desiring information concerning persons or things will find it to their interest to write us. Please write plainly, and be sure to give your full name and address. Do not write on both sides of the paper. Do not write to us in regard to Information Wanted unless you desire to have your letter published.

ALL MOTHERS for friends should be addressed to Rev. J. C. Embry; not to the editor.

INFORMATION WANTED OF JAMES Ervin, last heard from at Knoxville, Tenn. Rev. S. Gaskin, Pulaski, Tenn.

MISS FLORIDA KIMBAL, NASHVILLE, Tenn., care Rev. T. H. Caldwell, is desirous for the address of Mrs. Keeling Thompson, formerly lived in Morgan Co., Ala., and was a co-worker of Ann and Mary Thompson.

INFORMATION WANTED OF CAROline Brown, last heard from at Mount Washington Hill, London county, Maryland. Address Mrs. Harriet Ellis, also Jack Davis and Annabal Davis, all of Baltimore, Parkersburg, West Virginia.

INFORMATION WANTED OF MY MOTHER, Sarah Ann Jackson, Miss., by a daughter. They were slaves in Frederick Co., Md. Any information concerning her will be thankfully received by Jerry Jones, care Rev. Dr. Lee, 603 Dock Street No. 24, Lancaster, Pa.

INFORMATION WANTED OF JESSE U. Jones, Jr., about 16 years ago. When last heard from he was in New Orleans, La. Any information concerning him will be gladly received by his brother, David T. Banks, 108 West 3rd street, New York.

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Entered at the Philadelphia post office as second-class mail matter.

THE Christian Recorder

PUBLISHED WEEKLY. $1.50 PER YEAR, IN ADVANCE.

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REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 756, PHILADELPHIA, PA.

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1 time 15
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52 times (one year) 2.25

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, Editor.

Subscribers who fail to get their papers regularly will confer a favor by reporting the matter immediately, by Postal Card or otherwise. All communications with regard to the change of address should be received before the 15th will be attended to before the 20th of the month following. All correspondence of the paper, of whatever kind, must be sent to the office of publication.

NOTICE.—All questions and business pertaining to advertisements, subscriptions, &c., and all matters requiring correspondence, to be attended to, should be addressed to Rev. J. C. Embry, Business Manager, not to the editor. There is no part of the duties of the publication office that can be performed by the editor; nor can communications for the Recorder, to be published, be sent to the editor's residence. Letters containing matter for publication, or subscriptions, must be sent to the office of publication, and not to the editor, or they will be delayed. Letters containing business matters for publication, or letters pertaining to subscriptions, must be addressed to the office and not to the editor individually.

PHILADELPHIA, MARCH 3, 1887.

THE LITERARY convention in Nashville, March 22, should be well attended.

PASTORS are already arranging for Easter Sunday. Dr. Townsend is making the little Record do all it can.

BISHOP BROWN has ordered that the New York Conference meet in Brooklyn instead of Williamsburg. See conference list on fourth page.

BISHOP CAMPBELL returns from the South feeling as well as he has done for twenty years. This is saying much for a man in his fourth score.

BROTHER STARGES, of the New York Conference, has recently passed through the sore ordeal of parting with his faithful wife, to meet no more on this side the Jordan. A sad affliction.

THE DEFIANCE of life in Southern France and Italy last week by earthquake is said to have reached 2,000 persons. Probably when the truth is known the number will be found twice that.

OUR READERS would do well to remember that, however far they are from Philadelphia, they can order from Mr. John Wanamaker, with perfect safety, any goods whatever. They will do well to read his column carefully and avail themselves of the advantages therein offered.

THE SERMONS of Mr. Talmage must be exceedingly interesting to the colored newspaper readers, seeing that very many of those papers publish them regularly. Probably not many of the readers have an exchange list; so do not have more then one such sermon to enjoy weekly.

ACCORDING to the Star of Zion, the North Caroline legislature has voted $8,000 annually, we infer, to colored normal schools in the State. This is cheering news. Much credit is due the bold stand taken by the Colored Teachers' Association and to Professore Price, Goins and Rev. R. H. W. Leake for this victory.

SOME of our good coötemporaries having published that the A. M. E Church has no Bishops, one edited by a prominent A. M. E. minister quotes the blunder as a whole. Our greatest number was from November till December, 1884. We had ten then. Bishop Dickerson's death left us nine; Bishop Cain's death left us but eight. The probability is that if these were all in their prime they would advise the Church to not elect more in 1888.

THE EXAMINATIONS at Washington into the Washington county, Texas, outrage of last fall, develop the existence of the same old spirit that existed twenty years ago. Will this country ever become civilized? The slow growth of morals is by no means flattering to our pretentious as a leading country, for in it at all seasons raging to Christianity by the present methods and according to present understandings. The Church seems too extensively confined to the world, instead of transformed to the divine image of Christ Jesus by the renewal of the spirit.

REPRESENTATIVES of the A. M. E. Zion Church in Philadelphia have purchased the old Union Church property, built and owned by a society of the A. M. E. Church till three years ago, when they moved twelve squares west, where they now worship in the beautiful and commodious building described in these columns before. We are glad our good Zion brethren have gotten the property and are going to maintain a society of colored folks in that part of the city. There is little improbability that our own connection might have kept the property. Had Bishop Cain not fallen sick soon after coming to the work would likely have done so.

THE WILY editor of the Chicago Conservator compliments the Recorder on the enterprise of publishing the sketches of our Bishops and takes the opportunity to brush up a little for not stating most effectually in organizing, surveying and exploring expeditions. To gain the place of his birth. Unfortunately for us, we fail so many of our great men's lives beginning in a State, no mention made of town or county; and in a year, no mention being made of month and day.

We intend to publish sketches of several African Methodist laymen and African Methodist laymen if they will allow us so to do. Among the former we should like to include our good friend Clerk. We believe our people should be instructed concerning the men and women who have performed much of that which makes the unwritten American history extremely interesting. We now ask Brother Clark to forward his sketch.

MR. T. D. SCOTT writes to the Southwestern Christian Advocate concerning a statement in that paper, to the effect that "the graduates of Wilberforce are instructed to set against mixed schools," under the heading "There Is No Truth In It." The Advocate prefaces this caption making it read, "Are you sure 'there is no truth in it?'" and says, "A statement was made to us by Mr. John A. Hall, of Troy, Miami county, Ohio. Mr. Hall is a man worth $20,000, a prominent business man; his word is above par with everybody—white and black." Are you sure of it, Brother Advocate? To be at par is the ambition of most mortals. Mr. Hall is not in condition to know much about Wilberforce. Mr. Scott may be quite sure; though he may not be worth $20,000, he is worth a much confidence as Mr. Hall and $20,000. O! did not the Southwestern promise some months ago to give some of the unwritten history of Wilberforce University? Is this part thereof? History of some schools is doubtless quite interesting just now to the Southwestern's readers.

THE ELY-ARNETT bill having passed the Ohio legislature, removes from that State the last vestige of distinction between man and man on account of color only. Ohio merits the good feelings of all men for this step toward civilization. It gives to all citizens equal chances. It is remarkable how any State can constantly can expect any class to equal other classes if in that country it is not responsible and reliable citizenship, while prevented from enjoying all the advantages afforded to the best citizens. This is nothing on the question of equity to disenfranchise here. There is at least but one side to the question. There is an opportunity offered Ohio now to be as fair in the recognition of excellence in her public school teachers as she has been just in removing all offensive and foolish reference to color from her statutes. So long as any law is based upon the color of a man it is unjust. The people of Christian Statesvendore the burlesque of the existence of such law. Brother Arnett, as a legislator, has stamped his name upon the Ohio statutes to stay. Many will fall to regard his action with favor who can but regard it as just.

THE WORK of the colored American is in his own behalf. He has to run while others sleep. A thousand doors to usefulness and strength are flying wide for him. Let him enter these and not sit down on the step of the door that refuses to open to him. Let him use all the advantages afforded in the halls whose doors swing on golden hinges before his water his time in attempts to relieve old rusty hinges of their friction. The book world is open to him; the fountains of water are open to him; the markets are open to him; in many cases lectures are open to him, schools are open to him; the fields of moral excellence and religious purity are open to him; and afford wonderful appliances for ascending the highest plane of life. Besides these, the whole broad, deep realm of nature, both in silence and in speech, is open to him; the field of invention is open to him. By using these all conspicuously well, by using these colored men may win.

Idleness, which underlies much existing vice among other classes, also gets a start in among us. The openings to degradation are many, where millions of other races lie slaughtered, another thousands of our people. Shall we not awake and fly from the dens of vice—from the destructive, immoral habits and sinful practices that have proved them to the dust? Shall we not, for the sake of our boys and girls, who otherwise will have a life more like that of our fathers than like ours, begin at once a reformation in the race that will present us to the world in each conquering excellence that we shall not have to beg for entrance upon the highest walks of life, but will be diligently urged by those walking there to join them that they may enjoy our excellence?

If there is not a wonderful modification of the colored American and the white American, by the next half century, it will be the most marvelous building described in these columns before. We are glad our good Zion brethren have gotten the property and are going to maintain a society of colored folks in that part of the city. There is little improbability that our own connection might have kept the property. Had Bishop Cain not fallen sick soon after coming to the work would likely have done so.

THE WILY editor of the Chicago Conservator compliments the Recorder on the enterprise of publishing the sketches of our Bishops and takes the opportunity to brush up a little for not stating most effectually in organizing, surveying and exploring expeditions. To gain the vantage ground which Africa offers European and Europo-Asiatic nations for military and commercial passage, defense and tenantry, is at the bottom of the most of their schemes. The great object is to white man Africa, rather than Christianize Africa. True, there are prominent missionary operations going on there, but they all attach themselves to human government more or less. Their literature, their religious notices, their very life and character are made up very largely of the spirit of the people who, though religiously moved to suffer for the excellency of Christ to the black man among men, are charged with the foolish notion of the negro's irrecoverable inferiority. There are hundreds of exceptions, thank God, but this seems to be the rule

The most hopeful movement operating in the interest of Africa's senile seems to be the Bishop Taylor movement, under the auspices of the M. E. Church. Thus far this is an experiment. It is, under God, in the hands and heart of an old man. When he shall drop the mantle it may be troublesome to find a man possessing of his spirit and confidence in God to take it up. The black American's great opportunity is to have a hand in this Christianizing of Africa. We can not take the gold to them, but we can take that which is of more value than gold.

Our large religious bodies have hundreds of men and women who are not weak, shiftless, dependent, of poor judgment, inspratical, ignorant and unprincipled as a class, where millions of other races lie slaughtered, another thousands of our people. Shall we not awake and fly from the dens of vice—from the destructive, immoral habits and sinful practices that have proved them to the dust? Shall we not, for the sake of our boys and girls, who otherwise will have a life more like that of our fathers than like ours, begin at once a reformation in the race that will present us to the world in each conquering excellence that we shall not have to beg for entrance upon the highest walks of life, but will be diligently urged by those walking there to join them that they may enjoy our excellence?

If there is not a wonderful modification of the colored American and the white American, by the next half century there will be a vast field for more here; especially for colored men. We need now courage, coorege, courage sent to virtue, but over to the displacement of virtue.

AFRICA AND AFRICAN METHODISM.

Evidently almost all the extensive movements tending toward and operating in Africa, look upon its material value rather that its moral. Its minerals, its precious stones, its valuable woods, its rich soil, its vast area as an addition to already existing great governments—these are the attractions that operate

MURDER.

One of the foulest murders on record is that of Wakefield Gaines, a colored man in Philadelphia. Such murders as the Maxwell-Peiffer, the Unger-Bohlo, and the Webster-Parkman murders also are worthy to be classified with it. So far as shown at this writing, the whole affair was in the hands of a colored man and the mistress of a white.

Mr. James M. Trotter, the Boston colored mogwump, has been nominated by the President for Recorder of Deeds. He should be confirmed promptly, but will be?

Rev. S. H Robertson is pastor of St. Stephen's Church, Savannah, Ga. He was quite ill the first week or so after his arrival. He is improving, however, that he will have a successful year.

—The Rev. A. A. Burleigh is an interview by a Bloomington (Ill.) reporter uttered some severe expressions against his people. Brother Burleigh is a very strong, correct, courageous and vigorous leader of our people.

—Rev. Geo. W. Witherspoon, of the Florida Conference, was present at the Lake City session of the East Florida Conference. With a fair count, Brother Witherspoon would be in Congress, in stead of in the presiding eldership.

—The presence of Bishop Turner at the session of the East Florida Annual Conference, was highly appreciated by the brethren. At the request of the pastor he preached in the white Baptist church in Lake City, where the conference was held.

Literatures.

—Prof. Wilbur F. Tillett, of Vanderbilt University, has contributed an article to the forthcoming Century, on "Bishop Hall, of the New South."

—Bishop Brown, who spent Sunday, February 20th, in New York.

—Bishop S. T. Jones held the Florida (Color) Conference recently.

—Bishop J. W. Hood is traveling through his work in the North.

—Rev. Simon White has been blessed with a revival at Greenfield, Ohio.

—Rev B. H. Morris is having an excellent revival in Zanesville, Ohio.

—Senator Sherman resigned the presidency of the Senate last week.

—Dr. R W. Bisden has retired from the ministry of the Presbyterian Church.

—Mrs. Campbell, wife of Bishop Campbell, has been in moderate poor health this winter.

—Drs. Embry and Tanner returned from the South last week, making rich or favorable reports of their trip.

—Rev. M. R. Wilson, son-in-law of Bishop Shorter, is stationed in Savanah, and is highly appreciated by his flock.

—The venerable Charles H. Pearce, the father of the Florida Conference, was quite ill during the session.

—Dr. Derrick delivered an interesting address at the memorial meeting with reference to Bishop Cain Thursday night, 17th ult.

—Dr. Tanner goes to New York, March 5, to lecture before the Monthly Literary. His subject is, The Negro's Genesis, Sohn and Shoks.

—Dr. Townsend asks for the small pittance of $10 000 for Africa on Easter Sunday. Strike for that amount, brethren. It is small enough for Africa.

—Rev. D. W. Culp, a graduate of Princeton, and for years a minister of the Presbyterian Church, recently joined the ministry of the A. M. E. Church.

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Literatures.

—Prof. Wilbur F. Tillett, of Vanderbilt University

LITERARY CONVENTION.

ATLANTA, Ga., Jan. 1, 1887.

Officers and Members of the Connectional Literary, Historic and Educational Association of the A. M. E. Church:

For several years we have combined selling an annual convention, for the reason that it was rather a new enterprise. Then the Bishops in charge were empowered to act in the absence of the convention, which they have generally done, thereby allowing more time for the establishment of sub-associations, and at the same time, saving the traveling expenses, which, in some instances, was an important consideration.

We have been frequently chided for not assembling our connectional convention; but to us it appeared the better part of wisdom to wait until organizations existed in all parts of the land.

Now, as that time has arrived and important business demands the presence of the said convention, we do hereby call the convention to meet in St. Paul A. M. E. Church, located at Nashville, Tenn., March 23rd, 1887, at one o'clock P. M. Delegates to said convention shall consist of all the connectional officers, one delegate elected from each literary society throughout the land and every presiding elder who has complied with the requirements of the law touching his duties toward the association. Presiding elders are therefore not elected, but are members by an office. We would remind the associations to select delegates by ballot. The following are the connectional officers: President, Bishop H. M. Turner, D.D., LL.D.; Bishops D. A. Payne, D.D., LL.D., J. M. Brown, D.D., LL.D., J. P. Campbell, D.D., LL.D., J. A. Shorter, D.D., W. F. M. Ward, D.D., J. M. Brown, D.D., D.O.L., R. H. Cain, D.D., B. W. Arnett, D.D.

Episcopal District Presidents: First District, Rev. T. G. Steward, D.D.; Second District, Rev. B. W. Hunter, D.D.; Third District, Prof. D. Sandy Schell; Fourth District, Rev. C. S. Smith, M.D.; Fifth District, T. D. Caldwell, D.V.M.; Sixth District, Rev. M. B. Salmon, D.D.; Seventh District, Rev. M. E. Bryant, A.M.; Eighth District, Prof. James Porter; Ninth District, Rev. J. H. Jones.

Recording Secretary, Rev. Richard Harper, B.D., Greenville, Ky.

Corresponding Secretary, Rev. J. T. Gaudier, M.D., Macon, Miss.

Treasurer, Lewis Winters, Esq., Nashville, Tenn.

Historiographer, Rev. B. W. Arnett, D.D., Wilberforce, Ohio.

Board of Managers: First District, Rev. William H. Thomas; Second District, W. G. Mitchell; Third District, Rev. Theo. A. Thompson, D.D.; Fourth District, Rev. J. C. Dewan; Fifth District, W. H. R. Bailey; Sixth District, Rev. L. R. Nichols; Seventh District, T. G. Steward; Eighth District, Rev. W. H. Weathers; Ninth District, Rev. M. Green, A.M.

Executive Committee: Rev. J. H. A. Johnson, D.D., Chairman; Rev. J. W. Beckett, B.D., John P. Reed, A.M., Rev. J. H. Upshaw, Rev. J. M. Cargile, Rev. Thomas H. Nance.

We anticipate the most literary gathering that has ever assembled in our connectional interest. While the management may all not necessarily be members of the association, yet we desire that who can to write and bring an essay upon some one subject, looking to the interest of the society or the betterment of the race. We will not name the subjects. Each member will be taken the prizes in their respective conferences, and the successful ones to the convention to be examined by the connectional prizes.

Rev. T. B. Caldwell, pastor of St. Paul, is assisted by Messrs. Bedford Gross, Mathew Mitchen, Dr. A. Thornton, who will provide places for the delegates. The brethren will soon be prepared to take care of himself if necessary. Those expecting to be entertained would do well to drop one of the pastors a postal card. Literary visitors who are not delegates will receive a cordial welcome.

W. M. TURNER, President.

SUPPLEMENT TO THE CALL FOR THE LITERARY CONVENTION.

ATLANTA, Ga., Feb. 1st, 1887.

Whereas several communications have been sent to us, asking a variety of questions relative to the Literary Convention to be held at Nashville (Tenn.), March 23rd, 1887, I propose to reply as briefly as I can to the questions asked.

1. Yes, all of the connectional officers named in the call must be present, unless they are sick.

2. Yes, all of the Presiding Elders are members of the convention, by virtue of their office.

3. No. Would-be callers can take care of five hundred or a thousand if they choose to come, and are preparing to make the occasion the greatest in the history of the race.

4. No, membership to the convention is not limited to membership in the Church. They may be members of other churches or of no church, but they must be members of our connectional literary association.

5. I don't know whether the convention will confer any honorary titles or degrees or not. I have never seen the use of it if it does? Men who merit title ought to be thus rewarded, but as for those who have no titles to be honoring those who have not, I hope the convention will provide for conferring some kind of titles or degrees.

6. Yes, but I have left the programme with Dr. Arnett to arrange, which he will do, for the convention will give its own orders to change or modification it may chose to make. This will be the legislative body of our connectional association.

7. The very thing as provided for. Gen. T. Morris Chester will be the one to write down every word uttered as fast as they fall from the lips.

8. No, there was no intention to ignore the Fourth Episcopal District, and is the name of the conventional officers of the association, I most respectfully invite Rev. J. A. Johnson, Hamilton, Ont; Rev. J. O'Banyoun, Amherstburg, Ont; Rev. C. W. Dorsey, Chatham, Ont.; Rev. Charles H. Shreve, Toronto, and Rev. H. W. Miller, St. Thomas, Daniel W. Ivy, Rev. T. W. Croxby, Halifax, N.S., and such others as may come as delegates from their respective associations.

9. I selected who will be at the convention. My answer is, the brains of our church; not all, but a preponderous portion.

President.

All delegates coming to the Literary Convention will please to express in Nashville, Tenn., March 23, 1887, will please inform Rev. T. B. Caldwell, 732 South Cherry St., so that strangers coming may be made for their accommodation.

T. B. CALDWELL.

Cigarette paper is said to be made in 112 mills in Spain.

Lobsters on the Maine coast, says an experienced fisherman, are growing smaller in size and number.

More schools and fewer universities are urged for Southern negroes by the New Orleans *Times Democrat*.

A mysterious and supposed terrible wild beast has horrified a social party at Kenosit last week, the West Chester (Pa.) *Record* says, turns out to be a large shepherd dog.

Chicago rejoices in the possession of a cross eyed cat.

With (to sick husband):—A gentleman downstairs, John, wishes to see you. Sick Husband—I'm too sick to see any one.

Wife—It's the minister, John.

Sick Husband—Well, I'm not sick enough to see him yet.—*Life.*

A BET OF FAMILY HISTORY.—Little Dick—"I'm awful glad you're engaged to sister Nell now."

Mr. Mossellon—"I feel quite grateful to have you say that, Dick."

"Yes, you always brings her candy and she gives me some, and its the kind I like, too."

"You have a choice, then?"

"Yes, sir; you see all the others brought chocolates, and I don't like chocolates."—*Omaha World.*

THE editor of the Calliecon (N. Y.) *Echo* states that his china-eyed doorkeeper assists in setting up the paper, and that our little compositor is in her ninth year, and no doubt is the youngest known in the trade. She sets the type, justifies her own lines, but is not yet able to empty her "stick." Incredible as it may seem, the little type-setter often sets from one to four stickfuls of matter at a single sitting, sometimes exceeding a slip in our grammar or spelling, and is never as happy as when sitting at the case "helping pap."

THE TREE OF DEATH.—On the New Hope battle-field is a tree upon which the soldiers called the inscription "Tree of Death." This tree was in advance of the left flank of the Federal line, and only 50 yards from the Confederate works. It was used by Federal skirmishers, who would stand behind it and load and fire as they cut at the tree. Confederate sharpshooters went along the Confederate line for nearly a mile in each direction, and when they found a man behind a tree that they could see behind it, would call out: "Look out, there is a man behind that tree!" It was dangerous to stand behind the tree as to stand in front of it, for the Seven Federals were killed behind the tree, and 21 Confederates fell under the "Tree of Death."—*Atlanta Constitution.*

VERSES IN THE CLOUDS.—A correspondent writes from Venice to the *Pall Mall Gazette*, that one day last week he was sailing from Venice to the Lido, when he saw what at first he took to be a flock of starlings, but on closer inspection he found to be a number of birds flying in the form of letters. The letters were large, and formed a sentence which the surface of a calm sea was discovered, with boats passing over it, and even a steamer cutting in two the sentence. The name in view, then, was a large, beautiful building, with a tall campanile, and as the letters became more distinct, the following words were made out: "Ecco bachetoni ed ova." Each bushel of cones yields about two quarts of seed.

AN IMPORTANT ARREST.

The arrest of a suspicious character on the street, appearance, movements or companionship, without waiting until he has robbed a traveler, fired a dwelling, or murdered a fellow man, is an important function of a shrewd detective. Even more important is the arrest of a disease which, if not checked, will undermine and destroy a human life. The frequent cough, loss of appetite, nervousness, languor or debility, pallid skin, sunken eyes and pains, announce the approach of pulmonary consumption, a fearful malady if arrested in its early stages, but certainly cured by Dr. Pierce's "Golden Medical Discovery." Sold by druggists.

A Wilkesboro (N. C.) newspaper has received intelligence that his family was poisoned by a slave. Rudford Gross, Mathew Mitchen, Dr. A. Thornton, who will provide places for the delegates. The brethren will soon be prepared to take care of himself if necessary. Those expecting to be entertained would do well to drop one of the pastors a postal card. Literary visitors who are not delegates will receive a cordial welcome.

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THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.
Georgia, Thursday, January 13, Shorter.
South Carolina, Feb. 2, Emanuel Church, Charleston, Bishop Shorter.
East Florida, Wednesday, Feb. 16, Lake City Bishop Payne.
Louisiana, Wednesday, March 16, New Orleans, Bishop Warren.
Virginia, Wednesday, April 13, Suffolk, Bishop Turner.
Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.
New Jersey, Wednesday, April 20, Trenton, Bishop Ward.
Philadelphia, Wednesday, May 11, Columbia, Bishop Ward.
New England, Wednesday, June 1, New Haven, Bishop Ward.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Ward.

JNO. M. BROWN, Secretary.

MISSION APPOINTMENTS.

Bishop D. A. Payne, D.D., LL.D., Evergreen Camp-meeting, Aug. 25th, 1887.
Bishop J. P. Campbell, D.D., LL.D., 6th Sunday in August, Philadelphia, Pa.
Bishop J. M. Brown, D.D., LL.D., 6th Sunday in August, Camp-meeting, Greene County, Ga.
Bishop B. W. Arnett, D.D., 3d Sunday in August, Camp-meeting, Cedarville, Ohio.
Bishop J. M. Turner, D.D., 3d Sunday in August, Camp-meeting, Cedar Grove, Ga.
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NOTICE.

To any minister having in his possession copies of my "Cyclopedia of Africa and Methodism," I will please send them to Rev. S. C. Mabry, 641 Pine Street, Philadelphia, Pa. This refers to those who have unsold copies on hand.

A. W. WAYMAN.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

Yours in Christ,

WM. D. JOHNSON,
Secretary of Education, Box 263, Atlanta, Ga.

NEW BOOKS

that will be on sale by the Manager throughout the coming year:

"Fifty Years and Beyond;" or, Old Age and How to Enjoy It." A book of unmistakable value, and will no interest to all who have passed the meridian of life. 12mo cloth, $1.00, same in gilt edges, $1.50.

"Bible Heroes;" or, Bible Plea Views of the Creation in the Relation to Man. By the Rev. T. G. Steward, D.D., author of "Bible Studies," a connected chapter on "Christian Evidences," by Bishop Campbell. This is an intensely interesting book, especially to young people, old or young. It will contain about 250 pages, nice clean type, fine paper, and sold at the low rate of $1.50 per copy; a scarce in press order can soon imprint. Orders, $1.50, mailing 10cts. extra.

"Bible Heroes;" or, Stories from the Old Testament for Little Folks." Judging by my own children, no parent who would have his children instead the Bible spirit of Bible characters, could buy a better book. Our children devoured it at once. Price only 50 cents; by mail, 55 cents. Orders filled.

Rev. J. E. Webb has published an excellent Record Book for church trustees, with blanks for everything pertaining to their reports and business. Price, $1.25. It is well bound and well arranged. Nothing like it, nor half an convenient. Send for a book and see it. Don't let the first thing to sold in making out your list be the Book of Publishing House. Price, $1.50.

Orders for each or all of these works may be sent to us at once. Cash orders only.

JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday, Feb. 6th, Bethel, Wilmington, Del.
Monday night, Feb. 7th, Grace Hill, Md.
Tuesday night, Feb. 8th, Bethel, Elkton, Md.
Wednesday night, Feb. 9th, Asbury, Baltimore, Md.
Thursday night, Feb. 10th, Bethel, Catonsville, Md.
Friday night, Feb. 11th, Bethel, Hagerstown, Md.
Saturday night, Feb. 12th, Bethel, Martinsburg, W. Va.
Sunday night, Feb. 13th, Bethel, Shepherdstown, W. Va.
Monday night, Feb. 14th, Bethel, Harper's Ferry, W. Va.
Tuesday night, Feb. 15th, Bethel, Leesburg, Va.
Wednesday night, Feb. 16th, Louisiana Conference, Mt. Zion, Ga.
Thursday night, March 3rd, dedication, Emaline, Ga.
Friday night, March 4th, Bethel, Augusta, Ga.
Sunday night, March 6th, Bethel, Augusta, Ga.
Monday night, March 7th, Bethel, Augusta, Ga.
Tuesday night, March 8th, Bethel, Augusta, Ga.
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Wednesday night, March 16th, Bethel, Augusta, Ga.
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Entered at the Philadelphia post office as second-class mail matter.]

THE

Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions, or communications can be sent by Postoffice order, Draft, or Registered letters, to the Book, which will be the business address.

Communications intended for publication must be addressed to the Editor.

REV. J. C. EMERY,
GENERAL BUSINESS MANAGER, P. O. BOX 990, PHILADELPHIA, PA.

ADVERTISING RATES:

Ordinary advertisements, per agate line.
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3 times (one month).....90 "
13 " (three months).....$2.50
26 " (six months).....$4.50
52 " (one year).....$8.00

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to
REV. B. F. LEE, Editor.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher immediately, by postal card. Otherwise the subscriptions will begin with the first of the month following the receipt of the money. Papers are sent to the first of the present month. After the 5th, no free of the month following. All our bers are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and remitting the advertising bills, should be addressed to Rev. J. C. Embry, Business Manager, P. O. Box 990, Philadelphia, Pa. Letters and communications of this nature should not be sent to the editor, nor communications for the RECORDER to the Manager. All orders for the changing address of the paper, securing Family Album or Church supplies, must be sent to the Manager, not to the editor. Please remember, Communications for the RECORDER to the Editor, business matters should be addressed to the editor, and they to him exclusively.

PHILADELPHIA, MARCH 10, 1887.

HAVE A HAND IN IT.

Every member in the Church should count it an opportunity to honor himself to give a dime on Easter Day for the evangelization of Africa. All should take a hand in it.

HOW MUCH will you give for the African work on Easter Day?

MANY missionary mites make much money for the redemption of Africa on Easter Day.

WE THANK Prof. F. S. Delany, A. B., will continue his excellent "Pleasant Tales for the Young."

EASTER is April 10th; not long. If each minister will give his attention to the $10,000 for Africa, we shall win success.

REV. and Mrs. Frederick, our brother and sister, with their dear boy, are awaiting patiently to bear from our Easter doing.

IT IS injurious to our cause, as it is in any cause, to ascribe to one in this generation that we most of necessity recede from our standing in the next.

THE MOST of our Church squabbles are over small things. Each side argues that if it were the other side it would not waste words and time over so small a matter.

BISHOP WARD, at the Preachers' Meeting, Philadelphia, a few weeks ago, said he knew something about the duty of each minister to raise $1 for or from each member for general purposes.

FROM what we have heard from missionary headquarters, we are led to the belief that Easter Day of 1887 will mark an advanced step by the African M. E. Church on the subject of missions.

JUST as we go to press, the sad news of the death of one of the greatest men of the century, Henry Ward Beecher, reaches us; also the death of Presiding Elder George Hunter, of North Carolina.

OUR BISHOPS seem to be not only in the fullest sympathy, but the fullest practicable helpfulness with the Secretary of Missions in his efforts to raise $10,000. Bishop Ward makes it one of the principle topics in his work.

ONE OF the grave offenses of the Hebrews was their numbering the people. Too much numbering in our Church is about as sinful as was the Hebrew's in it thrill, but does not make stable and strong. We need more solidifying, better numbering—not more—and a sanctifying of ourselves.

PROF. H. T. JOHNSON will issue part second of his popular work in a few days. Part first sells rapidly. The introductory, by Prof. Scarborough, is easily worth the price of the pamphlet, 15 cents. Part second promises to be equally as valuable, containing about 30 pages. Send orders to this house.

THE Rev W. H. Morris, of Paducah, catches on to the Manager's new plan of securing subscribers very readily and sends in the names of thirty-two contributors at once. This is enterprise. It is so enterprise that pays the pastor well in the aid he gets from the superior enlightenment of his people, pays the people well and the book concern well. Three or four hundred preachers like Brother Morris in this respect will bring our business up to its proper standing.

IF APOSTOLIC success depended upon apostolic succession, there would be a larger number than we actually find of successful apostles. It is worth much more to any body of Christians to establish immediate connection with Christ than to establish the immediate connection through what is popularly known as apostolic succession. The defense of the claim to apostolic succession is more necessity, more uncertain, as well as of less worth, then is the defense of our relationship with God through his dear Son.

HOW IS IT that the Arnett jubilee was held outside of the honorable gentleman's county? Doesn't old Greene like that kind of representative fruit? The papers of the country do not seem to jubilate. Well, the work is done, and thoroughly done; friends in the old abolition county might as well take it graciously. The school oils will effect them about as little as in any town in the State of similar size, in all probability; for, like Philadelphia, they have the fortune to have so many colored families in one part of the city that they can easily retain a very fair separate-mixed school system.

BOTH Kansas and Pennsylvania are dealing with the nonsensical reference to color still sticking to their legislative backs, but the old Hoosier State is still solid. She does not yet dare to set herself in the calendar of freedom. She still holds on to the inclose rails of her power to turn her mighty engines against colored men when in slavery. Poor Indiana! How can it be illegal for any one to do anything, simply and only because of the color of his skin or his descent? Are morals distinguished by anything like the physical idea of color? Can we ever reach a proper state of morals under such wicked laws?

"THE ARNETT JUBILEE."

In Springfield, Ohio, February 1st, a large number of people assembled to express their pleasure over the success of the noble-like desfeasion in Ohio by the legislative repeal of the black laws, falsely so called. The bill having been introduced in the Senate by Senator Ely and in the House by Representative Arnett, these gentlemen were the leaders of the evening, notwithstanding the presence of other such distinguished gentlemen as Rev. G. W. Zeigler, ex-speaker Werree J. Keifer, James Buford, Senator Pringle, Capt. Asa Bushnell, W. S. Newberry, General Rawlins, Prof. W. S. Scarborough, Mayor Goodwin, Rev. J. Poindexter, O. M. Nichols, Rev. W. H. Warren, editr H. C. Smith, D. Wilkon, J. K. Mowery and Rev. W. R. Hoon, who was made chairman. Rev. James Poindexter offered the opening prayer, after which Governor Keifer made one of his characteristic strong speeches in favor of exact and even legal advantages to all citizens as requisite to all performing the duties of citizenship. After a short but worthy speech by Senator Ely, Representative Arnett made a rousing speech, carrying the audience with enthusiastic glee into the venerable James Poindexter made a noble appeal for and defense of the colored teacher. His words were to those of the profession golden grains, but alas! the distance between might and right ever appeared more distinctly than it will on this subject in Ohio next fall. The school teachers known as colored will not be needed. Of course a few will be employed, as there are in Philadelphia, teaching only colored children. The very fewest will be allowed opportunities equal to the best in the race for position. Ninety-nine per cent. must go. The night is well into Ohio's year toward the South or Southwest or toward some other voceless now. So it will be for a quarter century at least. Brother Poindexter says, "there is no reason if colored teachers can teach colored children, why they cannot teach white children." True, but does he not know well that nothing else depends upon reason so little as does race prejudice! Does he not know that the starving of the schools in his own city every colored teacher was informed that he need not apply! Did he not observe that no Caucasian speaker dared speak as he spoke?

Capt. Asa Bushnell advised his audience to "teach your children to vote the republican ticket." Professor Scarborough referred to the tardiness with which rights are dribbled out to colored men in this country. Mr. H. C. Smith, of the Cleveland Gazette, made an interesting and hopeful speech on mixed schools. During the meeting letters of regret were read from Governor Foraker and Congressman Kennedy.

From the wigwam the people, with fifty invited guests, went to St. James hotel, where General Keifer presided as toast master. Responses were made by J. W. Gazaway, J. S. Miller, James Buford, H. H. Thompsen, of Indianapolis, Mayor Goodwin, Dan. A. Rudd, G. W. Zeigler, W. M. Heskel, O. P. Hall, Rev. F. Hayward, C. H. Butler, Mr. Brooks, of Ironton, and John Mitchell. There is something in it worthy of your jubilation, friends; new comes the struggle against the same noble-like desfeasion in Ohio as was displayed in the course of history in relation to colored Odiesos. Just so far as the prejudices of classes of the people of a republic debar any one of said classes from all that goes to make it good, by honest and legal competition they should be educated out of it as early as possible.

Personal.

—Rev. George Hunter, of the North Carolina Conference, has been very sick of late.

—Alexander, one of the colored cadets at West Point, will graduate this year, if they will let him do so.

—Mr. Powhatan Beatty has been appointed superintendent of the Young Men's Bible Club of Cincinnati, Ohio.

—Prof. P. H. Clark is a candidate for the position of Superintendent of Mail Carriers in the Cincinnati post office.—Ex.

—Madame Marie Selika, the renowned vocalist, will shortly remove from Boston, Mass., to reside in Columbus, Ohio.

—Mr. R. L. Livingston, colored, of Mississippi, has been promoted to a $1,400 clerkship in the Pension Office, at Washington, D. C.

—Miss Fannie Richards, a colored teacher in the mixed schools of Detroit, Mich., has been promoted, for merit, from a third to fifth grade.

—Strangers going to Boston will do well to call on Brother Tim Lee, at his dining room, 324 Pleasant street, near Boston & Providence Depot.

—Mr. C. O. Jacko, a colored artist of Little Rock, Ark., made a crayon of Gen. Grant, which adorns the walls of the House of Representatives in that city.

—Bishop Tarnee has appointed Rev. Daniel W. Culp, D.D., to Harrodsburg, Ky. Dr. Culp is a graduate of Wilberforce College and ranks as one of the finest linguists in the land.

—Samuel R. Holland, colored, formerly of Uniontown, has held the office of sheriff and tax collector of Chicot county, Ark., for twelve years. He owns a fine plantation of 500 acres.

—In Augusta, Ga., Henry Dodson, a white man, charged with vagrancy and being considered a nuisance, was, by order of the Mayor, sentenced to the highest bidder for a term of seventy days.

—The coincidences in two appointments made by the Bishop of Baltimore last year are striking. Bishop Cain appointed Rev. Mr. Brown to Newport, R. I.; Bishop Ward appointed Rev. E. M. Argyle to Newport, Ark.

—Miss A. C. Fleming, of Florida, late of the Florida Templar, who has been attending a course of lectures in the Women's Medical College in Philadelphia, leaves next week for the Congo Valley to join three years.

—A sketch of the life of President J. M. Burgan appears on our first page. Brother Burgan is a living instance of what it costs to develop educational work among colored people. Brethren reading it may apply it to our educators generally.

—A letter from Hon. John M. Langston was published in the Herald of February 24th, in which he gives his opinion of the Democratic want the colored vote, notwithstanding the position will obtain it. It is thought by many that Langston will not object to being a cabinet officer.—Ex.

—The Rev. Horace Talbert, of Owensboro, N. Y., has been mentioned very favorably for the Liberian mission. Brother Talbert is a very worthy, scholarly gentleman, whose representation of the United States on the African continent would be entirely safe factory and gratifying to a great number of colored Americans.

—Mr. Arnett's bill requiring that the effects of alcoholic drinks upon the human system be taught in schools in all public schools, also requires officers in control of schools to see that the law is enforced, or if they do not that they be removed; also that after Jan. 1st, 1888, applicants for certificates to teach shall pass satisfactory examination in regard to effects of alcoholic drinks upon the human system.—Xenia Gazette.

—Miss Helen D. Handy has been appointed to a janitor's position in the office of Recorder of Deeds. The is one of the few political appointments ever made in that office and whatever we may have said with respect to the appropriateness of the appointment or confirmation of Mr. Matthews, there can be no question as to the representative character of the appointment of Miss Handy.—People's Advocate.

Literature.

ANYONE who has studied or taught French will appreciate the great need of a thoroughly practical and scientifically graded French reader, and will be glad to know that such a one is just ready from the press of Ginn & Heath. The author, Prof. Guillaume S. Conrad, has for several years been collecting pieces from standard authors, ancient and modern—the selections being made with different purposes of grammar, or to arrange them in the order adopted by all our grammarians, and what success he has had in the work of such a book will soon appreciate.

In the Philanthropist Series, No. 8, Aaron M. Powell treats on a delicate, clear and logical style, "Legal Protection for Young Girls." This excellent little folio should be read by all those responsible for the protection of those in our larger cities. The corruption of women does its worst, but most successful work in the schools and the schools in his own city every colored teacher was informed that he need not apply! Did he not observe that no Caucasian speaker dared speak as he spoke?

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Personal.

—Rev. George Hunter, of the North Carolina Conference, has been very sick of late.

—Alexander, one of the colored cadets at West Point, will graduate this year, if they will let him do so.

—Mr. Powhatan Beatty has been appointed superintendent of the Young Men's Bible Club of Cincinnati, Ohio.

—Prof. P. H. Clark is a candidate for the position of Superintendent of Mail Carriers in the Cincinnati post office.—Ex.

—Madame Marie Selika, the renowned vocalist, will shortly remove from Boston, Mass., to reside in Columbus, Ohio.

—Mr. R. L. Livingston, colored, of Mississippi, has been promoted to a $1,400 clerkship in the Pension Office, at Washington, D. C.

—Miss Fannie Richards, a colored teacher in the mixed schools of Detroit, Mich., has been promoted, for merit, from a third to fifth grade.

—Strangers going to Boston will do well to call on Brother Tim Lee, at his dining room, 324 Pleasant street, near Boston & Providence Depot.

—Mr. C. O. Jacko, a colored artist of Little Rock, Ark., made a crayon of Gen. Grant, which adorns the walls of the House of Representatives in that city.

—Bishop Tarnee has appointed Rev. Daniel W. Culp, D.D., to Harrodsburg, Ky. Dr. Culp is a graduate of Wilberforce College and ranks as one of the finest linguists in the land.

—Samuel R. Holland, colored, formerly of Uniontown, has held the office of sheriff and tax collector of Chicot county, Ark., for twelve years. He owns a fine plantation of 500 acres.

—In Augusta, Ga., Henry Dodson, a white man, charged with vagrancy and being considered a nuisance, was, by order of the Mayor, sentenced to the highest bidder for a term of seventy days.

—The coincidences in two appointments made by the Bishop of Baltimore last year are striking. Bishop Cain appointed Rev. Mr. Brown to Newport, R. I.; Bishop Ward appointed Rev. E. M. Argyle to Newport, Ark.

—Miss A. C. Fleming, of Florida, late of the Florida Templar, who has been attending a course of lectures in the Women's Medical College in Philadelphia, leaves next week for the Congo Valley to join three years.

—A sketch of the life of President J. M. Burgan appears on our first page. Brother Burgan is a living instance of what it costs to develop educational work among colored people. Brethren reading it may apply it to our educators generally.

—A letter from Hon. John M. Langston was published in the Herald of February 24th, in which he gives his opinion of the Democratic want the colored vote, notwithstanding the position will obtain it. It is thought by many that Langston will not object to being a cabinet officer.—Ex.

—The Rev. Horace Talbert, of Owensboro, N. Y., has been mentioned very favorably for the Liberian mission. Brother Talbert is a very worthy, scholarly gentleman, whose representation of the United States on the African continent would be entirely safe and gratifying to a great number of colored Americans.

—Mr. Arnett's bill requiring that the effects of alcoholic drinks upon the human system be taught in schools in all public schools, also requires officers in control of schools to see that the law is enforced, or if they do not that they be removed; also that after Jan. 1st, 1888, applicants for certificates to teach shall pass satisfactory examination in regard to effects of alcoholic drinks upon the human system.—Xenia Gazette.

—Miss Helen D. Handy has been appointed to a janitor's position in the office of Recorder of Deeds. The is one of the few political appointments ever made in that office and whatever we may have said with respect to the appropriateness of the appointment or confirmation of Mr. Matthews, there can be no question as to the representative character of the appointment of Miss Handy.—People's Advocate.

Literature.

ANYONE who has studied or taught French will appreciate the great need of a thoroughly practical and scientifically graded French reader, and will be glad to know that such a one is just ready from the press of Ginn & Heath. The author, Prof. Guillaume S. Conrad, has for several years been collecting pieces from standard authors, ancient and modern—the selections being made with different purposes of grammar, or to arrange them in the order adopted by all our grammarians, and what success he has had in the work of such a book will soon appreciate.

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And she was gone. Like a young whirlwind she rushed up stairs, never stopping until she reached her own room, where she locked the door and threw herself, in a storm of sobs and tears, on the little white bed. How sacred it was to her memory with Tom. Ah, Stella, with Frank Saunders. She felt that she would never be forgiven by them. She would not take part in that meeting. She would send a note and say she was sick; she and Tad Bess would have their Christmas with brother John; all will go, but all of us won't stay though about the ring? Where was her little finger that had worn it? Ah, the finger of the party—that party. Could it be? Did Frank must have slipped it in her pocket and Nannie, who was busy, had not know it. Then the tears came again. Nannie was naturally one of the weeping kind. Tears were to her as a light tap at the door and a child-like confession and frankness to come in." It was Bess, and the touch of the little arms about her neck gave her self-control.

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OUR WOMAN'S COLUMN.

Mrs. Lillie Peck, of Olallia, Ore., has killed seven bears this winter.

Lucy Larcom is spending the winter with Miss Ellen Carpenter, the artist.

Twenty-eight of the thirty-nine counties of Washington Territory have elected women as school superintendents.

Mrs. Frances E. W. Harper is engaged in temperance work in the West and is said to be accomplishing a wonderful work.

Up to december 14, 1886, there had been granted to women by 14 principal States letters patent for one thousand nine hundred and thirty-five inventions.

Mrs. Mary E. Haggart lately joined Esther Lodge, No. 1, of the United Order of Honor, and said, in her initiation speech, that she was "a born temperance shoot; until the shackles are moved off the very last sieve of sin. A church will be built and women are among the pioneers of the United Order of Honor. Sister Haggart has large heartad, far seeing man to understand and demonstrate that the race needs the help of women in every organized effort to improve humanity or to protect society from the evils around us. . . . No organization in the world can be a permanent hold on long life and shut women out."

A KENTUCKY VIEW.

Mrs. James Bennett, writing from Richmond, Ky., under date of February 6th, to the Woman's Journal, says, in opposing the efforts of the honorable Senator Blair to protect women in the constitutional "Letter of Amendment of the United States to vote," which has been unjustly put in this country, lately said in the United States Senate that "the ballot is the sword to protect the chosen vessels of God. They seem to be in every faction and fraction of the times of these battles. The squalls were frequent, but soon over, and the women are usually said to be loving as a pair of doves.

"Tad had no more devoted knight than Tom in the whole village; and Tom, no more fierce champion than little Tad. Brother, so he called her, after she had been paid into his hands on the wedding it my reply it to our educators generally.

He watched her lastly, thinking of all she had done for him and the two orphaned children, and how she had become dear to them and their father. She and Tom were engaged, but were, for secure, but nearly enough related for Tom to consider himself her natural protector, and Nan to look upon him with a certain jealousy of all the young man in town but Tad. Nan was a beauty, and had a charming a little maiden as ever ever was. Don't use a gossip, Nan. I heard what a good little woman she was. Such a kind, tender, yet firm mother to Tad and Bess. Enough, indeed, to make brother John depended on her. He was not quite ready to part with such a cook! So young, too, only twenty years. What a mass of curls and how it provokes her so often. Dear little Nan! How he wished he knew whether that ring was there! Tom knew that Frank was Nan's, as Frank said it was. It was love at first sight and love that never died. Several conversations to the effect had taken place between Tom and Nan, but never so plainly as this time. Tom's heart was heavy within him. He loved Nan with all his heart and soul, and he knew that Nan loved him, but with the love of a sister for a brother. Tom was a fine, manly fellow, and Nan was proud of him as the champion of her little brother, but she had never thought of him as a lover. Tom came in, hesitated a moment, looked at her compassionately, then said, "Nannie, I think you are an angel."

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One blissful hour and the cake was done. Nannie, too; and Nan carefully deposited it in a box, and Nannie, in her gay brickly to wash the pans, like the cheerfully humming the refrain of the song Tom was singing, the grand concert Christmas eve night.

But Tom was a man, and being a man he must, of course, assert himself, even the wrong thing and so lose that which he had gained. In the present state of mind, he most wished to retain—Nan's love. Now that little lady was pleased to grant it.

"Brother Harner is here; saw her today. She has grown pretty."

No answer, but the song stopped suddenly. Stella Harner was Nan's particular "thorn in the flesh." A sight of the parlor, piano, fleecy, Nan had haughty bow to Tom, she signified her readiness to depart.

In silence they walked together, Tom forbidden to speak, and Nan too angry to speak. Nan's head had been bad imposed. In silence they entered the house. Nan proceeded to the dressing-room, when actually nearly talking all at once and the social excitement prevailed. Many were the remarks, audible and otherwise, concerning Miss Nan's appearance.

"How strange Nan should wear black; but it's the lovely!"

"I never saw her look so well, and that is an old dress, too."

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LITERARY CONVENTION.

ATLANTA, Ga., Jan. 1, 1887.

Officers and Members of the Connectional Literary, Historic and Educational Association of the A. M. E. Church:

For several years we have omitted calling an annual convention, for the reason that it was rather a new enterprise. Then the Bishops in council were empowered to act in the absence of the convention, which they have generally done, thereby allowing more time for the establishment of subordinations, and, at the same time, serving unavoiding expense, which, in some instances, was an important consideration. We have been frequently chided for not assembling the connectional convention; but to us it appeared the better part of wisdom to wait until exigencies existed in all parts of the nation. Now, as that time has arrived and important business demands the attention of the said convention, we most heartily call the convention to meet in St. Paul A. M. E. Church, located at Nashville, Tenn., March 23rd, 1887, at one o'clock P. M. Delegates to said convention shall consist of all the connectional officers, one delegate elected from each literary society throughout the land and every presiding elder who has complied with the provisions of the law bearing his delegate to the convention. Presiding elders are therefore not invited, but are members by merit. We recommend the annual connectional elect delegates by ballot. The following are the connectional officers: Bishop Henry M. Turner, Vice-President, Bishop H. M. Turner; Vice-President, Bishop D. A. Payne, LL.D., A. W. Wayman, D.D., J. P. Campbell, D.D., L. J. Coppin, D.D., T. M. D. Ward, D.D., J. A. Shorter, D.D., D.C.L., R. H. Cain, D.D., R. S. Disney.

Episcopal District Presidents: First District, Rev. Benjamin G. Shaw, D.D.; Second District, Rev. W. H. Hunter, D.D; Third District, Prof. S. T. Mitchell, M.; Fourth District, Rev. C. S. Smith, M.D.; Fifth District, T. B. Caldwell, D.V.M.; Sixth District, Rev. J. B. Salters, D.D; Seventh District, Rev. M. B. Bryant, A. M.; Eighth District, Prof. James Porter; Ninth District, Rev. J. H. Jones.

Recording Secretary, Rev. Richard Harper, B.D., Louisville, Ky.

Corresponding Secretary, Rev. J. T. Jenifer, D.D., Boston, Mass.

Treasurer, Lewis Winters, Esq., Nashville, Tenn.

Historiographer, Rev. B. W. Arnett, D.D., Dayton, Ohio.

Board of Managers: First District, Rev. William H. Thomas; Second District, W. G. Alexander; Third District, Rev. Theo. A. Thompson, D.D.; Fourth District, Rev. J. C. Owens; Fifth District, W. H. B Butler, D.D; Sixth District, Rev. L. S. Nichols; Seventh District, T. G. Denham; Eighth District, Rev. W. H. Weather; Ninth District, Rev. A. M. Green, A.M.

Executive Committee: Rev. J. H. A. Johnson, D.D; Rev. A. C. Garner, B.D., John P. Turner, M.D., A. W. Upshaw, Rev. J. M. Cogdell, Rev. James T. Morris.

We anticipate the most literary gathering that ever assembled in our Connectional interest. While the members may all not be necessarily be members of the church, we shall expect all who can to write and have papers read upon some subject, either looking to the interest of the society or the advancement of the church. We will not name the subjects. Such ministers as have taken the prizes in the annual conferences can hring or send their essays to the convention for examination for the connectional prizes. While Rev. T. B. Caldwell, pastor of St. Paul, assisted by Revs. Bedford Green, Nathan Mitchell, Dr. A. Thorn, etc., will provide places for the delegates, we hope each delegate will come prepared to take care of himself as necessary. Those expecting to be present would do well to drop one of the pastors above named a postal card. Literary visitors who are not members will receive a cordial welcome.

H. M. TURNER,
President.

SUPPLEMENT TO THE CALL FOR THE LITERARY CONVENTION.

ATLANTA, Ga., Feb. 1st, 1887.

Whereas several communications have been received by us having a variety of questions about the Literary Convention to be held at Nashville Tenn., March 23rd, 1887, I propose to reply as briefly as I can to be understood.

1. Yes, all of the connectional officers named in the call must be present, unless they are sick.

2. Yes, all of the Presiding Elders are members of the convention, by virtue of their office.

3. Yes, Nashville can take care of five hundred or a thousand if they chose to come, as the reporting is made in the occasion the grandest in the history of the race.

4. No, membership to the convention is not limited to membership of our Church. They may be members of other churches or no church, but they must be members of our connectional literary association.

5. I don't know whether the convention will confer any honors or not, as to degrees or not, I have enough myself. What do I do it does? Make me intellectus ourht to have them, nor is it smart for those who have no duties to be bounding those we have; I hope the convention will provide for conferring some time of titles or degrees.

6. Yes, but I have left the programme with Dr. Arnett to arrange, which he will do. We have no doubt he will give us our own orders as to any change or modification it may please to make. This will be the legislative body of our connectional association.

7. That very thing is provided for. Gen. T. Morris Chester will be there to write down every word uttered as fast as they fall from the lips.

8. No, there was no intention to ignore the Tenth Episcopal District, and in the name of the conventional officers of the association, I most respectfully invite Rev. J. A. Johnson, Hamilton, Ont; Rev. J. O'Banyoun, Amherstburg, Ont; Rev. L. W. Dorsey, Hamilton, Bermuda, Rev. Charles H. Shaw, Trinidad, W. I.; Rev. H. J. Meyer, St. Thomas, Danish W. I.; Rev J. W. Crosby, Halifax N. S., and each ecclesiastic as may come as delegates from their respective associations.

9. I am also asked who will be at the convention. My answer is, the brains of our church; not all, but a preponderous portion.

H. M TURNER.
President.

HORSFORD'S ACID PHOSPHATE As a Tonic.

DR. JOHN GERDINE, Athens, Ga., says: "In dyspepsia, accompanied with prostration from mental overwork, I think it the best tonic."

Rev. Edmund Darrow, of Waterford, Conn., says the N. Y. *World*, was born in the same year of the week and the seventh day of the month, on the seventh day of the week and the seventh hour of the day, and is and always has been a Seventh-Day Baptist.

Take Ayer's Sarsaparilla, in the spring of the year, to purify the blood, invigorate the System, excite the liver to action, and relieve healthy tone and vigor to the whole physical mechanism. Remember the quality, not quantity, constitutes the value of medicine.

DEEP SEA WONDERS

exist in thousands of forms, but are surpassed by the marvels of invention. Those who are in need of profitable work that can be done while living at home should 'at once send their address to Hallett & Co., Portland, Maine, and receive, free, full information how without cost, of all kinds of work that will bring them in from $5 to $25 per day and upwards wherever they live. You are started free. Capital not required. Some have made over $50 in a day at this work. All succeed.

A young man who was bitten by a strange dog, at Greenwich, L. I., five or six weeks ago, developed hydrophobia symptoms on Thursday. He was bound to his bed, and broke one of his legs on Friday while trying to release himself. He died later in the day.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and many kinds of remedies without relief, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. Lawrence, 213 East 52d St., New York, will receive the recipe free.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are teething; it relieves the pain, cures wind colic, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

For him who knows what to do, when to do it, and how to do it, there is worth three times the Legislature should "teach on" to this fact.

A VIOLET CORDE CONTINUED through the entire day when being worn. Sold by druggists. Ask for the corde that continued and weathered longest with Allen's Violet Toilet Powder. Get the genuine. Allen's Violet Toilet and the meager disappears. 25c. per box. Sold by druggists.

Gibson's Dolphus Soap lasts and lasts. Ask your grocer for it. Gibson's Dolphus Soap lasts and lasts. Gibson's Dolphus Soap lasts and lasts. Gibson's Dolphus Soap lasts and lasts

Entered at the Philadelphia post office as second-class mail matter, October 2, 1886.

THE Christian Recorder

PUBLISHED WEEKLY. $2.50 PER YEAR, IN ADVANCE.

Money for subscriptions or memberships can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, to be sent to insure attention, should be addressed to

REV. J. C. EMBRY,
JOURNAL BUSINESS MANAGER. P. O. BOX 756, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line.
1 time (one month) 25
3 times (one month) 60
12 " (one month) $1 50
26 " (one month) 2 50
52 " (one month) 4 00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will please notify the office of the fact immediately, by Postal Card or otherwise. All changes of address must be sent with the last of the old. Remittances received before the 15th will be credited to the month in which they are made; after the 15th, to the first of the month following. All our terms are cash in advance for papers.

NOTICE.—All questions and business pertaining to advertising, subscriptions and other matters pertaining correspondence to the JOURNAL should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of the JOURNAL that requires the editor to be sent to the office; nor communications for publication to be sent to the business office. All matters pertaining to the editorial department, and to the school or Church supplies, must be sent to the editor, Rev. B. F. Lee, Philadelphia, Pa. All matters intended for publication, or letters pertaining to the editorial department, to the editor, and they to him exclusively.

PHILADELPHIA, MARCH 17, 1887.

THE Louisiana Conference, 16th inst., opens the spring list.

IT WAS subscribers, not contributors, for which we meant to thank our brother at Paducah, Ky.

YOU MAY visit Philadelphia now, and be sure to call at the RECORDER office. Street car fare is five cents all over the great city. We can conduct you over town. Of course you will bring along your subscription to the CHRISTIAN RECORDER.

THE EDITOR of the RECORDER is located in Thornbury, Saturday evening, March 12, to a good audience, remaining over and preaching Sunday. Thornberry is about 20 miles out from this city, an open country settlement, where much improvement ought to be made by the strong, intelligent young people.

WE WERE asked the other day why we were publishing sketches of great men. We replied that we wished to inspire youth and educate the masses. He is a boy of little pluck who will not attempt to climb the great heights when others the ladder by which the man already at the summit reached his present standing.

THE SEARCH of Bishop Shorter is, in the main, slipped from the "Bad-get." We cannot spread it out what we should like to give our readers concerning one of the men of our race, who has, by dint of good judgment, good morals and good application, reached a place in society where he has so great an influence for good.

AFTER Missionary day in ster next comes the sending forth to Africa. Indeed, Ind., the home of Secretary Townsend. The rallying cry now is $10,000 for Africa. After April 10th the old war cry will be in place, "On to Richmond," that Dr. Townsend, with Bishop Campbell, may, early in May, move on to the West Indies and forward money and a helper or two on to Africa.

WHAT if it is a show advertisement—Barnum's explanation of his unwillingness to be prohibition candidate for president of the United States, even though sure of election! The moral is fine. He says he would not forego the pleasure of educating the world, especially the boys and girls, for the blessing and brilliant office. For more than fifty years he has been America's great showman.

MR. BEECHER was a friend to the oppressed: as such he was a friend to colored Americans During the anti-slavery siege he brought a mighty influence to the aid of freedom. In the earlier stage of our freedom he rendered considerable service to the settlement of the new relation which threatened the three classes: the freed, the freers and the losers. A man of large heart, he never seemed to quite abandon the freedmen's cause, but did seem to become somewhat indifferent to it.

DON'T BE ill, brother—have a rally, quarterly meeting, jubilee, stewards' day, trustees' day or gleaning day on April 10th. That is the day fixed as such centuries before you entered your work; it is also Missionary day, so fixed by the General Conference three years ago. No other day will do for Easter day so well as the day the fathers settled upon; no other will do for Missionary day so well as the one the law commands you to observe and the one a large majority of your loyal brethren will observe.

FRIDAY, 18th inst., Bishop Campbell started out on a jaunt, to be absent till about May 1st, when he expects to visit the West Indies. He will in his Western tour spend some time in his district, especially so far as to include Southern Ohio and Southern Indiana, and some other sections. He will stop at Delaware, Urbana, Springfield, Dayton, Hamilton, possibly Cincinnati, in Ohio; and Richmond, Indianapolis, Terre Haute, Vincennes, Princeton, Bloomington, Jeffersonville, New Albany and other places in Indiana. The Bishop expects to attend the literary convention in Nashville, 23 inst.

DR. ARNETT has declared himself not a candidate for re-election to the Ohio House of Representatives. The following is from the Xenia Gazette:

It is more than probable that he will be made a Bishop of the Church which is to greater distinction than to hold a place in the legislature.

If the Dr. has not succeeded in satisfying everybody by his course in the House he has at least made considerable reputation as a able and eloquent speaker and a great champion of his race.

It would seem that he has proven by no means a small champion of your own race, Mr. Chew. Former representatives have left them in the ludicrous position in which the white laws placed them many years. Arnett helped to release them. Surely the annulling of those silly laws reflects very favorably upon the Ohio Legislature. Yes, but the same Bishop expects to receive the literary from Green is responsible for it.

THE PHILADELPHIA ENDO, a busy and breezy little paper, thinks it a shame that our children do not get more from our Bishops and other leaders through the Child's Recorder. As to the Bishops, please inside the CHRISTIAN RECORDER, Brother Caldwell. How much good we are losing by the silence of their voice cannot be measured even by mind can know. It is true, we get Bishop Wayman's "Notes by the Way," which are interesting to many, but just think of the vast stock of anecdotes and stories of scenes that our beloved father has of every age this same good Bishop could give our readers; the moral lessons and instruction in the methods of domestic and common life he could give us. So we might easily go on in every one of our chief pastors. We do not hesitate to repeat, it is a shame that we cannot have something from at least one of them twice a month. We take advantage of this opportunity to beg them to come to the rescue of our youth and the counsel of our men and women through the CHRISTIAN RECORDER.

BROTHER RIDGEL is on the right track. Follow it up, brother. Though some of our good brethren ridicule the idea, we must do much more so black men and observe much more than black men have done before we become respected. Brother Ridgel is mistaken, however, in advising that we read only African Methodist literature or even literature created by colored men. This seeking us to shut out the light as it comes to the day and despise the light. Get the light, brethren. Never mind the color of the skin of the man who kindled it. Get the light. Those persons who advise that colored men's self-search, slipped from the "Bad-get." We cannot spread it out what we should like to give our readers concerning one of the men of our race, who has, by dint of good judgment, good morals and good application, reached a place in society where he has so great an influence for good.

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is greatest preacher, seconded by the pop.list, not the critical, opinion. For nearly fifty years Mr. Beecher has held the position of pastor in this country. In the midst of his peculiar and especial duties as pastor, he has been a vigorous writer, politician, lecturer and editor. In these positions he pronounced clear, asterisms and opinions, very often differing from those of the masses, have pleased he life in a crucible seven times as hot as that in which most men are tried. As a preacher he has ever been special, tive, original and independent, if not rash. This has brought many enemies against him. As a politician he has been bold, out-spoken and agressive. He has been a friend to the strong in the interest of the weak. He has been a friend to the weak in the interest of the strong. He has stood by the weight of the argument. Some one light is thrown by William F. Carne on this much studied subject, the boyhood of Washington; while "Paul and Micah! Is Aleho" is a characteristic story of a comparative unknown who became a national hero. There is a folk "Dog Story" by Oliver Ellsworth Wells, a blithe bird story by Frank Bellew, and other stories, including chapters of "Joan and Juanita" by Frances Courtenay Baylor, and "Scout's Boarding-house" by James Otis. Mr. Wesley Wilson and John Vance Cheney contribute poems. Under "Topics of the Time" Mr. Edward Everett Hale has another study of Brownies; and under "Science in Common Things" there are some more than the usual quota of pictures and jingles.

OUR WEST INDIA MISSIONS.

BY REV. N. B. STEWART.

TO THE EDITOR OF THE CHRISTIAN RECORDER:

SIR—While reading your valuable journal—sent to me by Rev. Hadley, 30th December, 1886—I observed certain reports of our Church work in various parts of the terra firma. I interrogated, why do not the reports of our West Indian and the Guianese work be reported as those places which are shown to be established? Is it because the missionaries are willing that the world should not be aware of what we are doing in the West Indies? Is Bishop Dogget not aware of the work; when the presiding elder comes along it is the duty of the missionary to report. Rev. Mr. Lee, my friend and meet him, walk on him or he will be offended, and so on, these his boots for him or have them done by some kind wife. The people come to the ministry for nothing save to please the minister, and a pastor say with reference to his presiding elder, "I am going to see him," so? But judgment day is coming so I will not say what I will say. Rev. Mr. Walch is our midst and assure him that his efforts for improvement and progress will be supported by this paper.—Southern Leader.

Literature.

Another installment of Jefferson's unpublished letters to William Short is given in the March number of the Southern Bivouac, and addresses are lines and paragraphs that let us to light on the personal life of Mr. Jefferson and the condition of the people at that time.

The March number of the Century opens with a finely executed engraving of Edwin M Stanton, frontispiece. Mr. Gabley's "Grande Pointe," illustrated. The continuation of Abraham Lincoln, by John G Nicholay and John Hay, with pictures, and letters are lines and passages

LITERARY CONVENTION.

ATLANTA, Ga., Jan. 1, 1887.

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Executive Committee: Rev. J. H. A. Johnson, D.D., Rev. J. W. Beckett, D.D., Rev. John P. Turner, D.D., Upshur, Rev. J. M. Cargile, Rev. Andrew J. Morris.

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B. M. TURNER, President.

GOLD MINES

are very uncertain property; for every payday mine a hundred exist that do not pay. But if you write to Hallett & Co., Portland, Maine, you will receive, free, full particulars about their business, and learn how some have made over $50 in a single day at it. You can live at home, and earn from $5 to $20 and upwards per day wherever you are located. Both sexes; all ages. Capital not required; you are started free. Send your address, and all will be proved to you.

Our county is bigger than Chloe. We have 3,000 000 square miles, and China has only 2,000,000.

Thirty-one murders were committed in San Francisco in 1885, and only one murderer, a Chinaman, was hanged.

HORSFORD'S ACID PHOSPHATE

BEWARE OF IMITATIONS.

Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

William Emerson, an aged inmate of the Methodist home at Jacksonville, Alabama, died from exclement set on learning that the Government.

An excess of animal food and a partial closing of the pores of the skin, during the winter months, cause the system to become filled with impurities. These are the causes of many of the blood purifier and invigorated by taking Ayer's Sarsaparilla. Price $1.

The slaughter of lobsters at Prince Edward Island is astounding. There were exported the past season 91,000 cases, mostly to Europe, which involved the killing of 36,000,000 lobsters.

The *Young Ladies' Journal* (London) says: "Edenia is one of the most delicate and agreeable of perfumes; it suggests the odour of many favorites. Lundborg's perfumes are tastefully put up in neat little boxes, and are reliable offerings to give to any lady."

A New York man sues time ago invested $10,000 in tea and coal veinings in Alabama. Dissatisfied with what he has found there, he has given a verdict, he gave it to his wife, who is now receiving $20,000 a month on its dividends.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

There are 18,000 operatives engaged in the short cotton mills of Fall River, Mass., and the amount of their wages for a year amounts to nearly $7,000,000

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

The medical colleges of the United States have graduated over 33,000 physicians since 1800. The average has been about the present rate is about 1,000 per annum.

A TOOLEY STREET COUPLE CONFIDENCE through the Editor of the London Lancet, that they had been troubled for years with Rheumatism, Scrofula and Sores the pronounced failure of all other remedies, and the danger dangerous. Mr. Dr. Pierce's Golden Medical Discovery, which has cured them both.

Gilmore's Refrigerator Soap heats and beautifies the complexion. Sold by druggists. Manufactured by Gilmore Soap Co., 1027 Main and Whitaker Sts.—Stock 3 Screen, 60c.

Dr. Pierce's Pleasant Purgative Pellets cure biliousness, 25 cents a vial. Sold by druggists.

A den of rattlesnakes in Farrington township, Marion county, Ind., was destroyed by the use of blasting powder. More than 250 reptiles were killed.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease; and that by its use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have Consumption if they will send me their Express and Post Office address. Respectfully,

DR. T. A. SLOCUM, 181 Pearl st., N. Y.

A very efficacious and celebrated Russian patent medicine was recently announced. It was found to be nothing but water from the river Neva.

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.
Georgia, Thursday, January 13,
Bishop Shorter.
Florida, Wednesday, Feb. 16, Lake City,
Bishop Payne.
Louisiana, Wednesday, March 16, New Orleans, Bishop Wayman.
Virginia, Wednesday, April 13, Suffolk, Bishop Turner.
Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.
New Jersey, Wednesday, April 30, Trenton, Bishop Wayman.
Philadelphia, Wednesday, May 11, Columbia, Pa., Bishop Ward.
New England, Wednesday, June 1, New Haven, Bishop Ward.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Brown.
Rev. M. Brown, Secretary.

BISHOPS RESIDENCE.

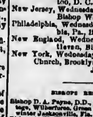
Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Greene Co., Ohio, during the winter Jacksonville, Fla.
Bishop J. A. Shorter, D.D., 187 East Baltimore street, Baltimore, Md.
Bishop T. M. D. Ward, D.D., LL.D., 1322 North Bond street, Baltimore, Md.
Bishop J. M. Brown, D.D., Wilberforce, Greene Co., Ohio.
Bishop J. P. Campbell, D.D., 1130 Fifth street, Washington, D. C.
Bishop J. A. Shorter, D.D., 187 East Baltimore street, Baltimore, Md.
Bishop B. W. Arnett, D.D., 20 North Carolina avenue, Washington, D. C.
Bishop B. F. Hurst, 212 King Street, East, Charleston, S. C.
Bishop H. M. Turner may be addressed at their residence, 1420 Pine street, Atlanta, Ga., where he will be holding conferences or visiting certain districts.
For the Literary Convention.

JOHN M. BROWN,
SECRETARY.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Tele grams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

ROYAL



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Extra Roan, Gilt,	1.50
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Morocco Gilt, with clasp,	2.00

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Extra morocco, limp, gilt, with clasp. This book is recommended to all bands and only needs to be seen. Price, $2.00.

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Morocco, Turkey gilt and red, with Bible, book, bid fitted. This is what they call a "limp" book—flap" book, covering the entire edge of leaves. Very fine, $3.50.

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We have also an excellent Bible Dictionary, 1.25

All these works contained in the course of study will be furnished by publishers, and are bought by us for cash only. We can only sell them for cash. To candidates for the ministry of our Church who buy the whole set of books at one order, we have so arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHURCH.

Life and Times of Rev. Richard Allen	$ .50
Methods of Church Government,	2.00
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Clark's Commentary, 4 vols.,	24.00
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Harkness' First Lessons in Greek,	1.50
Smyth-Keagy's First Lessons in Greek	1.50
Green's First Lessons in Hebrew,	1.50
Hallam's Constitutional History of England, 3 vols.,	3.00
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History of Methodism, by James Porter, D.D. This book is unpretentious and popular work complete in one book. No layman or young minister should be without it. Price, $1.50.	
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Moody's Works, "Way to God," 60 cts.; "Way to Heaven," 80 cts.; Secret Power, 60 cts., Bible, Testaments, etc., 10 cts. to $10.	
Chambers' Encyclopedia, 10 vols.,	25.00
Chambers' Household Encyclopedia, by J. H. Lippincott, Publishing Company. Two large vols. over 2,000 pages, 1,000 engravings, sheep and half morocco, $15.00, $20.00, $25.00.	
Chambers' Household Encyclopedia, by J. H. Lippincott, Publishing Company. Two large vols. over 2,000 pages, 1,000 engravings, sheep and half morocco, $15.00, $20.00, $25.00.	

A small discount will be given to ministers on all books. We want to sell 50 sets before April, 1887. Readers of the Recorder are furnished, on application, Williams' History of the Colored Race, two large vols. Price, $4.00.

Complete Triumph of Moral Good over Evil, ... 2.25

Jimerson's Notes of the 24 Articles, 1.25

Butler's Analogy of Natural and Revealed Religion, ...

Proceedings of last General Conference, ...

Also Sunday school libraries containing 50 vols. at $10.00, $15.00, $20.00. Sunday School Record Books, $1.00. These records are now used in Australia. Sunday School Record Cards, 40 doses in package for 25 cts; Marriage Certificates, Class or Church Tract Books. We call special attention to the two books by Rev. Jabez P. Thomas, D.D. Church Music published by Mr. Duffy, Columbia, S. C., and sold by us at $1.20 per copy. Choir committees will do well to send us their orders for these excellent works. We wish orders for them and guarantee satisfaction.

MARK WELL THESE NOTES.

1. We do not send out books on credit. All books by mail must be cash. In all cases we will charge for postage and registering.

2. We will send, postage paid, a sample copy (one quarter) on subscription to Sunday School Record, $1.00. Sunday School Record Cards, 40 doses in package, 25 cts. We must have at least $2.00, or one-fourth of the whole amount, for a quarter's supply. We will be glad to have a quarter's supply.

3. In sending orders, if you cannot write plainly yourself, get a friend to write for you; it will look yourself and us time and trouble.

4. Send money by draft or money order registered. To register, 10 cents extra must be sent with order.

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"25 Years in the Poultry Yard" tells how to make it a success; how to manage Incubators and Brooders; how to feed and fatten Poultry for Market; how to raise Broilers at 2 cents each; how to raise Eggs in winter; how to raise Ducks, Geese and Turkeys; how to cure all diseases of Poultry. Price 25c. Address, with stamp, POULTRY YARD, Cincinnati, O.

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ABEL R. CALDWELL, Managing Editor.
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The Echo is now the oldest monthly literary and social journal published in the interest of colored people in Philadelphia. Price for sixty cents per annum; sample copy sent on application.

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Of the Stomach, Bowels, Liver, and Kidneys, Ayer's Pills are taken with excellent results. Being purely vegetable, they have no ill effects, and may be safely administered to any one, old or young, in need of an aperient and cathartic. Physicians, all over the country, prescribe Ayer's Pills and recommend them as a good Family Medicine.

"If people would use Ayer's Pills," says C. Gilbert, the genial host of Franklin, Ind., "of course, we poo direct, very few would suffer serious sickness. Our people usually prefer a dose of medicine to the liver and from the stomach, and when all other remedies and the best physicians fail."

OPTICIAN RAYMOND are gratified, and the only infallible with Diamond Spectacles and Eyeglasses. Perfect sight restored. Artificial eyes inserted. Oculists' prescriptions accurately filled. 1,000 references. 25 years' experience. 52 Nassau, cor. John, N. Y.

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin, scalp, and hair, and for allaying itching, burning, scaling, and blemishes, and soothing fatigue, and weakness, CUTICURA, the great skin beautifier, and CUTICURA SOAP, an exquisite skin beautifier, are infallible.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved as if beautiful Lace Work by CUTICURA MEDICATED SOAP.

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The First Dose Effects an Unfailing Change for the Better, giving Assurance of Speedy and Complete Restoration to Health.

Bouyancy of Body

to which the sufferer has been a stranger, is realized.

GOOD DIGESTION,

with keen appetite, and solid flesh, follow.

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REV. T. P. CHILDS Will effectually & permanently cure any kind of Consumption or CATARRH. Rev. T. P. CHILDS, TROY, O.

The Great Secret of the Celery Disorders of the Kidneys, Liver, Stomach and Nerves is the wonderful BIRD MANNA of pure birds and preserves. Sold by druggists. Send for circular. Prepared by Manufacturer Prof. BIRD FOOD CO., 162 N. 3d St., Phila.

DEAFNESS in any person, and a new and successful home treatment, by which I restored my own hearing after having been deaf twenty-eight years. Treatise sent free. Address, with stamp, NICHOLSON, 1122 Girard St., Philadelphia, Pa.

U. S. PAUR, No. 41 West 31st St., New York City.

CURE FOR THE DEAF

Invisible Tubular Ear Cushions. Whispers heard. Successful when all remedies fail. Write for book of proofs. F. HISCOX, 853 Broadway, New York.

CONSUMPTION

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

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Restores Color and Beauty to Gray Hair. Promotes a Luxuriant Growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. & $1 at Druggists.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT, 183 Pearl St., New York.

Manager's Notes.

What we must say

now, is that we are opening a regular campaign for the CHRISTIAN RECORDER.

We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

Installment

costs a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER:

Send us 50 Cents and we will enroll your name in a special book kept for that purpose and will send you the paper for sixty days; then send us 75 cents, and two months after 50 cents, and two months later 75 cents more. Total, $2.00.

All our Pastors

are Agents for the RECORDER, and are hereby authorized to present this proposition to their people and receive their enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipts to all who will act for us in this matter.]

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"Pastor's Memorandum Book," by Rev. G. T. Shaffer. Price, 45 cents, no discount. An excellent book.

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Our school will open Wednesday, September 15th, 1886. Students can enter at any time. We want to add 50 sets before April, 1887. Readers of the RECORDER are furnished, on application, Williams' History of the Colored Race, two large vols. Price, $4.00.

Complete Triumph of Moral Good over Evil, ... 2.25

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Night-keys, as a rule, beva their best work to do in the morning.

What ancient implement of war does a fashioned yule cakes, whether yuletide them or not.

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if you have a sufficiency of this world's goods, but if you have not, write to Hellett & Co., Portland Maine, and receive, free, full particulars about a method that you can do and live at home, when ever you are located, at a profit of from $5 to $25 per day, and upwards. All is new. Capital not required; Hellett & Co. will start you. Don't delay, investigate at once, and grand success will attend you.

Barren Thompson, they write it now says: "Whatever you do, my boy, begin at the bottom and work up." Indeed, father, suppose I were going to dig a well?"

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would be a truthful name to give to Dr. Pierce's "Golden Medical Discovery," the most efficacious medicine yet discovered for arresting the early development of pulmonary disease. But "consumption cure" would not sufficiently indicate the scope of its influence and usefulness. It is the many diseases which spring from derangement of the liver and blood the "Discovery" is a safe and sure specific. Of all druggists.

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ROYAL (Absolutely Pure)	1
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CLEVELAND'S (Short Cut)	8
PIONEER (San Francisco)	9
CZAR,	10
DR. PRICE'S	11
SNOW FLAKE (Cheap)	12
LEWIS'	13
PEARL (Andrews & Co.)	14
REUCHER'S	15
BULLET'S	16
ANDREW'S AC "Regal"	17
BUCK (Powder sold loose)	18
RUMFORD'S, when not fresh	19

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"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of the highest grade of strength and purity."—Prof. CHARLES E. DETMERS, Ph.D., late Chemist Department of Agriculture.

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NOTE—The above Diagram illustrates the comparative worth of various Baking Powders, as shown by the Scientific Analysis and Reports made by Prof. Horsford. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Horsford is the only process which ever received the approval of the Powder Trust, whose leavening power is practical experience. But, while it reads a few cents per pound more than other powders, it is far more economical, and, hence, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

"Science discovers some of the plain products to be of a higher degree of strength than other products ranked below them, it is not to be taken as indicating that the latter are worthless. Many valuable products, no matter how high their strength, are to be avoided as dangerous.

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.
Georgia, Thursday, January 13, Bishop Sharpe.
South Carolina, Feb. 3, Belmont Church, Charleston, Bishop Sharpe.
East Florida, Wednesday, Feb. 16, Lake City Bishop Payne.
Louisiana, Wednesday, March 16, New Orleans, Bishop Wayne.
Virginia, Wednesday, April 13, Suffolk, Bishop Duncan.
Baltimore, Wednesday, April 27, Washington, D.C., Bishop Wayne.
New Jersey, Wednesday, April 20, Trenton, Bishop Wayne.
Philadelphia, Wednesday, May 11, Columbia, Pa., Bishop Wayne.
New England, Wednesday, June 1, New Haven, Bishop Wayne.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Duncan.
JNO. M. BROWN, Secretary.

BISHOPS' ADDRESSES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, O., Bishop Payne will be under the pastoral care of Rev. Wesley Jackson this year.
Bishop A. W. Wayman, D.D., 827 East Baltimore street, Baltimore, Md.
Bishop J. P. Campbell, D.D., LL.D., 1927 Eleventh street, Philadelphia, Pa.
Bishop J. A. Shorter, Wilberforce, Greene Co., Ohio.
Bishop T. M. D. Ward, D.D., Saratoga, D. C.
Bishop John Dickerson, D.D., 1 Florence Court, Beach Island Avenue, Washington, D. C.
Bishop B. W. Arnett, D.D., LL.D., 20 Young street, Toronto, Canada.
Bishop B. H. Cole, D.D., 627 South Capitol street, Washington, D. C.
Bishop B. R. Hamey, 317 King Street, East, Charleston, (Address as above.)
The Bishops should always be addressed at their residences, as above, unless it is known to the writer when colored; the exceptions to whom are known to be holding conferences or visiting certain points. For the General of Bishops.
JOHN M. BROWN, SECRETARY.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S SOOTHING SYRUP should always be used when children are teething. It soothes the child, softens the gums, allays all pain; cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

HORSFORD'S ACID PHOSPHATE
Dr. Dioxity's Diuretics

Dr. E. V. WRIGHT, Saratoga Springs, N. Y. says: "I have used it for years, and my experience has proved beyond question that the peculiar combination of phosphatine renders it most valuable in the treatment of digestive disorders."

Scene in a menagerie.—Lion tamer. "Hallish, have comas my whit Let me get into a place of safety!" (jumps into the cage).

CATARRH CURED.

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MARYLAND FARMS Sold and Exchanged. Send for Catalogue. Mention this paper. E. J. MURRAY, Real Estate Agent, Baltimore, Md.
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Three hundred pages, scholastic Medical Doctrine more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopœia, for all forms of chronic and private diseases. Sent by mail, postpaid, in plain wrapper, on receipt of price, $1.00. Illustrative sample free. Address, PEABODY MEDICAL INSTITUTE, No. 4 Bulfinch Place, Boston, Mass.
The History of the Negro Race in America:
FROM 1619 to 1880.
Negro as a Slave, as Soldier and as Citizen. By GEORGE W. WILLIAMS, late Brigadier General U. S. Volunteers, and Member of the Legislature of the State of Ohio. In two large octavo volumes, containing about 1,100 pages, with Steel Portraits and Maps. Price, $5.00. Sold by subscription only. Agents wanted. Apply for circulars and terms to the publishers, HUNTER & PRESCOTT, Cincinnati, O.
PUBLICATIONS
OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.
LESSON HELPS IN FOUR GRADES.
THE QUARTERLY is

Entered at the Philadelphia post office as second-class mail matter.

THE Christian Recorder

PUBLISHED WEEKLY. $2.50 PER YEAR, IN ADVANCE.

Money for subscriptions, or memorandum can be sent by money order, Registered Letter or Postal Note, which will be at our risk. Currency sent in any other manner will not be acknowledged.

REV. J. C. EMBRY,
GENERAL SOUTHERN MANAGER, P. O. BOX 266, PHILADELPHIA, PA.

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Ordinary advertisements, per agate line.
1 time ..... 15 cts
4 times (one month) ..... 50 "
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52 " (one year) $4 00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, Editor.

Subscribers who fail to get their paper regularly will confer a favor by notifying the Publishing Committee, by Postal Card, or otherwise. All communications will begin with the first of the month. Subscriptions will begin with the first issue after the receipt of the subscription. Subscriptions will be sent to the editor, not communications for publication, to the Manager. All orders for changing address of the paper sending former name as well as present address. Terms, cash in advance. Remittances by postal notes, Money Orders, or Registered Letters, should be addressed to the author, and they be duly acknowledged.

PHILADELPHIA, MARCH 31, 1887.

THE MOSES BROWN CHURCH, Philadelphia, will give a grand concert and exhibition April 28th.

MISSIONARY DAY, not missionary hour, Sunday a week. The whole day. The whole of each service; not the gleaners' collection.

MISS HAGIE TANNER, daughter of the editor of the RECORDER, had the sad misfortune to break her arm last Friday. She bore the setting heroically.

LAST YEAR some of our exchanges charged it upon certain Ohio colored men that they were treating off the blue S-whita law bill for the Wilberforce appropriation bill, but both are now laws.

IT WOULD enhance our missionary returns greatly to speak strongly of the necessity of pushing the Christian cause forward next Sunday, thus preparing the masses for their doig the Sunday following.

ONE WEEK from next Sunday is Missionary Day. It will be Missionary Day throughout the entire connection; at least so far as the spirit of enterprise, Christian enthusiasm and denominational loyalty is large and active.

THE WAVE of Recorder Trotter's sickness is very sad. We have regarded his appointment with pleasure and hoped he might serve his race and his government altogether satisfactorily. His life has long since had a wide bearing in the economy. It is not the office regulating the man, but the man magnifying the office.

THE MISSIONARY GEM contains the usual programmes, suggestions and Scripture selections. We think there is no doubt that the word Jesus in the first line of "Christ's Mission" should be Jesus. We observed it in the present form last year. The Gem reaches the point at which it aims so far as appearance goes. We hope it will reach the financial point, $10,000.

WHAT is a good sermon? A hundred replies are given, the best of which is, that a good sermon is a gospel sermon. Then comes the inquiry, what is a gospel sermon? Many replies come to this query also. A gospel sermon is characterized especially by "the truth as it is in Christ Jesus" as the all agree, but this fact has a great scope. No other truth is more extensive than that seared truth.

ALREADY the Ohio colored teachers are nestling about for something else to do. They should be brave, strong, normal and regular in presenting themselves to their respective Boards for reappointment. Not all would fail. But why is no doubt that by different possible arrangements some will be recomplayed. If they are not, Ohio will cover her glory in ousting out the blackwhite laws, by casting out some excellent teachship force upon the very principle upon which those foolish laws had been maintained.

THE GENERAL BUSINESS MANAGER has determined to do a big business in April. The opportunity must be used by the ministry and laity. But he has made a great opportunity for them. Is it more than fair that the favor should receive due recognition? It will pay conference book stewards to stock up largely. There are two hundred thousand hymn books needed in the Church Militant and fill in an important duty if they do not so advise and arrange that two thousand, one out of a hundred needed, be bought in April.

As we thought possible last week, so Wilberforce has gained the appropriation of $10,00 by the Ohio Legislature. Thanks to the legislature. Thanks to the people of Ohio for electing three colored representatives in one year—an unprecedented act among Northern States. Thanks to God for impressing the hearts of legislators and to President Mitchell for his importunate persistancy in pushing his cause. North Carolina, Missouri and Ohio have made special arrangements this year to aid colored youths to obtain higher education.

MANY of our best writers are cutting down their papers for the CHRISTIAN RECORDER, but there are still some who are long-winded. The short writers will in the long run say the more. Don't send us any more, please; especially those that are of more than ordinary character. Don't send us funeral sermons; because they made a good impression upon the audience when delivered; when our readers peruse the CHRISTIAN RECORDER their surroundings are very different from those of your auditors and you are far away. We have enough sermons on hand to last two years. The paper has a very different field from the pulpit. The two should be largely characterized by a complimentary and supplementary relationship, not a sameness. A well sounding sermon usually fails to make a well reading composition.

CONSTITUENCY.

You have the world with you, shall? But what is the world? Who is the world? How often vein man cherishes with self-congratulation because he has the approbation of a large constituency, but afterwards sloths into a state of despair because the world has forsaken him. Among the world's greatest bewilderments are examples of persons once in the highest chambers of human confidence and following. It is one of the greatest blunders of which men are capable that they follow this popular delusion to its fatal end. Only a very few men live great and die great in the general mind. There are combinations in large constituencies of merit, the full and constant control of which can be acquired by few men. The rule is that one of said sub-combinations will eventually gain the mastery over the general constituency, its character varieties becoming the cardinal principles of the whole. The voice of the people is not nearly the voice of God. The support of the people is as nothing compared with God's support; the support of consel nee and reason, as that of a large constituency labors to conquer success by laws that appear to be right and to tend to success, God employs methods that have long since stood this test.

THE CONFERENCE WILL HARDLY DO IT.

The General Conference of the A. M. E. Church would see to it that the case of Rev. Moses Hogarth the Haytian Government is thoroughly investigated. Mr. Langston also says the citizen—made so by birth, naturally, but compromised for $10,000. The Haytian Government is not to be trifled with. Time of war is the poet, ordered there to reforce the order. The A. M. E. Church can never hope in have any future success in Hayti unless the matter is properly adjusted. We have it from reliable authority that the citizen has been very fair in dismissing Rev. Mr. Mossell having not taken such precaution as the Constitutional statute of Haytian law having enforced to be satisfied with the punishment of any political offender. Hence the Haytian Government offered to listen for his satisfaction.—*New York Freeman.*

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This is the general impression. We feel that the Rev. C. W. Mossell was very poorly paid for what his exposure to the unfortunate civil irregularities in Hayti cost him. The Freeman will not

Personal.

—Dr. Tanner will attend the Virginia Conference.

—Dr. Steward, of the Metropolitan, is in our city on business.

—H. O. Tanner, the artist, has been quite indisposed for several days.

—The Rev. Lovett, of the Baltimore Conference, preached in Little Wesley and Bethel churches March 27th

—Rev. W. H. Yeocum and Mrs. Yeocum were in the city last week The Elder is closing up his second year in Trenton.

—Dr. J. S. Thompson succeeded nicely in the effort made last Sunday to discharge all pressing debts on Little Wesley Church.

—Bishop Weyman has arrived home from Rev. Nat Gibbons, Jr. reports the Louisiana Conference as having passed off satisfactorily

—Rev. A. H. Newton entertained a number of his friends at his residence, in Camden, last week. We were pleased to be included.

—The excellent paper read before the Philadelphia Preachers' Meeting by Dr. Tompson on "Religious Home Culture" will be issued in pamphlet form soon.

—The remains of the late Bishop Gaines were transferred from the vault to the grave March 17th. Revs. Dr. W. B. Derrick, C. Jones, Dr. Handy and Bishop Brown were present.

—Elder W. H. Bryant holds his quarterly meeting at Media, Pa., April 3rd and 4th. Revs. L. J. Coppin, J. E. Rossberry and W. H. Davis will assist him. His quarterly meeting at Spring Valley, Pa., will be April 17th, when the RECORDER editor assists him.

"CAN ANY GOOD THING COME FROM NAZARETH?"

BY REV. DANIEL P. BROWN.

The ancient prejudice which dictated the above question, though as expressive of incorrect conclusions, calls attention to a law long since recognized by thinkers, and which is exerting a powerful and much influence in determining character.

The spirit is in accord with the usual order of things to behold virtue and in its effect purity from the hands of pure and ingenuous Any man would be surprised to find a Bryant, a Webster or a Clay coming from the low savagery of Africa. Ignorance and vice bear their fruits. Child is reared by ignorant, senseless, depraved parents and, having in his breast the germs of hereditary influence, it is but natural to expect to find it low and vicious when matured. It is proper for us to ask concerning a man: what is his origin, what his parentage? Not only does such individual possess hereditary qualities, but also the social influences by early environments clings to him. True, "Honor" stems from no condition rise." Both are dependent upon environmental living; but that is limited or greatly controlled by previous conditions. America is prone to lodging exaggerated and delusive notions, and such are inspired by her vulgar democratic conditions.

The immortal affirmation "All men are born free and equal" is frequently misunderstood and erroneously construed. Many of the best of our foreign born are looked to be satisfied with the position of a citizen. Many a gentleman having refused to be satisfied with the position of a citizen. Many a gentleman having refused to be satisfied with the position of a citizen. Many a gentleman having refused

The fiftieth anniversary of the founding of Michigan University occurs this spring.

Pomona (Cal.) is to ship green peas, treated by cold storage, to this part of the country.

A balloon that will carry up 100 persons, as it is stated, is to be a feature of the next (1889) Paris Exposition.

The public schools of Lawrence, Mass., were closed by the authorities on St. Patrick's day, by special order.

Wild geese and ducks have become so destructive a pest to the grain fields of Alameda, Cal., that the farmers are driven to the use of murderous scarecrows to drive them away.

The Salvation Army in Nevada City, Nev., has been required to pay a license, the authorities holding that their praise meetings are "shows."

In an auction room at Bridgewater, Mass., one day ago, about the time the auctioneer had gone from "going" to "gone," the floor went carrying into the cellar 200 people, none of whom, fortunately, were seriously hurt.

John Shannon, a seven-year-old boy, arrived in Boston a few days ago from San Francisco, whence he had made the trip alone. He expected to be met by his uncle at the depot in Boston and was disappointed, but proceeded on to Rockland Mass., nothing daunted.

"Give an example of an immovable obstacle," said the teacher. And the smart bad boy at the foot of the class suggested three girls on the sidewalk. The teacher, who wasn't used to a joke in the middle of the street herself, sent him right up to the head of the class and told him to stay there for a week.—*Burdette.*

ARE YOU MAKING MONEY?

There is no reason why you should not make large sums of money if you are able to work. If you want the right kind of employment or business, write to Balliet & Co., Portland, Maine, and they will send you free, full information about work that you can do and live at home, wherever you are located, earning thereby from $5 to $20 per day, and upwards; no capital required; you are started free. Either sex; all ages. Better not delay.

A member of a Massachusetts town-board of the difficulty of defining some of the most common words: "Bush, for example, as the words to 'Jim Bush, how it mean when you say 'I am?'" Maggie was not exactly a Solomon by nature, but her hand fluttered wildly and she gave up the enterprise that could not be pent up.—*Harper's Bazar.*

CURED OF DRINKING.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It effected a perfect and lasting thirst, and built up the appetite for liquor; made his nerves steady; and he has remained a steady and sober man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—Tenth Owner's leading R. R. Official, Chicago, Ill.

Information Wanted.

[We make no charges for publishing these notices from bona fide persons, but we must be assured of the good faith of the writers before we publish them. Letters should be addressed to the parties in whose behalf information is desired, in care of this office.]

INFORMATION WANTED OF MISS Lucy Bell Brown, who was married to Mr. Jesse Hall, a man named Bedford Seamour. Any information will be thankfully received by her brother, Rev. A. E. Hudson, Lexington, Mo.

INFORMATION WANTED OF MARY Jane Bell Brother, and Celia, Mild and Jane, my three sisters. I have not heard of them since the war, when they were at Hillsboro, Texas. I was a slave boy. Franklin Moore, lawyer. Address, Mrs. Mary Moore, Mariette, Lancaster Co., S. C.

INFORMATION WANTED OF MY SISter, Mary Ann Brown, who was sold in New Orleans in May, 1860, and was then sent Tennessee in 1860. Her father and mother were Richard and Emeline Mitchell, slaves of Richard Brown, Mississippi Springs, Ark.

INFORMATION WANTED OF MY MOTher, Julia Hardy, and my sisters Fanny and Mary Ann Hardy, and my brother Henry Dunn. When last heard from she was in Virginia, near Norfolk. I was known in Virginia as Scott Johnson, now as Scott Dunn. Address, Rev. W. H. Dunn, in Dinwiddie Co. Address, Rev. W. H. Dunn, Petersburg, Va.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name was Miss Padgett. He had a brother named Pompey and two sisters named Cornelia and Caldonia. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of the bill of sale gladly received by Wm. Padgett, of Mackey Station, Indianola county, Miss.

INFORMATION WANTED OF JOHN and Kato Busby. John was sold in Mississippi from Chatham, Va., in 1854, about 10 years before the war. He was owned by a man named Busby, in Kans. When last heard of was a Baptist minister in Southwestern Kans. Any information concerning them will be gladly received by Rev. John Hicks, Woodstock, Champaign Co., Ohio.

INFORMATION WANTED BY MRS Sarah Smith, of Mississippi, Miss., formerly of Yazo City, Miss., and of Memphis, Tenn., of her husband, Thomas Smith, and Amanda Shaw, of Montgomery, Ala., and her cousin Miller, also Ala. Any information of them or of the two sons will be gladly received by the above. Address, Rev. Sam'l W. Jf. Artis.

INFORMATION WANTED OF MISS (Jane) Washington Rouse, Wm. White, Mary Ann Rouse, William and Henry Smith me at Marianna: Good news to Rouse. I was sold in South Carolina to E. Fay, and afterward sold me to a man by the name of Hugh Riddle. For the last twenty years I have been living at Marianna, Lee county, Ark. Write me information concerning my sons will be gladly received. Dinah White, care Rev. S. H. Rason, Marianna, Ark.

INFORMATION WANTED OF MY brothers, Alfred and Bill Cawood, who were sold South before the war by Bob and Sarah Hicks, owners of the name of Bill Hicks, to whom estate we belonged in London county, Va. He resided then in the towns of Paris and Upperville. Our father's name was Sarah Cawood. William and John Isaiah Hickabaud ten years ago inquiring for his people. Any information of the above named persons will be gladly received by their sister, Mrs. Ann Eliza Holmes, No. 86 Alley 15, Wheeling, West Virginia.

IMPORTANT INQUIRY.—I, HENRY Wood, of Philadelphia, Pa., a member of Allen A. M. E. Chapel, Island Avenue, pay a visit to my original home and I desire to find my people, from whom I was forcibly separated since the war. I was born in Appomattox Co., Va., near where General Lee surrendered. My father's name was Wm. Flood; my mother's name Sarah Ann. Three brothers, Spencer, Alexander and James, left Lynchburg, Va., for Louisa, Ross and Ann. The entire family were driven to the woods for shelter. My brother Spencer was killed by the falling of a tree. My mother was sold into Manchester, Va., by Albert Trexler, to whom she had her son heir through her marriage to Rice Allen. I will send from my stolen North all City Point, Va., abortive works after Lee's surrender; have not seen any of them since. Any information sent to Rev. L. J. Coppin will be thankfully received. Address, Rev. L. J. Coppin, 1803 Fitzwater street, Philadelphia, Pa.

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HORSFORD'S ACID PHOSPHATE

For Indigestion.

Dr. Geo. W. Ball, St. Louis, says: "I took it for indigestion and found it of decided advantage."

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C. S. SMITH, Secretary.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

CONSUMPTION SURELY CURED.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease; by its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy Free to any of your readers who have consumption, if they will send me their express and P. O. address. Respectfully,

Dr. T. A. Slocum, 37 Pearl st. New York.

A violent cough continued through the night, and Mrs. Partington remarked that with Hale's Honey of Horehound and Tar Wonderful relief and undisturbed rest would be the result. Sold by druggists, 25c., 50c., and $1.

Cheney's Sulphur Soap heals and beautifies, 25c. Germania Cure Removes all blotches, Boutonneuse, 25c. Piles or Toothache. Grape cure in 3 Minutes, 25c.

Dr. R. V. Pierce's Pellets are the smallest, cheapest and best cathartic. Only one pill a dose. 25 cents a vial.

Ayer's Sarsaparilla was the first successful blood medicine ever offered to the public. This preparation is held in the highest public estimation both at home and abroad. Its miraculous cures and immense sales show this. Ask your druggist for it.

A Justice of the Peace in Chester, Mass., who is 86 years old, has just been re-nominated for a term that will make him 92 years of age when it expires, if he lives, and the veteran is said to be "very well, thank you."

The *Lady's Pictorial* (London) says: "The Prince of Wales is well known as a connoisseur in pictures, and has taken a great liking to Landberg's *Ecrevisse*. The immense dores, or seals, or say the 'Young England Party,' will be in the rage this season."

Henry Boorman, a Frenchmen, of New Bedford, Mass., claims to be 105 years old. He was born in the Province of Quebec. His oldest child, if he had lived, would be about 80 years old. He lives with a son, and their generations are represented under this roof. Mr. Boorman is still active.

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ROYAL BAKING POWDER

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BAKING POWDER

Absolutely Pure.

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Heavy morocco, gilt and red, with flap back, $2 fixed. This is what they call "limp" or "flap" back, covering the entire edge of paper. Very fine, $2.50.

Rico velvet, gold band, with clasp, extra fine, $4.00.

Church Service (revised edition) $1.00 per doz.; $6.50 per 100. Same in black paper, cloth binding, $1.00 per doz., or 10c. each.

Pastoral Credentials, 10c. doz., 100 $ 5.00.

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Elders' Certificates, parchment 20

Deacons' Certificates, ... 20@.25

Local Preachers' Licenses, ... 5

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PHILADELPHIA, APRIL 7, 1887.

NO, BRETHREN, we cannot do your donning though the CHRISTIAN RECORDER, neither for Florida nor Wilmington. The RECORDER is not a collector.

HON. H. O. O. ASTWOOD, Consul to San Domingo, is in this country. He was in our city on business last week. Mr. Astwood has proven a very satisfactory representative of our government abroad.

O. S. MAXWELL, ESQ., the successful colored lawyer of Xenia, O., for many years city clerk, is not candidate for a member of school board in his city. The Xenia Gazette justly and generously endorses his candidacy. Mr. Maxwell did a grand work in pushing the Wilberforce appropriation through the minds of the Ohio legislators. Mr. Maxwell is a staunch African Methodist.

DID EVERY Wilberforce alumnus and trustee read President Mitchell's appeal in our last number? Will every one act in keeping with his request? Individual results may be small, but these are many of us. The president reports $300 raised by himself. Rev. Mevs, of Hoyti, sent in $100. At this rate our alumni would send in next June several thousands. The enterprise is worth noble efforts.

EDUCATION is never complete until it reaches the religious and moral nature. The conversion of seventy young persons at Tuskegee College is as serviceable to the world as would be the graduation of many hundreds. Indeed, comparison is out of the question. Those seventy are prepared to join hands with the world's best instructors in controlling the appetites and strengthening them for their normal service.

WE MADE a very pleasant visit to pastor C. E. Herbert and his church at Chester on last Sabbath. We were very agreeably impressed by what we saw. The church seems to be in a flourishing condition, and, of course, the pastor is happy. There, as everywhere we go, the work of preparing for conference is pushed with zeal. If we are not greatly mistaken, Chester will hold a prued place in the reports.

SECRETARY TOWNSEND wishes us to call the attention of the ministry to the necessity of sending the minutes of conference in at once, Monday. He spents exceptional promptness on this point this year; as our missionaries must be waited on immediately. Besides this the Secretary wishes to settle up the results of the day immediately. He wants the TEN THOUSAND in hand next week. It will require earnest and especial action of each minister to secure this to him.

IT IS A real big way that the real big men of African Methodism in Texas does things. Whether making a plea before the Governor in behalf of his unfortunate people, directing a benevolent man in the proper way to dispose of his wealth to bless his race most, directing sinners to escape the wrath to come, looking after educational interests or dealing with the lash in the hands of rum to throttle the whiskey power in his State, Rev. A. Grant shows up a noble, manly soul.

MR. CYRUS VENA, one of the most prosperous of Xenia's (Ohio) citizens, will leave that place in a few days for Los Angeles, Cal., taking his family for permanent residence there. Mr. Vena is a member of the A. M. E. Church. We commend him to our brethren of the Pacific Coast as a first-class manin character, a far-sighted man and fervent Christian. Despite the fact that our home is no longer in the neighborhood of Xenia, we feel that, personally, we were losing friends, being well acquainted with Brother Vena's family.

"SCHOOLS for Colored Men" is the subject of a recent paper in the New York Sun of Sunday, March 27th, by Mr. J. A. Arseker, the colored tragedian and editor of the New York Rotorpine. He justly gives the schools in the African Methodist Church the first place in time among colored colleges; Union Seminary, out of which Wilberforce as a college in our connection sprang into existence in 1847, just forty years ago. The Fisk University, Howard University, Atlanta University, Virginia's Union University and the Tuskegee Normal all have a place in this well prepared paper. Mr. Arnesax comes in for a good share of praise for this enterprise, as well as of commendation for the loss of the Enterprise, his own newspaper.

IN THE Bercen Sunday School Journal of the January issue and the March issue, the question is raised as to whether the negro is a descendant of Ham. The Rev. Dr. B. T. Tanner, editor of the A. M. E. Quarterly Review, read an able paper before the Preachers' Meeting, Monday, 28th ult., dealing with the journal's statement. It is well known that science has been a long while bettering sawy et Dihlloi truths; now it seems to have entered not the pulpit only, but also the Sunday school.

Some of the largest societies in our connection ignore our own lesson system, persistently and unreasonably sticking to others; not because they are cheaper nor because better adapted to the wants of our people, but because they are cheaper nor because better adapted to the wants than those published by our own Sunday School Union in Nashville, Tenn., nor because these schools are better informed than the average; then why is it? It is high time all our schools had come to the support of their own departments. It may be that science will dethrone the Bible, but we are not prepared to believe it.

LAST FALL, while the editor was traveling, an article was published in the RECORDER in response to a paper written by Rev. J. T. Simmons and published in the October A. M. E. Review. Dr. Simmons sent his reply to early. Knowing that one reply would lead to another and having for many years believed that religion should not constitute a war field for Christians, we determined not to publish Dr. Simmons' reply. After due consideration, the argument of the former paper having been a personal character, we concluded it no more than justice to Brother Simmons that he have an opportunity to reply. Hence the reply appears in this issue. Much could be said in response to the Doctor's article, but unfortunately, so much of the paper to which it is a reply was written in a style that cannot be supported well. He was not critical nor careful in his statements. Dr. Simmons' reply is directed to statements as made by Brother Burkdale. As a matter of fact, Methodists like to go right along with Hapkins to the pile of lexicons and they always come away quite as well satisfied and quite as well supported. This whole topic has been discussed much more extensively than it will be again, in all probability. Methodists and Baptists have the right to investigate as they please to it, but thousands on either side cross to the other, on good record and denominational passports We Methodists and Baptists are both old enough to accomplished better results than can be shown.

NEXT SUNDAY is Easter. With all the tendency to measure up the scriptures by the line of modern science, the great fact of resurrection loses absolutely nothing in attractiveness. The probability is that never in the past did the anniversary day of the Lord's rising from the dead receive so large attention as in the past ten years. Denominations that formerly passed over the day unceremoniously, or indifferently, now show their appreciation of the glorious idea in "he is risen indeed," that many of their churches are dressed in flowers and their little folks are taught the great resurrection doctrine about and concentering in the Lord's resurrection with joy and song.

IT is well that men's hearts are sometimes overcome and dominated by evil, character or sin. Sunday School Union. Why do we tarry around the cross till this late day? Why visit the tomb? Why still connect the great act of conquest of the grave with the season of each year when nature is laying of her somber shades and putting on her beautiful garments? Simply because we cannot help it. Religion is in our natures; it is in our hearts, the power of the resurrection and the life is pressing around us. Circumstances coincided as of our own approach to the tomb and hope points us to the resurrected Jesus Then bring flowers and songs, prayer and praise, joy and love, truth and devotion—by them all at the feet of him who has gained the victory over death and given to us the power of everlasting life.

The "frequent rallies" attending most of our work are bad in effect. They tend to unsettling regular systems of church support and train the people as well as the preacher to depend upon them. There are probably many churches now waiting, for the camp meetings of the Pacific Coast as a first-class method of gathering in a far-sighted man and fervent Christian. Despite the fact that our home is no longer in the neighborhood of Xenia, we feel that, personally, we were losing friends, being well acquainted with Brother Vena's family.

"SCHOOLS for Colored Men" is the subject of a recent paper in the New York Sun of Sunday, March 27th, by Mr. J. A. Arseker, the colored tragedian and editor of the New York Rotorpine. He justly gives the schools in the African Methodist Church the first place in time among colored colleges; Union Seminary, out of which Wilberforce as a college in our connection sprang into existence in 1847, just forty years ago. The Fisk University, Howard University, Atlanta University, Virginia's Union University and the Tuskegee Normal all have a place in this well prepared paper. Mr. Arnesax comes in for a good share of praise for this enterprise, as well as of commendation for the loss of the Enterprise, his own newspaper.

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Some of the largest societies in our connection ignore our own lesson system, persistently and unreasonably sticking to others; not because they are cheaper nor because better adapted to the wants of our people, but because they are cheaper nor because better adapted to the wants than those published by our own Sunday School Union in Nashville, Tenn., nor because these schools are better informed than the average; then why is it? It is high time all our schools had come to the support of their own departments. It may be that science will dethrone the Bible, but we are not prepared to believe it.

LAST FALL, while the editor was traveling, an article was published in the RECORDER in response to a paper written by Rev. J. T. Simmons and published in the October A. M. E. Review. Dr. Simmons sent his reply to early. Knowing that one reply would lead to another and having for many years believed that religion should not constitute a war field for Christians, we determined not to publish Dr. Simmons' reply. After due consideration, the argument of the former paper having been a personal character, we concluded it no more than justice to Brother Simmons that he have an opportunity to reply. Hence the reply appears in this issue. Much could be said in response to the Doctor's article, but unfortunately, so much of the paper to which it is a reply was written in a style that cannot be supported well. He was not critical nor careful in his statements. Dr. Simmons' reply is directed to statements as made by Brother Burkdale. As a matter of fact, Methodists like to go right along with Hapkins to the pile of lexicons and they always come away quite as well satisfied and quite as well supported. This whole topic has been discussed much more extensively than it will be again, in all probability. Methodists and Baptists have the right to investigate as they please to it, but thousands on either side cross to the other, on good record and denominational passports We Methodists and Baptists are both old enough to accomplished better results than can be shown.

NEXT SUNDAY is Easter. With all the tendency to measure up the scriptures by the line of modern science, the great fact of resurrection loses absolutely nothing in attractiveness. The probability is that never in the past did the anniversary day of the Lord's rising from the dead receive so large attention as in the past ten years. Denominations that formerly passed over the day unceremoniously, or indifferently, now show their appreciation of the glorious idea in "he is risen indeed," that many of their churches are dressed in flowers and their little folks are taught the great resurrection doctrine about and concentering in the Lord's resurrection with joy and song.

It is well that men's hearts are sometimes overcome and dominated by evil, character or sin. Sunday School Union. Why do we tarry around the cross till this late day? Why visit the tomb? Why still connect the great act of conquest of the grave with the season of each year when nature is laying of her somber shades and putting on her beautiful garments? Simply because we cannot help it. Religion is in our natures; it is in our hearts, the power of the resurrection and the life is pressing around us. Circumstances coincided as of our own approach to the tomb and hope points us to the resurrected Jesus Then bring flowers and songs, prayer and praise, joy and love, truth and devotion—by them all at the feet of him who has gained the victory over death and given to us the power of everlasting life.

The "frequent rallies" attending most of our work are bad in effect. They tend to unsettling regular systems of church support and train the people as well as the preacher to depend upon them. There are probably many churches now waiting, for the camp meetings of the Pacific Coast as a first-class method of gathering in their rallies to pay what might really be paid between now and camp meeting time by systematic giving. Much of our training with reference to general work is seriously injurious to true growth. Almost everything of this character is deferred till the day, or near the day, appointed for the collections by too many churches. Local missionary societies exist in too few churches. Hundreds of ministers have no organized missionary work. Their collections for missions are near the end of the conference year; sometimes regularly, but frequently the moneys for missions, conference contingencies and education, with other interest, occasionally Dollar Money, are taken in a lump, just before going to conference and divided arbitrarily by officers and pastors. Sometimes even a part of the pastor's salary comes out of this fund. It is possibly true that there is as much money raised as by regular system, yet it is hardly probable. The method is no truer to law than it is to the interest of people and pastor. Of course it is not in any matter to exchange from this to a better system; for the people, overstrained by their efforts to send their pastor to conference well prepared to report, are unable to enter upon the work of giving at once after conference. But it can be done. The year in which five-eighths of our whole church adopts it, as a few have already done, it is reasonable to believe the conference will make more progress, and complain more spiritual good and reader the church far less liable to misrepresentation. Another very wrong teaching is found in sending children and women out on the streets to beg promiscuously.

THE SONS of Multnomah Perro has the right ring Local preachers have great powers in their hands, but if they do not work hard in the way of accumulating learning and growing in grace this power will slip from them as it will under the same circumstances from the traveling preacher. The local preachers should have more work to perform than the average. They do average soon. They should have a systematic, local training under the pastor, where this is necessary, and this is nearly always. Pastors should observe closely the disciplinary requirements in regard to them into bands. Quarterly conferences should support the pastor's efforts by refusing to grant license or renewal to those preachers who object to receiving the instruction of the pastor and refuse to study. Again of the fest stated two weeks ago, that not more than one in a hundred of our local preachers take' the CHRISTIAN RECORDER. We know of instances in which the pastor has to call the annual conference for admission having not taken their Church paper. An annual conference committee would do well to take cognizance of this fact. The local preacher, the local preacher, discards his Church literature, is liable to do as after he enters the traveling connection, excepting when he wishes to see his own name, thus setting the unhealthy example to the people that subscription secures the insertion of obituary is sent by them. Our local preachers must read up. They may secure some following not knowing what they are saying or proceeding in the pulpit, but let them think how much greater this following would be if they would come better qualified. It is useless to urge that this is also true respecting the traveling ministry; this goes without saying. It is well known that there are hundreds of noble exceptions in the local ministry where the local is equal to almost our best itinerants and the latter are many of them. Both must work up.

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THOUGHTS ON EASTER.

BY MRS M. B. LEE.

Again Easter, beautiful Easter, is here. No festival day, unless it be Christmas, brings such joy to Christians or to all humanity, as Easter Consideration in its two-fold nature, it is an occasion of temporal and spiritual rejoicing.

Nature, Oster, Angelo-Saxon Easter, the goddess of light and spring among the northern European nations. Their chief festival was held in honor of her, which was celebrated with many solemn sacrifices and feasts. The price it pay for the sacrifice was the eggs, so from this more spiritual good and reader the church far less liable to misrepresentation. Another very wrong teaching is found in sending children and women out on the streets to beg promiscuously.

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CORRECTION OF A "RECORDER" STATEMENT.

BY REV. J. F. A. SIMON.

MR. EDITOR:—In "A sketch of Bishop A. W Wayman," Issue of Recorder, February 3rd, some mistakes are made. Bishop Wayman did together our people in Virginia, at Norfolk and Petersburg, and chapel. In particular I refer to statem's, "It was by the prompt and intelligent action of Bishop Wayman in 1863 that the Bishop Rev. M. E Church in Norfolk, Va., with $50 in money and several clearings, was added to the Baltimore Annual Conference, as M. E. Church." These are the main facts: The Bete Street M. E Church, South, Norfolk, more than 1,500 members, and Gasport Church, of 500 members, Sacramento, 50 members, were sporoached by me; I told them that the M. E. Church, the colored Bishops, of the possibility of their ministers being ordained, of the people having their own church and God under their own" Size and Sacramento to respond. My mother begged me not to leave. She literally prayed. I also remembered how haggard she looked and how her voice was choked with emotion, when I told her my poor dear mother, who had loved and cared for me from my infancy, "I will not leave you alone?"

"O, I'll send you all my money, mother," I said; 'we get pay in the army.'

"I'm not the money, my son. True, we are poor, but we are comfortable. I'm afraid of your money, my boy, are only child.'

"Mother," I said, drawing myself up and buckling on my traps, 'my country first. My country calls me, I must will not work who go abroad for laborers. We have three of them in this county. They are slaves of the worst specie they have emigrated here. If the hands leave they will follow and bring them them put in jail. These three men always want hands

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THE VICTORY.

BY A. R. WOODEY.

All day long had the two contending armies been hotly engaged; still a long had the cannon roared and the shot and bomb-shells fallen; all day long had the drums been heard, and last the battle was over and the shout of victory shall I rally around the banner of freedom. But, comrade, will the Great Commander receive me in his army?"

"To be sure he will, my boy. He calls for volunteers. Will you enlist with him?

"I will with all my heart, comrades"

"Then, my boy, you will answer to a longer call than when you answered to here; with pride will you gaze on the Great Commander, and with shouts of victory more joyous than ever before you rave, will you rally around the blood-stained banner of Christ."

"Comrade, hand me that tattered flag." The flag was handed to the dying boy; he pressed it to his breast and in a weak and broken voice said, "With the stars and stripes upon my breast, and the sounds of victory in my ears, I go to meet my Great Commander—yes, mother dear, I'm coming, coming—"

The clarion voice had spirit had flown, his soul had gone back to the God that gave it; and he was one more soldier with the dead.

OUR WOMAN'S COLUMN.

Mrs. Zerelda G. Wallace is lecturing in Ireland for the woman suffrage amendment.

The Connecticut legislative committee has reported favorably a bill to give women school suffrage.

Miss Matilda Hollis (Colonel Allen's Wife") has written a new book, "Sonnets at Saratoga."

Mrs. Lyon in Lincoln has left $500,000 to establish a school in New York for the education of poor girls.

The Temperance in the Higher Education or Woman, at St. Petersburg, has been closed by order of the Czar.

Mrs. Rosenberg, of the Treasury Department at Washington, is one of the most successful inventors in the world. She gets $1 800 a year.

Mrs. J. T. Gilbert, of Milwaukee, has ordered to give that city a copy of Miss Anna Whitney's statue of Leif Ericson, the Norse sculptor.

Mrs. Fanny A. Howe, a woman vote, the law expressly provides that there shall be no discrimination on account of sex in the pay for any kind of work.

Jeabelle Y. Prince, of California, has been elected Grand Chief Queen, to establish a school of Domestic Science. Her people in Africa call her "Queen Jeabelle."

Miss Alice B. Jordan, who took the degree of LL D at the Yale law school last June, is the first woman admitted to practice in the Superior Court of Michigan.

The bill to give women who register to vote for school committees a vote also in the election of mayor, Aldermen, &c., has passed the Massachusetts House of Representatives.

A California woman, in trying to make a cradle for her baby, hit on an idea that has made her rich. Now she owns and runs the factory which puts the furniture of the orange boxes for the Pacific Coast.

Miss Elvira Isaacles Dias has received a diploma as graduate in medicine and pharmacy at the hands of the recent Commencement of Philadelphia. She was congratulated her as the first of her sex to receive it in Chili.

Mrs. Lucretia Crocker, Lucretia will soon finish her labors in Japan and will then go to Indin, and from thence to Africa. She is the President of the Woman's Christian Temperance Union known and appreciated in all parts of the world.

The jury at Surrey assizes, in England, made a strong presentment to the grand jury, applying the lash and backs of ruffians who outrage women, and the Chancellor, Sir W. Harcourt, expressed his full concurrence with the recommendation of the grand jury.

The Lotheens are about to introduce into this country an order of deaconesses. Bishop Potter, of Philadelphia, has given $1,000,000 to establish a home and school for them in that city, which three deaconesses shall be employed, and a school for their education.

Mrs. Mary A. Livermore, in a recent address to the students of Bates College, Lewiston, Me., took a look on a healthful body as the foundation of a vigorous mind. She maintained that health was the first requisite and the greatest enough by nature, and needed only to be developed.

Mrs. Lamadria, a charitable New York woman, has started in the lower part of the city a place where for 5 cents, where hot meals are sold for one cent. The success of the undertaking is great. She began about three months ago, and is now running nine booths within gunshot of the poorhouse.

Dr. Julia McNutt, at a recent meeting of the Iowa branch of the Association of Collegiate Alumnæ, said that 10,000 of the yearly deaths in the city of New York are of children one year old, and that the great death rate was due to the ignorance of mothers, there was not trained nurses for the babies, but many were cared for by women "sent to the Island for sixty days."

A WOMAN'S TAUT.

Mrs. Lesley, in her published recollections of Sydney Dobell, gives this instance of the elder lady's quickness of repartee:

A death had occurred in an Irish family. Everybody crowded to see the body, and there was hardly room for the mourners were sensitive and to suggest disinfectants. Among the callers was one of these Mrs Lyman sent over a plate of chloride of lime, covered with flowers, to be placed on the coffin. The lady was pleased and grateful. No one suspected the sanitary purpose.

PROTECTIVE AGENCIES FOR WOMEN.

The good work done by the Protective Agencies for Girls and Children is by and all praise. Collecting wages for servants, protecting young girls who are in danger of being enticed away, finding situ

The Governors of Idaho and Nevada are brothers.—*San Francisco Ads.*

Chicago has 11 of the 87 clearance-sign fashions favor the small-footed officers.

Floral offerings at funerals are becoming unfashionable in San Francisco, owing to the expense.

Chromo-lithography is said to have been invented by Fredrick Senile Senne, who died lately at Stuttgarg.

Managers of Bostonese, there are spoken in Boston, a local authority tells the *Journal*, thirty different languages.

A new license schedule adopted for Lawrence, Mass., sets $400 as the figure bankrupts are to pay, and $1 for druggists.

IMPORTANT TO ALL

who are willing to work for the reward of success. Hallett & Co., Portland, Maine, will mail you, free, full particulars about work that either sex, young or old, can do, at a profit of from 25 to $50 per day, and upwards, and live at home, wherever they are located. All can do the work. Capital not required. Hallett & Co. will start you. Grand success absolutely sure. Write them at once and see.

A continental critic has defined the musical characteristics of the people of Europe. "The Italian," he says, "has music as a farce; to the Frenchman, a pleasure; to the German, an object of culture, and to the Italian, a necessity.

HOBSFORD'S ACID PHOSPHATE
IS UNSURPASSED AS A TONIC.
IN OBSTINATE INDIGESTION.

Dr. N. G. McGavock, McGavock, Ala., says: "It gives me a pleasure to bear testimony to its beneficial action in obstinate indigestion."

Liquors cannot be sold to any great extent in this city without the knowledge of the police—of the men that walk the beat.—*Providence Star.* It is the same way in New Orleans, and they call it "protection."—*Cincinnati Enquirer.*

TEARS TEACH MORE THAN BOOKS.

Among other valuable lessons learned by the people is the fact that for a very long time Dr. Pierce's "Golden Medical Discovery" has been the favorite of liver corrections and of all disorders, being the household physician of the poor man, and the favorite prescription of physician to the rich patient, and praised by all for its wonderful power in every efficacy in all diseases of a chronic nature, as malarial poisoning; ailments of the respiratory and digestive organs, liver disease and in all cases where the blood becomes contaminated or impoverished.

New Ulm, in Minnesota, is so thoroughly German, its Mayor, Councilmen and other officials being of that nationality, that German is the official tongue, the municipal notices being published and the Council proceedings being carried on in that language.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, death and ruin, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed envelope to Dr. Lawrence, 212 East 9th St., New York, will receive the recipe free.

Small birds, with the exception of the English sparrow, are rapidly disappearing from the counties adjacent to Utica, N. Y., and from trees and fields, where vegetation are suffering from the ravages of insects in consequence.

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Please inform your readers that I have a positive remedy for the above named disease. By its timely use hundreds of hopeless cases have been permanently cured. I shall feel glad to send two bottles of my remedy FREE to any of your readers who may have consumption if they will send me their Express and P. O. address.
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An enemy, by a Tennessee lad, contained the brilliant passage: "Honesty and people's vests, few and mighty scarce."

Difficulty of breathing, a short, dry cough, a tickling in the throat, are symptoms of the first stage of approaching consumption. Relief for them and in the next stage, Consumption itself, is found in Ayer's Cherry Pectoral. This remedy is safe and reliable, in all cases, and for all ages.

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New Orleans has named its exposition crowds in Paris after the famed naturalist, John James Audubon.

ADVICE TO MOTHERS.
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An old lady of eighty, Mrs. Mary C. Jones, of Rockport, Ind., after forty years of suffering from a frightful humor, which broke out in blotches, limit in Erysipelas and other distressing symptoms on the skin, at last began the use of Ayer's Sarsaparilla, and, after taking two bottles, she is now, she says, "as smooth and fair as ever."
Frank Jones, 262 Eighth ave., New York, writes: "I suffered from impurity of the blood, which showed itself in troublesome eruptions and scaly, pimples on my face, neck, etc. Ayer's Sarsaparilla effected a complete cure. I feel perfectly free from any reputed blood-purifiers without benefit."
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Information Wanted.

We make a charge for publishing these notices when we have to write letters of inquiry, or when the information sought is of value to the party making the inquiry. Where no charge is made, we must rely on the kindness of those who read the notice to furnish the information desired, and we hope they will do so promptly.

INFORMATION WANTED OF MR. SIDNEY MITCHELL. Sidney Mitchell, a man named Mitchell, and a man named Sammer. Any information about any of these men will be thankfully received by Rev. A. E. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MARY GUNN, by mother, Jane Gunn. Mary Jane, my three sisters. I have not heard from them since the war, when they were in Somerville, S. C. I was a slave under Mr. Gunn. Any one knowing their address will confer a favor by writing to Francis Brown, Marietta, Lancaster Co., Pa.

INFORMATION WANTED OF MY SISTER, Mary Mitchell. She was a member of New Orleans Seventh Conference and John Wesley Church, New Orleans, when last heard from in 1880. Her father was a member of Allen Chapel, Jackson, Miss. Amos Richardson and Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MOTHER, Jeilu Hardy, and my sisters Fanny and Hester Hardy, and my brother Wilson. When last heard from she was in Mobile, Ala., in the year 1865. Old and New Testament, $0.90, $12.00, $12.50, according to binding. Address, Rev. W. H. Jackson, Waite, Tex.

INFORMATION WANTED OF Bishop Richard Allen's Catechism, 1829. Also Bishop Payne's Catechism, 1829. Also Bishop Payne's Treatise on Church Government, 1850. Also Bishop Payne's Treatise on Church Government, 1850. Also Bishop Payne's Treatise on Church Government, 1850. Also Bishop Payne's Treatise on Church Government, 1850.

INFORMATION WANTED OF MR. Jesse Burdy, John was sold to Memphis from Nashville, Tenn., about 10 years before the war. He owned by Mr. Burdy, of Nashville, Tenn. The last heard of was a Baptist minister in Memphis, Tenn. Any information relative to locating them will be gladly received by Rev. Wm. Rhodes, Woodstock, Champaign Co., Ohio.

INFORMATION WANTED OF MRS. A. George Washington Rowe, Wm. White Rowe, Mrs. Sarah Rowe, Mrs. Ella Rowe, Miss Lelia Rowe, Miss Mary Rowe, by the name of Hugh McGhee. For the last twenty years I have been living in Mississippi and Louisiana, and have failed to get information concerning my sons will be gladly received by Rev. Dianah Wallis, care Rev. S. S. Rogers, Marianna, Ark.

INFORMATION WANTED OF MY mother, Mrs. Jane Bell Cox, and those who were sold South before the war by Mrs. Hooks, to whom she was bequeathed in Louisville, Ky. Also, the said Mrs. Hooks, whose name was Sarah Cawood. William wrote to John Bell Cox, Louisville, forty years ago inquiring for his people. Any one knowing where any of them are will be glady received by Rev. Wm. Cox, Wilberforce, O.

INFORMATION WANTED OF MY sister, Sarah Ann Bell, who was sold South before the war by Mrs. Hooks, to whom she was bequeathed in Louisville, Ky. Also, the said Mrs. Hooks, whose name was Sarah Cawood. William wrote to John Bell Cox, Louisville, forty years ago inquiring for his people. Any one knowing where any of them are will be gladly received by Rev. Wm. Cox, Wilberforce, O.

INFORMATION WANTED OF MY sister, Mary Mitchell. She was sold South before the war by Mrs. Hooks, to whom she was bequeathed in Louisville, Ky. Also, the said Mrs. Hooks, whose name was Sarah Cawood. William wrote to John Bell Cox, Louisville, forty years ago inquiring for his people. Any one knowing where any of them are will be gladly received by Rev. Wm. Cox, Wilberforce, O.

INFORMATION WANTED OF MY sister, Mary Mitchell. She was sold South before the war by Mrs. Hooks, to whom she was bequeathed in Louisville, Ky. Also, the said Mrs. Hooks, whose name was Sarah Cawood. William wrote to John Bell Cox, Louisville, forty years ago inquiring for his people. Any one knowing where any of them are will be gladly received by Rev. Wm. Cox, Wilberforce, O.

IMPORTANT INQUIRY.—I, HENRY H. Flood, of Philadelphia, Pa., a member of Allen A. M. E. Chapel, living at the time of my original home and I desire to find my people, from whom I was first separated from the war. I was born in Pleasantville, Atlantic Co., N. J., and was free born. My father's name was Peter Flood, and my mother's name was Sarah Flood. Three brothers, Spencer, Alexander and Jacob, and two sisters, Mary Ann Flood, Rose and Ann. The entire family were slaves to one Sarah Flood, Pa. A brother Spencer was killed by the falling of a tree. My mother was sold last December, Va., by Albert Chastean, to whom she had been given by her master in marriage in Blue Ridge. I got missed from my sister Maria at City Point, Va., about two weeks after Lee's surrender. I have not seen any of them since. Any information sent to Rev. T. J. Cooper will be thankfully received. Address, Rev. T. J. Cooper, 1806 Pleasant street, Philadelphia, Pa.

NOTICES.

To any minister having in his possession copies of my "Cyclopedia of African Methodism," I will be pleased to hear from him. Address, Rev. J. C. Embry, 631 Pine Street, Philadelphia, Pa. Will refer to those who have would copies on hand.

A. W. WATKIN.

NOTICES.

All communications intended for the Sunday School Union of the A. M. E. Church should be addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the names of the several officers of the Union or of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. This arrangement will be carried out. We are fully settled in our new headquarters and prepared for them. C. S. SMITH, Secretary.

NOTICE.

All general officers intending to be at the Virginia Conference, at Suffolk, Va., April 21, are requested to inform Rev. J. C. Mackey, pastor, by March 15. Presiding Elders will also please notify Rev. Mackey by the same date of saw seas whose they will present whose they will not be able to present themselves, so they will please leave their wives at home. This is necessary in order to make arrangements for entertaining the conference properly.

Yours for the Portsmouth District,
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"Fifty Years and Beyond; or, Old Age and How to Enjoy It." A book of encouragement for the aged as well as interest to all who have passed the meridian of life. 250 pages, cloth. Price made by still edges, $1.50.

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"Bible Heroes; or, Stories from the Old Testament for Children and Young People," by children, no parent who would have his children imbued with the sterile spirit of Bible truths can, could buy a better book. Our Sunday Schools must have this book; only 50 cents; by mail, 55 cents; registered, 65 cents.

Rev. J. R. Webb has published an excellent Record Book for church treasurer, with blanks for everything pertaining to their reports and business meetings. It is well printed and well arranged. We have seen nothing like it, nor half so convenient. The book is arranged for four years. It is just the thing to aid in making correct reports. Price, 50 cents. Publishing House. Price, $1.50.

Orders for any or all of these books may be sent to us at cost. Cash orders only.

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.
Georgia, Thursday, January 13, Bishop Gaines.
South Carolina, Feb. 2, Emanuel Church, Bishop Gaines.
East Florida, Wednesday, Feb. 16, Lake City Bishop Gaines.
Louisiana, Wednesday, March 16, New Orleans, Bishop Gaines.
Virginia, Wednesday, April 13, Suffolk, Bishop Gaines.
Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.
New Jersey, Wednesday, April 27, Trenton, Bishop Wayman.
Philadelphia, Wednesday, May 11, Columbia, Pa., Bishop Ward.
New England, Wednesday, June 1, New Haven, Bishop Ward.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Brown.
Jno. H. Brown, Secretary.

RESERVE RESOLUTIONS.

Bishop D. A. Payne, D.D., Bishop Daniel A. Payne, Wilberforce, Green Co., Ohio. During the Presidency of Rev. A. W. Wayman, D.D., 17 Bishop Daniel A. Payne, D.D., LL.D., 1852 North Broad St., Phila., Pa.
Bishop J. P. Campbell, D.D., 1852 North Broad St., Phila., Pa.
Bishop R. H. Ward, D.D., Rockingham, N. C.
Bishop B. W. Arnett, D.D., 1852 North Broad St., Phila., Pa.
Bishop J. M. Brown, D.D., 1852 North Broad St., Phila., Pa.
Bishop J. M. Conner, D.D., Columbia, S. C.
Bishop J. M. Clark, D.D., Dayton, Ohio.
Bishop J. A. Shorter, D.D., 1852 North Broad St., Phila., Pa.
Bishop A. R. Disney, D.D., 1852 North Broad St., Phila., Pa.
Bishop A. W. Wayman, D.D., 1852 North Broad St., Phila., Pa.
Bishop A. R. Grant, D.D., 1852 North Broad St., Phila., Pa.
Bishop A. R. Green

Entered at the Philadelphia post office as second-class mail matter.]

THE Christian Recorder

PUBLISHED WEEKLY. $2.50 PER YEAR, IN ADVANCE.

Money for subscriptions or membership can be sent by Money Order, Registered Letter or Bank Note, which, with all other business letters, is to be sent invariably to the address as below.

REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 956, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line:
1 time (one month)..... 15 cts
3 times (one month)..... 30 "
13 " (three months)..... 75 "
26 " (six months)..... $1 50 "
52 " (one year)..... $2 50 "

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, Editor.

Subscribers who fail to get their papers regularly will please notify the publishing office, the administration, republican, like its predecessor. The Mayor, Mr. Edwin H. Fitler, has the fullest confidence of the citizens. The late administration was unsatisfactory to a large majority. The present administration is the first to control the city under the new law known as the Bullitt law, according to which the chief magistrate has the appointment of which over the respective departments and who have full charge of the operatives in their departments. The Director of Public Safety is ex-Mayor Stokley, who is known as an untiring buster of dives and shums. Already he has manifested this peculiar characteristic.

WE INTEND to relieve the Book Concern from its indebtedness next fall and place it upon a good business basis. Will you aid us?

THE EASTER decorations and services in Philadelphia churches were very attractive. At the one-o'clock service into Campbell Chapel, Bethel, Allen Chapel and Mt. Pisgah. There were good speakers, sweet flowers and sweet songs.

ALABAMA orders are coming in for what is probably the lowest price hymn books ever sold at the A. M. E. Publishing House. Presiding elders are wisely seizing the opportunity to supply their district with books. That is right. One pastor in the Philadelphia Conference took fifty hymn books.

REV. JAMES MADISON, of the Missouri Conference, A. M. E. Church, delegated by his conference, recently bore fraternal greetings to the Central Mission Conference of the M. E. Church, in session at Sedalia, Mo. In his address he gave an outline statement of the material and spiritual wealth of our connection.

IN THE Young People's Musical, Social and Literary Society of Allen Chapel, Philadelphia, there is established a Richard Allen Day. The chief object is to encourage persons to save odds and ends of their moneys. The establishment is under a good system. It would be wise for fifteen hundred other churches to imitate this example.

THE people of Allen Chapel, this city, gave their pastor, Elder Coppin, an entertainment April 6th, with a purse of $10. Brother Coppin has served them three years faithfully. His works in all legitimate ways are plain and prominent. So the people think, and from the apparent signs, would be glad to have him remain another year.

THE ELECTIONS of last week made Rhode Island a democratic State, Michigan a non-republican State and Chicago and Cincinnati republican. Who can foretell the ways of politics? The labor vote played a strong hand in those elections. This shows the increased dimensions assumed by this power. It compromises capital to respect the poor as well as all men to be careful how they exercise their power.

AMONG the many hints and advice to the next General Conference might be inclined the advice to correctness in statistics. In 1880 our report on education contained a list of subjects, some of whose works had not, nor yet have, any existence. In 1884 similar incorrect statements occured relative to our schools. At least $10,000 worth of non-existing school property was included. This is foolish as it is wrong. We have no Garfield University, Ward Normal School nor Turner Academy.

WEST CHESTER, PA., has been mentioned in this paper frequently, so has its pastor, Rev. L. C. Chambers, but it is a place, and he is a man, worthy of mention. There is probably no place in this State where an equal proportion of colored men are engaged in mercantile and mechanical business for a living. There are two very good groceries kept by colored men. Elder Chambers is completing his second year's work there in the second series, he having served the place three years in a previous series. His work has been blessed in all respects.

WHY MAY not a minister be appointed to the same charge twenty-years as legally as six years in close connection? The law is as favorable to the one as to the other. The five and six years' appointments will ultimately create more trouble then they will avert. The place where time limitation ends is right where the defiance of law begins. Is it wise to step over the line? On the other side weeds grow much more rapidly than on this side. They will not require much time to gain a general compromise of this single law point and, in addition, scatter their seeds over the entire legal field of our Church.

IN ITS VERY fine illustrations and writings of "The New South" the Harper's Weekly makes showings that are encouraging to all who love humanity for its own sake and love this earth for humanity's sake. As a rule, for years, every painting of the South, "new" or old, shows that the labor is in the hands of the black race and the mind of the white race. The new South could afford to place more of its business into the mind of its black sistaens, and they can afford to get hold of it. Colored Americans of all sections must seize the vantage ground of the present in attaching themselves to large business interests.

ON THE 4th inst, Philadelphia passed into the hands of a new municipal administration, republican, like its predecessor. The Mayor, Mr. Edwin H. Fitler, has the fullest confidence of the citizens. The late administration was unsatisfactory to a large majority. The present administration is the first to control the city under the new law known as the Bullitt law, according to which the chief magistrate has the appointment of which over the respective departments and who have full charge of the operatives in their departments. The Director of Public Safety is ex-Mayor Stokley, who is known as an untiring buster of dives and shums. Already he has manifested this peculiar characteristic.

O, THAT we could be induced to think of the inevitable consequences of disregard for the laws under which we have agreed to act. Last Sunday was not Missionary Day in all our churches. In some it was quarterly meeting day, though for that another day would have done quite as well, but the pastors seize strictly set the law in defiance. It was their way. It is very unfortunate that on these days, fixed by General Conference for certain duties, there is not sufficient feeling of loyalty to assure an absolute co-operation in all the laws of the Church. Young ministers, of all men, should be careful' to " keep our laws, not cement them" nor discard them. All the beauty of order and the sweetness of harmony are discarded as well as the law. Brethren would think it strange if they were held before the conference to answer for this indifference to law, but why should they not be so held? Here they are violated their obligations! Our obligations are very sacred and very valuable. Next Sunday will not do as well as last Sunday.

THE INTERSTATE COMMERCE bill is disorganizing business considerably, among the first steps of the commission will be that of interpretations that are really modifications of the law. Some of our strongest democratic papers, as the New York Herald and Atlanta Constitution, claim that the new law does for labor and gentlemen designated as colored what the annulled civil rights law did; as it provide against discrimination by railroads against any traveler. There is little doubt that this incident will so would sek so far as law goes, but what is law when it does not agree with the public sentiment? It is clear that the formation of this law, like the greater part of the works of this nation, forget that sow to the wind reap the whirlwind; so walk that men may see your good works, which God is not unrighteous to forget. So run that you may obtain. Every man inspired to the hope of being like him, at his appearance purifieth himself. Let us not love in aord neither in tongue, but in deed aed in truth. Little children keep yourselves from idols. Present your bodies a living sacrifice, which is your reasonable service, and be not conformed to this world; but be ye transformed by the renewing of your mind.

IT would be fair to infer that the editor was out when this proposition was written did he not intimate that the utterance relieves him of what he has had shut up within him for years. A horrible impression has been in the face of the end state of existing morals, in the face of the efforts of the Christian Church, in the face of Almighty God. Newspapers cannot afford to oppose Christianity. They should be made to feel the Christian cause; but the Christian cause is the cause of morality. Nothing said in the article referred to redeems it, for the proposition stands as the caption of an editorial—a clear, simple, categorical proposition in plain, unmodified English. It cannot be explained away; because it cannot be misread. What will our respected exchange do with it?

There is not so much in the proposition to startle as there is to awaken regret and humiliation. If moral edncation is a humbug wherein lies the good of the blood of Christ? He taught that men are blessed in exercising the moral nature consistently with the latter; hence "to do the right as God gives us to see the right" is paramount to all ideas of doing what will capture a General Conference. All decent men among us must be disgusted at the setting forth of such gush and twaddle excreised through the Recorden and many other means eighteen months before each General Conference short claims of individuals upon the franchise of General Conference. Everyone who observes widely and closely must be disgusted with the machine in ecclesiasticism. Shame should be used instead of the word "disgust." There are men at work on annual conference delegate slates, and General Conference slates, who might accomplish much more good by applying their strength to the duty lying nearest. Does the Church owe them busy, assiduous men aspiring? We think not; as brother—brethren—don't commit the editor in among those who are preparing a bill of claims to present to the A. M. E. Church through its '88 General Conferees.

Personal.

—Mrs. Bescher and her daughter, Mrs. Scoville, have gone to Florida.

—Rev. Dr. Haney, of Darby, Pa., was badly injured last week by being thrown from a horse.

—Bishop Wayman was in Philadelphia last Monday, having spent Sunday at Fort Deposit, Md.

—Rev. Dr. Handy, of Washington, D. C., was in our city and preached in Bethel Church on Easter morning.

—Dr. J. S. Tippins, a well-covered gentleman, has been elected by the Republicans of Rendville, Ohio, as mayor, by a majority.

—Rev. J. H. Johnson, of Trenton, New Jersey, Philadelphia, but his church will spread for the Easter Missionary service.

—Dr. Lansdell, the English missionary, distributed in one year no less than 56,000 Bibles among the natives of Siberia.

—Mr. Hans Shadd, a prominent member of Bethel Church, Philadelphia, is slowly recovering from a long and severe illness.

—Dr. Ray Palmer, author of the celebrated hymn whose first line is "My faith looks up to Thee," died at Newark, N. J., recently.

—Dr. J. M. Townsend, Secretary of Missions, has had the sad misfortune to lose his house, barn, grain and farming implements by fire.

—The Rev. F. T. Harvey, at his revival, had fifty-one conversions, forty-five of the persons attaching themselves to the A. M. E. Church.

—President J. C. Price, of Zion Wesley College, N. C., will deliver the annual address before the societies of Wilmington University.

—Amherst College will raise $50,000 to establish and endow a professorship of physical culture in honor of Henry Ward Beecher, its most illustrious alumnus.

—Rev. H. T. Johnson read an able paper before the Philadelphia Preachers' Meeting last week, on "The Christianity of the Negro from Ham."

—Tung Wing, a native of China, who has been a resident of this country for twenty years, has been elected president of the Connecticut Congregational Club at Hartford.

—Elder C. T. Shaffer will hold quarterly meeting at Union A. M. E. Church, Sixteenth street and Fairmount avenue, next Sunday. Bishops Beckett, Harbert and Lee will assist him.

—Father Ander'sey, the successor of Father Becker as the superintendent of the Jesuits, is noted for his skill as a pugilist. He is powerful and strikes all important engagings with facility.

—The Chicago Tribune says that during Francis Murphy's five weeks' work in Chicago nearly 9000 signed the pledge, and among them five saloon keepers who have since gone out of the business.

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—In his address before the Missionary Society of the Methodist Church, Sabbath afternoon, Rev. Graham said in substance that this is the only protestant country in the world that began its existence with the Bible in its hand, that discriminates against our people on account of color. In all other protestant countries a man passes for what he is worth, let him be black, white or any other color.—Xenia Gazette.

Literature.

Vick's Magazine for April contains among other interesting matter papers on culture, agriculture, etc., interesting articles on "Early Potatoes," "Cottage Design," "Pear Blight," "Rearing and Training Tomatoes," "Pruning Indoor Roses," "Restoring Branches to Trees," and "April Work."

The April Pansy embraces in its contents stories, poems, sketches historical and biographical, teeming with prescient truths and praises, with life adapted to the needs of its every reader. The Easter poem, as well as the paper on "Some Remarkable Women," are of important and interest. The former as adapted for a recitation, and the latter being a sketch of Frances E. Willard, with a good portrait, illustrated throughout, is demanding his return another year.

One of the events of the season was the grand concert last Friday evening at the Metropolitan A. M. E. Church. "The Chamber Scene," by Prof. Jardine, of New York, was the principal instrumental attraction. The solos by Mrs. Handy, Holmes and Warring and Mr. J. T. Layton were well rendered.

The Supreme Grand Council 33d and last degree of A. A. S. Rite Masonry of the Southern Jurisdiction U. S. A. was closed last Friday by M. P. Sov. Grand Com. Jas. J. Handy. Ill. Bro. John G. Jones, of Chicago, Ill., was in the city last week attending the Council.

Mr. John S. Durham, of the Philadelphia Evening Bulletin, visited our city last week.

At Bethel Literary on Tuesday evening the subject of Mr. Lucas's address and simple way the whole story of the Cross. Rev. Dr. Lee spoke of "Found People."

The book is mostly a collection of poetry on many subjects of nature and history, by Dr. Handy. It will be well suited for the parlor and leisure hours.

Next we offer a splendid home book on the life of Abraham Lincoln. "Pioneer Boy." Every boy should have and read and profit by. It is good for all readers.

Next, we call you to our two and last best of all. We have just received from the publishing house of the A. M. E. Church the publishing house of the A. M. E. Church in Philadelphia, and I see no reason why by December 1st, 1887, we will not have a hymn book that may not be paid and a sum sufficient, we trust, to pay the debt on the old and publishing interest on its feet. Besides our property free from debt (I) we need and must have a steam press, (2) we need a book binding department; (3) we need a number of type and (4) more credit firmly fixed. The cash bo done if the Bishops will save up and give not less than one dollar as a Thanksgiving offering and a work that will commend itself to everyone.

The Publication Department of our Church, and of all denominations, look to us to supply them above other interest how to go. It is the lamp that has been for the Church feet to guide in their are to-day. There is not an interest in the Church so identified to the existence. The mission, the circuit, the station, the preacher, the teacher, the principal and the principle are identified of our schools and colleges, our educational work, our work, our Sunday and missionary departments have all reaped from and have been our Publishing Department has planted.

Then is it too much for us to ask each preacher and friend and friend to speak to God and his cause one dollar next November 1st and December? My dear brethren, a united and vigorous effort put forth by every preacher and publishing pers controlled by our friends and brethren all over the United States of America, and in other parts where the African Methodism is, will bring to us grand results. Let us make our report to the next first circular. Very soon our committee will make engagements as to our centennial celebration which will be observed. The work is one—the object is one. Yours, very truly,

JOHN M. BROWN.

Read! Read!

We have just received, and have on sale at this office, Bowne's the following list of splendid new books:

"Bible Teachings From Nature," by Rev. J. G. Wood, M. A., price $1.50.

"Capital for Working Boys," Price $1.00.

"Life of a Jesuit book in every sense of the word.

"General Grant from the Tenoery to the White House," Price, $1.50.

"Ben Hur," a book in its matter and simple way the whole story of the Christ, Price $1.50. Send your order at once. "Pat to Get for Breakfast." Price $1.00.

This book is just the thing for one lady.

"Tact, Push and Principle," by Wm. Mathews, Price $1.50.

Who of us does not need this book? Well, send for it and you'll be glad.

"Miscellaneous and Sermons for Young People."

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CENTENNIAL CELEBRATION.

REV. DRS. LEE AND EMBRY:

My Dear Brethren—The "Centennial Celebration" will come off in November, 1887. Will you, for your own benefit, also that of "Bethel Recorden celebrating one of the grandest events in the history of the negro race, and of the entire continent, it is our object to raise $100,000 during the year, on the principle of the Jubilee, as noted for its skill as a pugilist. He is powerful and strikes all important engagings with facility.

—The Chicago Tribune says that during Francis Murphy's five weeks' work in Chicago nearly 9000 signed the pledge, and among them five saloon keepers who have since gone out of the business.

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CENTENNIAL OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

EPISCOPAL ROOMS, AFRICAN M. E. CHURCH,
No. 1426 R. I. AVENUE,
WASHINGTON, D. C., Feb. 3, 1887.

TO THE 4 BISHOPS, 12 DEPUTIES AND 37 MINISTERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

BRETHREN—Mr. Lucas, secretary, read, learn and inwardly digest" the subject-matter of our circular, "Centennial Celebration of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask your father, and he will shew thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee these hundred years in the wilderness!"

Next November will be one hundred years since Richard Allen and his coadjutors left St. George's M. E. Church in the city of Philadelphia, (1787) and the Bishops of the semi-annual meeting decided the following Preamble and Resolutions:

WHEREAS: November next, 1887, will be one hundred years since Richard Allen, Absalom Jones and coadjutors left St. George Methodist Episcopal Church in Philadelphia, because "the Lord was in this place, and we knew it not," and

WHEREAS, Although we have the fullest Society of Philadelphia convened in order to take into consideration the evils under which they labored, arising from unkind treatment at their prayer meetings, and more especially at the time of the public worship, and the use of the place of worship, and even pulled them off their knees, while in the act of prayer, and ordered them in the most insulting manner from the house of A. M. E. Church Discipline,]

AND WHEREAS: The in the most decisive and firm manner, but Devil was a magnificent repenter. He could beat any man of his day sinning, but he also beat all repenters of his day.

I have often wondered where the great Methodist Church would have been had not Allen so amplified the birds and cats mental agencies.

Now, brethren, I ought to be glad because he had made me. I asked him if he could make cosmos out of chaos. Well, he did make cosmos out of dirt.

If elegant preaching could have saved Sodom, the world would have been saved long ago Old fellow, my indulgence ought to be refreshing to you.

Now I'm done. The people who can beat me in living right, but there shall be few who can beat me in repenting or anything I do wrong.

I like to see boys play ball, but if I see a boy or a man put to a contest for the world it is to see a great big man with whiskers running after a ball.

I like to see boys in the car of salvation with our left hand, and Republican, that is the Democratic party, a young girl born in America of Chinese parents, is a pupil in the Sunday school, a teacher and bar mother lately went to San Francisco and bought a fine horse and buggy, with which she intended to amuse herself and numerous Caucasian playmates. Before she could purchase to drive the team from San Francisco to Grass Valley. Some time since, while on a visit to the latter place, she was accosted by a young girl of her own race, a child of Caucasian parents, who had several times played with her in San Francisco. The child begged the Chinese girl to intercede with her mother to allow her to go to Grass Valley with her. The mother consented, and the child went. She was successfully assisted some of the native children in their studies. Her progress seems to be both fun and independence in the school. Now they are transplanted to an atmosphere where such an opportunity is denied them. Here the father is an educated Chinaman, who has saved money in the country.

Mrs. Logan gives a striking instance of the deep interest made in the day of government slants on account of sex. In the year 1870 it is allowed the same salary in the higher grade of clerkship, as the junior lieutenants in the higher salaried desks, and many of them are doing in those positions, but do not receive the pay. Mrs. Logan thinks it has happened that in cases of illness or disability, other girls have volunteered the duty of their husbands, drawing the salary as if they had performed the work. Mrs. Logan says the wife kept up her husband's desk for the full salary, though she continued the same work, her salary was nine hundred."

One of the few Brooklyn physicians opposed to vaccination is now down with small-pox, contracted while visiting a patient, and at Flatbush Hospital, where he lies, little hope of his recovery is being entertained.

HER HUSBAND MADE FUN OF IT.

Some people value remedies according as to whether they are frightful in appearance or nauseous to the taste. When such folks hear about Compound Oxygen, and learn that it is something not to be swallowed but simply to be inhaled, and that there is no unpleasant taste or odor with it, they have no idea that it can do any good.

A Montana lady who had been troubled with lung disease, and had much, writes her experience:

"My husband is very favorably impressed with the Oxygen, and is willing for me to take another Treatment. He thinks I am fun of it, as I do not like to eat boiled sp, but he don't think that way now."

When we come to inquire why the husband entered making fun of Compound Oxygen we find it in what the lady says of her improvement:

"I am feeling fifty per cent better than when I commenced taking Oxygen; indeed, I would think I was in perfect health but for the slight cough and occasional pain in my lung. My appetite is excellent, and my bowels never trouble me even a little."

That will do. It cures. Write to DR. STARKEY & PALEN, 1529 Arch St., Philadelphia, for a little book which tells in good earnest a great many interesting facts about Compound Oxygen.

For 14 hours successively, and with no other refreshment than some beef tea and an occasional cigar, a Cape Colony physician, named Woodcock, played the piano at Beberian recently, "finishing in capital condition."

WANAMAKER'S

PHILADELPHIA, April 14th, 1887.

If you write for what you want our trained buyers select it for you.

On the 4th of April, we made a grand occasion in Dress Materials. We surprised ourselves as well as our friends. Our experience has taught us more of our own organization than we ever knew before. The result was a rush for Serges and Silk Goods, when fairly brought out, like an army in review, taught us the power of our own goods-gathering.

It has been already said that only here can be found such a Dry Goods Museum. Its true beyond doubt or question. We know it *now*.

Here are bits from a few of the newspapers:

The Record:

Here lies a reputation than a store. It's a liberal education to keep up in such matters. Wanamaker's is a wonderful institution, and the system and the order and the buying and selling are wonderful. * * * The safest fact in that line is personal observation. Go and see.

The Times:

The display was made regardless of expense, and regardless of time. It was a display of the best goods that were given, either by this store or by any other. Wanamaker's has the reputation of always giving the value of the goods in sight.

The Daily News:

The magnificent display of Dress Goods took place yesterday at WANAMAKER'S and attracted thousands of visitors. The immense lunchroom all day long, looking at the fancy goods, and the millinery, and the dress goods, and the silks, and the laces, and the embroideries, and the tastiness and knee and the total value of the display. It was a fine show, and a fine day. The first dress goods of the building, including the Chestnut street front of Grand Hall, was filled with the throng.

The Inquirer:

Crowds of people stopped through the counters of goods and other attractions at Wanamaker's yesterday afternoon. The display of novelties in every one was true the latest and most fashionable. The display of dress goods was a fine one.

The Ledger:

TO WANAMAKER'S is due the credit of the great Exhibition of Dress Materials now open.

JONES' SERMONS GIFTED.

You folks in Boston could set up a brain factory anywhere, but here you have to have brains to save your souls at the same time!

They have been a dear school all summer long enough to straighten us out, but I always try to adapt my style to circumstances.

Dr. Talmage puts the second advent about the year 2000, but that are we willing to do with those old fossils in Boston before that time.

I don't ask for your indorsement or for any man's indorsement, for if you were to indorse me, I might not be able to indorse myself.

A preacher shall never have hot one word at me when he points out anything that is false in my life, whether it be in my Christian profession.

Last Sunday was a fine summer, but David was a magnificent repenter. He could beat any man of his day sinning, but he also beat all repenters of his day.

I have often wondered where the great Methodist Church would have been had not Allen so amplified the birds and cats mental agencies.

Now, brethren, I ought to be glad because he had made me. I asked him if he could make cosmos out of chaos. Well, he did make cosmos out of dirt.

If elegant preaching could have saved Sodom, the world would have been saved long ago Old fellow, my indulgence ought to be refreshing to you.

Now I'm done. The people who can beat me in living right, but there shall be few who can beat me in repenting or anything I do wrong.

I like to see boys play ball, but if I see a boy or a man put to a contest for the world it is to see a great big man with whiskers running after a ball.

I like to see boys in the car of salvation with our left hand, and Republican, that is the Democratic party, a young girl born in America of Chinese parents, is a pupil in the Sunday school, a teacher and bar mother lately went to San Francisco and bought a fine horse and buggy, with which she intended to amuse herself and numerous Caucasian playmates. Before she could purchase to drive the team from San Francisco to Grass Valley. Some time since, while on a visit to the latter place, she was accosted by a young girl of her own race, a child of Caucasian parents, who had several times played with her in San Francisco. The child begged the Chinese girl to intercede with her mother to allow her to go to Grass Valley with her. The mother consented, and the child went. She was successfully assisted some of the native children in their studies. Her progress seems to be both fun and independence in the school. Now they are transplanted to an atmosphere where such an opportunity is denied them. Here the father is an educated Chinaman, who has saved money in the country.

Mrs. Logan gives a striking instance of the deep interest made in the day of government slants on account of sex. In the year 1870 it is allowed the same salary in the higher grade of clerkship, as the junior lieutenants in the higher salaried desks, and many of them are doing in those positions, but do not receive the pay. Mrs. Logan thinks it has happened that in cases of illness or disability, other girls have volunteered the duty of their husbands, drawing the salary as if they had performed the work. Mrs. Logan says the wife kept up her husband's desk for the full salary, though she continued the same work, her salary was nine hundred."

One of the few Brooklyn physicians opposed to vaccination is now down with small-pox, contracted while visiting a patient, and at Flatbush Hospital, where he lies, little hope of his recovery is being entertained.

FOR INACTIVE LIVER, DISORDERED STOMACH, IRREGULAR HABIT.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

ORRIS CORDIAL, CALCIS, ANTIMI, BISMUTHIS, AND ALL NECESSARY INGREDIENTS.

The advantages of this compound over the plain cod oil, that the unsavoury taste of the oil is entirely removed, and the whole rendered palatable, and that the lime in the form in which it is used, is known to be one of the best remedies in the world for all diseases of the throat and lungs, and is here used in combination with the oil in such a manner as to render it more efficacious than when taken in the usual form. Wilbor's Cod Liver and Lime is prepared only by A. B. WILBOR, Chemist, Boston, and all druggists.

SLY'S CREAM BALM

CATARRH

Ely's Cream Balm
Ely's Cream Balm
Ely's Cream Balm

A blind man in Iowa can tell the color of a red hot stove simply by touching it.

There are a great many p's in pepper, but not half as many as there are in coffee.

In many a true believer, piety is like a drum which nobody hears unless it is beaten.

Rufus T. Bush, owner of the Coronet, was at one time a schoolmaster in Michigan.

A woman of 78 years, who was buried at West Pawling, Mass., last week, had never ridden on a horse car or railroad train.

Our disappointments on the road to heaven what our appetites for a better country and quicken the pace of our pilgrim to the celestial city.

German papers have accounts of a wonderful remedy against hydrophobia, said to have been in possession of a family at Pies, in Holland, for over a century.

The natives of India are said to be by far the largest sufferers numerically from railway accidents, which, by the way, entail no loss in damages on the company.

"I have a theory about the dead languages," remarked a Brown University Freshman. "I think they were killed by being studied too much."

What God promises he performs; saying and doing are not two things with him. His blessings shall not be revoked, cannot be opposed, and the boastful conformal by them are such as will survive time and days.

In the true Christian though "weeping may endure for a night, joy cometh in the morning." A sweet smile of hope and love follows every tear, and brightness and heat in Christ soon dries the chief of blessings.

A study of pension statistics shows that the Watauga County of the Mexican wars is the one which has the smallest number of pensioners, while there are 17,212 soldiers' widows.

A remarkable operation has just been performed by a surgeon at the West London Hospital. A child was brought in having a hole covering nearly one-half the whole of its cheek. He transplanted the hole. It soon grew together, and he removed the mole from the cheek to the severed piece of flesh from the arm on the cheek. Everything is reported to have succeeded perfectly.

HORSFORD'S ACID PHOSPHATE
IN BILIOUS DISEASE.

Dr. D. Schaus, Muncie, Ind., says: "I have used it in cases of bilious disease, and the result was all that could be desired. It is valuable."

Jersey city reports a municipal debt of less than $9,000,000, and the city property and bonds enough to pay it, not in whole or nearly $1 millionr of unpaid taxes.

ONE CENT INVESTED
in a postal card, on which to send your address to Hallett & Co., Portland, Maine, will, by return mail, bring you free, particulars about work that will assure, of all ages, can do, and live at home, wherever they are located. Fortunes thereby from $5 to $25 per day, and upwards. Some have earned more than a single day. Capital not required; you are started free.

Alaska, in the opinion of H. W. Elliott, author of the latest work on the subject, is virtually an unprofitable bargain, except as to its fisheries and lumber prospects.

Catarrh, when chronic, becomes very offensive. It is impossible to be otherwise than healthy and, at the same time, afflicted with catarrh. This disagreeable disease, in its most obstinate and dangerous forms, can be cured by the use of Ayer's Sarsaparilla.

A "brief cold spell" is predicted for about Eastertide.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested the wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send the recipe, in German, French or English, with full directions for preparing and using, free of charge, to all who desire it, by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Among all the victims of the season none was more woefully sold than the poor ground hog.

CONSUMPTION SURELY CURED.

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease; and by its use hundreds of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office address. Respectfully, T. A. SLOCUM, 181 Pearl St. New York.

The Sunday schools of Brooklyn are to have a great parade on May 25.

Difficulty of breathing, a short, dry cough, a tickling sensation in the throat, are frequent symptoms of approaching consumption. Relieve the distressed cough at once with Piso's Cure for Consumption. It is the best. Perfectly safe. 25 cts., 50 cts., and $1.00.

Saint Saens' third symphony is dedicated to the memory of Franz Liszt.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

ROYAL
ROYAL POWER
ROYAL BAKING POWDER
Absolutely Pure.
THE POWDER NEVER VARIES. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., NEW YORK.

All Travelers
Whether by land or sea, who are liable to be out of reach of drug stores and doctors, would do well to have a supply of Ayer's Pills at hand. For this purpose, the Pills are put up in bottles so well as tight, and may be conveniently carried in one's pocket. One of the most distinguished physicians of Syracuse, N. Y., in giving their joint testimony as to the excellent medical combination of Ayer's Pills, this difference: "Their beautiful coating of gelatine and sugar is a great advantage, in that it protects them from change by time or climate, and renders them pleasant and even agreeable to take."

"During the twenty-five years I have lived on the frontier," writes Mrs. McDowall, of Sweetwater, Col., "Ayer's Pills have been my only reliance. Had I lived, mostly, where there was no doctor within twenty miles, and have been laid sick several times, I always kept Ayer's medicines at hand, and with them, and the Almanac, have pulled through all right. I also always recommend and believe I have saved some valuable lives by the use of Ayer's Pills."

Ayer's Pills,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicines.

SEEDS AND IMPLEMENTS.
D. LANDRETH & SONS,
23 S. SIXTH STREET, PHILADELPHIA.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Best Tin Mounted with the Latest Improved Hangings. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

Mishawaka Bell Foundry
Fine Cast Steel Bells,
Chime and Single Bells for Churches, Academies, &c. Send for Price and Catalogue. Address MISHAWAKA BELL FOUNDRY, Mishawaka, Ind.

HENRY F. MILLER PIANOS
Manufactory, Warerooms and Principal Office, 112 & 114 East Fourth St., Cincinnati, O. Factory, Hamilton, O.

LONDON SPRING STYLES NOW OPEN
E.O. THOMPSON, Walnut St., Philadelphia.

CROSBY'S VITALIZED PHOSPHITES
Is the best remedy known to the medical profession for disorders. GIVES NEW LIFE AND VITALITY to the nervous system. Sold by druggists, or by mail $1.00. 56 West 25 St., NEW YORK.

American Fire Insurance Co.
310 and 312 WALNUT ST., PHILADELPHIA.

"WOOD'S" PURE FLAVORING EXTRACTS
LEMON, VANILLA, ROSE.
THOS. WOOD & CO., BOSTON.

BARLOW'S INDIGO BLUE.
Its quality as a WASH BLUE have been fully tested by millions of housekeepers during the past year. Your grocer ought to have it on hand. If he has not, he can get it. Ask him about it. Jno. D. Wolf & Co., Phila., Pa.

CANDY and Candy Boxes for Sunday School and Holiday trade. Send for illustrated price list. Our holiday assorted goods is good for the money. Prompt attention to orders by mail or express. Goods packed to carry safely any distance. Address, CHAS. F. GUNTHER, 78 & 80 Madison St., Chicago. Ill. Mention this paper. Reference—First National Bank, Chicago.

SPENCERIAN STEEL PENS
Are The Best.

NOVELTY Rug Machine.
(Pat. Dec 27, 1881.) For Knitting Rugs, Tidies, Mats, Hoods, Mittens, etc. Best by Test. Simple, Durable. Price Low. AGENTS WANTED. Send for Circular and Terms. NOVELTY KNITTING MACHINE CO., 1265 Broadway, New York.

U. S. Pensions to Soldiers
AND SOLDIERS' HEIRS. ALL DISABLED SOLDIERS or their widows (INCLUDING ARMY NURSES) entitled to PENSION. Write to the UNDERSIGNED GOVERNMENT TO BE PROSECUTED TO FINAL SETTLEMENT. Address for Information,
E. D. BLAKE,
Box 34, Washington, D.C.

U. S. General Claim Agent.

CHURCH FURNITURE
LODGE FURNITURE
BAXTER C. SWAN
914-916 So. Second St., Philadelphia, Pa.

GOOD NEWS TO LADIES.
THE GREAT AMERICAN TEA CO. have reduced the price of their famous Teas to the following prices: Best Uncolored Japan, 50c., 60c., 75c., and $1.00. Best Black or Mixed, 50c., 60c., 75c., and $1.00. Best Oolong, 50c., 60c., 75c., and $1.00. Best English Breakfast, 50c., 60c., 75c., and $1.00. Best Young Hyson, 50c., 60c., 75c., and $1.00. Best Gunpowder, 50c., 60c., 75c., and $1.00. Best Moyune Imperial, 50c., 60c., 75c., and $1.00. Best Assorted Coffee in the city, 25c., 30c., 35c., and 40c. Best Rio Roasted, 20c. Best Java Mocha, 30c. Best Old Government Java, 35c. Best Roasted Peaberry, 25c. Best Ceylon, 30c. Best Maracaibo, 30c. Best Santos, 30c. Best Golden Rio, 25c. Best Mocha and Java, 35c. Best Arabian Mocha, 40

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THE Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions or memberships can be sent by Money Order, Bank Draft, Express or Registered Letter, which will either be at our risk. Currency sent in ordinary letters cannot be safely guaranteed.

REV. J. C. EMERY,
GENERAL BUSINESS AGENT, No. 631 S. 6TH ST., PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line:

1 time,	15 cents.
13 " (one month),	12 "
26 " (six months),	11 "
52 " (one year),	10 "

Special Notices (reading matter) 25 cents a line.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the office immediately, by Postal Card or otherwise. All such notices will be attended to at once. Papers discontinued ordered before this date will be sent to the first of the current month. After the 5th, to the first of the month following. All orders are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements must be addressed to the Business Agent, and communications for the RECORDER, should be addressed to Rev. J. C. Emery, Business Manager; not to the editor. There is no part of the business connected with the publication of the paper to be sent to the editor; are connected with the RECORDER, to the Manager. All orders for changing address of paper, must state the name of the school or Church supplied, must be sent to the Manager not to the editor. To facilitate the business of the office, and to avoid mistakes, all remittances should be addressed to the office, and not to any individual.

PHILADELPHIA, APRIL 21, 1887.

THE Baltimore Conference meets at Washington next week.

THE New Jersey Conference is in session at Trenton.

MINISTERS and choristers will do well to try our new song book.

READ the Manager's list of new books, found on this page, and send in a liberal order.

THE VIRGINIA Conference met at Suffolk last week. Bishop Embry, Tanner and Johnson attended it.

BROTHER J. C. C. Swan's letter, like hundreds of others, should have appeared long ago. It contains several very interesting points.

THE Board of Finance of the A. M. E. Church, Bishop J. M. Brown, D.D., presiding, set in Nashville, Tenn., yesterday, 20th inst.

WE SHOULD like to be competent to inform the public that the Secretary of Missions had gotten the ten thousand dollars, but we are not.

THE AUDACITY of men is commended by man always, if properly tempered by judgment and comprehension of the fitness of things, but endlessly without this judgment and comprehension rondere men dangerous.

THE Managua has not yet disposed of all the lot of hymn books offered at reduced rates, yet they are going. The time for these special rates expires with this calendar month. The opportunity is not likely to be repeated soon. It is a big cut. It will pay you to notice it.

A SOLDIER'S widow earnestly desires the address of two or three living members of the Fourteenth Rhode Island regiment, Company M. Address pastor A. M. E. Church, Marysville, O.—*Cleveland Gazette.*

It is to be hoped that our pastors will interest themselves in behalf of this soldier's widow.

THE Darby, Pa., Sunday School gave a concert last Thursday night. A long programme and a crowded hall rolled the occasion of much of its inspiration by. The performances by the children were good. Mr. W. T. Moore, of Morris Brown Mission, was musical director. His work was well done.

THERE are many more colored men in other business than that connected with morality than we are apt to think. There are not half as many in such positions as might be if they would. Of the hundreds of young colored men receiving business and mechanical education should be set to work by the wealth in colored men's beards.

ELDER J. T. Rex speaks in very high terms of the excellent service rendered him, in his three years' pastorate in Atlantic City, by prominent white citizens; notably, Dr. Malsbary, pastor of the First Presbyterian Church, also many of his good members. Should Brother Rex be appointed to a new field he will ever remember kindly the good hearts that have aided him.

THE discovery by the Pan Handle Railroad that oh at seven-tenths of all those accomplishing the freight crews here for some time been engaged in stealing freight is another sad commentary on the morals of our times. Like the horrible murder of five colored prisoners in South Carolina, another and other revelations crimes everywhere, it indicates that this is an ewinue time to declare moral education a humbug.

"O, rue, it will make him feel good, you know," stands as the excuse for much nonsense and much vice. Vain applause, silly comment and beguiling flattery are made to get in their work in making him feel good. So exaggerated has the esteem become that some men turn with disgust from their names in a newspaper. This "taffying" is played upon our feeling men for all it is worth. Of course we have learned from the practice of our teachers. We had keep pace with them, if we do that. It is none the less demoralizing.

THE HOLD which the manufacturing, calling and drinking of intoxicants have on the people of our times is terrifying. It is just among the possibilities that the whiskey powers will force actual civil war upon this country yet; at least a state of demoralization that will be equivalent to war. Such modifications as Maine, Kansas, Iowa and a few other of other States include all the prevailing side—such as it includes only a part. The RECORDER has recovered from its shock long ago. The law in this matter has been compromised to such an extent that it hardly seemed likely that to discuss the propriety of modifying the law in General Conference to accommodate circumstances that certain ancestors of the law have declared sexually incompatible with the law would be astonishing. As a matter of fact, there is little doubt that compromise has been made in cases where it was absolutely necessary. We believe in law and have, like the Bishop, been shocked at the disregard for law and the subverting interpretations of law that we have observed in our Church.

It is plain enough that it is not best to publish anything in the RECORDER that tends to impede easy and regular government in the Church by Bishops, elders or others in authority; yet it is frequently impossible to know just where a writer is striking.

The preaching of Sunday is in itself a good thing in many respects. It is an office, however, which, though as old as Methodism, has for many years been subject to just about such discussions in other Methodist bodies as it now is. There is very little of our work where the office could not be supported well if the proper men could be selected to fill it.

REPUBLICANS, THE NEGRO AND US.

Ex-congressman Wise, of Virginia, was in Philadelphia last week, the guest of the Young Republican Club. He spoke in glowing style of the loyalty, grace and patience of the negro as a republican and citizen. He prophesies a grand victory for the Republicans in 1888. Mr. Wise is the gentleman who does not allow negroes as gentlemen, even though his State's representatives, to call upon him in his parlor, but in his kitchen. It will require much harder work to secure Republican victories than formerly. Since Republicans allowed the white South to do what it would with the black South, so it but only left them the federal government, many colored men have concluded that they had better bow to the will of the white South and get a State, without patronage, than to have the ire of democrats with the more mockery of patronage. Republicans may not expect to carry the black vote in 1888 by Mr. Wise's argument, a little taffy. Colored men are, if not naturally, logically republicans, but the next national campaign will not find them republicans simply on the sentiment of politics to the extent that former campaigns have done. The popular sentiment of the country and the spirit of the laws of this great government must be brought to a state of justice, or the negro cannot be made as joyful everywhere and the laws as effective everywhere for men known as "colored" as for other men. We shall not ask for any more repetition of the speech or our pastimes, our loyalty, our progress and our fealty to the Republican party; we shall want parties to say outright what they will do to encourage us to prosecute the journey of life here in the hopes of heaven. If we do not ask this, we should do so. We want guarantees against our youth on petty offences being torn from their homes and degraded by the chains, the stripes and general stigma of the penitentiary to be less severe. We should ask that we be admitted to all the avenues of honest and noble manhood. If the Democratic party can guarantee that it will be the Republican party for us; if it will be the Republican party can guarantee this, it will be the Democratic party to us. Much as has been said is praise of Senator Sherman for the single act of refusing to favor the color prejudice of the Alabama hotel landlord, who refused to allow him to receive colored gentlemen at his hotel, and as high as he stands above Mr. Wise in considering the colored man (both Sherman and Wise being republicans) yet Mr. Sherman's speeches in the South were temporising and patronising, differing from his speeches in his own State in emphasis and in substance. Colored men ask of white Republicans a brave support in the South. *If* white republicans dare to be strong and true in the South, black men dare to be republicans in the South. But Mr. Wise's speech is open letter parlor to black men in circumstances that he would to white men and Mr. Sherman must be as brave to speech as in action. Republicans in the North should know that they cannot count on votes by taking note of color. It were better that we organize a stay-at-home clubin every Northern town then, after accepting the treatment of indifference visited upon us as municipal and State politics for four years, be hustled in ranks on the old war cry. We can better afford to stay at home in 1888 and let the brethren comfort welfare among themselves than to join either side just for the sake of the meanest recognition they can get along with giving us afterwards. All colored men should join with the best of other voters for a pure ballot, discarding all money overtures for their votes, and make stitesonship a religious fact. Live for the future in this world and thet which is to come.

Personal.

—Dr. Crummel was in our city last week.

—Hon. H. K. Bruce is now on a lecturing tour in Iowa.

—Rev. W. H. Morris, A. M., has returned to the Virginia Conference.

—Rev. O. S. Smith, M. D., is in Hot Springs, Ark., to recruit his health.

—Mr. James Wilson, colored, is shipping clerk for Griffith Bros., Indianapolis, Ind.

—Rev. A. L. Ridgel, of Arkansas, has been very ill for seven weeks, but is now recovering.

—Principal Council, of the Huntsville (Ala.) Normal School, was in our city last week. He is succeeding finely with his work.

—Mr. H. C. Smith, editor of the Cleveland Gazette, it is said will be a candidate for the Ohio Legislature next fall.

—Hon. George W. Williams delivered the oration at the annual celebration of emancipation in the District of Columbia, 16th inst.

—Mr. Henry E. Baker, a colored examiner in the Patent Office at Washington, has had his salary increased to $1,800 per annum.

—Dr. F. T. Lindsay, of Xenia, Ohio, has been elected the position of Surgeon of the 9th Battalion, O. N. G., but he has not accepted as yet.

—A card from Brother Heard, of Charleston, S. C., announces the death of Rev. F. L. Ritter, one of the faithful ministers in the South Carolina Conference.

—Prof. G. N. Grisham, of Lincoln Institute, Jefferson City, read a very fine and exhaustive paper last Saturday before the Missouri Conference on the "Mathematics."—Kansas City Dispatch

—A letter from Mr. D. M. Roberts, M. D., principal of the enforced school in Jefferson, Tex., conveys the information that the school is conducted in that city has erected a beautiful, commodious church building since January.

—Bishop Brown dropped into the RECORDER office last week, having been looking after his work in New York City. He is very hopeful of raising $15,000 for the Publishing House in our centennial month if everybody will unite with them.

Literature.

That very interesting serial, "A Step in the Dark," opens Cassell's Family Magazine for May, and brings us down to the death of eccentric old lady Vane and the loss of her will. This is followed by a paper describing with pen and pencil, "How the Queen Travels." There is a diagram given showing the situation of the coaches with the names of the occupants, and we are also shown a view of the interior of "a royal day saloon" and of the royal train as it leaves the station. Among the practical papers of this number are one on "Kitchen Physic," describing the preparation of certain foods for invalids, a suggestion of especial value to those of Providence District, and on the 24th of May, and one on "Cycling," destinated. My district is 230 miles long and 40 wide, and will be from the 15th to the 25th north, Hunter on the south, Maxwell on the west and Mt. Hope on the east. I-meds my appointments and started out. Elder Webb has a fine congregation at Mt. Providence, and they are series are continued, and we find plenty of poetry and pictures, together with the admirable fashion letters from Paris and London.—Cassell & Company, 15 cents a number, $1.50 a year in advance.

St. Nicholas for May opens with a beautiful frontispiece illustration, by Bihm, to "Cadmus of Venice." The "Historic Girl" whose romantic history is related by E. S. Brooks; while Mary Ferry, in "An Only Daughter," tells of a very modern and possible girl; while the story is, however, none the less interesting on that account. How many boys will be interested in "Marching Through Georgia" know the story of "Sherman's March to the Sea"? General Adam Badeau tells it in the May St. Nicholas, and it reads like a tale of chivalry, and in fact it is—the biggest adventure in modern times. It is illustrated by Theodore Davis, who was with General Sherman on the march, and by E. W. Kemble, W. L. Sheppard, and W. St. John Harper. There is also begun in this number a three-part story of life at the U. S. Military Academy at West Point, by a recent graduate. It is entitled "Winning a Commission," and shows how the future Shermans of our country are being turned out. There is a delightful selection of "St. Nicholas Dog Stories," for girls, by Celia Thaxter; one for boys, by E. P. Roe, and three for both, by the body by other people. The "Brownies" go canoeing, perhaps a little early in the season, but none the less merrily. Lieo Hewthorne Lancaster contributes a very little story called "Lindie's Portrait," with a drawing by Frank Dey; Alice Wellington Rollins tells the story of "a day" in "Rainy May Day in Central Park;" illustrated by Jessie Curtis Shepherd; there is a droll account of "Dolls' Hospitals," by Harry Pattee, and the end of a series of "Child Sketches from George Eliot," by Julia Magruder. "Jean Ingelow's Jack" is told by Frances Courtney Baylor, and "Jenny's Boarding-house," by James Otis, contain chapters of progressive interest; while the miscellaneous contributors are fred Brennen, Frank Dempster Sherman, Joel Stacy, and others.

ARTICLES OF BELIEF.

BY REV. J. C. C. OWENS.

An annual report from our district secretaries of education, submitted to our annual conferences, is like the bank showing the amount of money raised on Endowment Day and how disbursed, would greatly strengthen the cause of general education among us and help to swell our collections on next Endowment Day.

Every local school under the control of the African M. E. Church should report to the Church, to the president of Tougaloo University, Mississippi, or to the corresponding denominational universities on the American continent.

Our Publishing House, located at Philadelphia, should be pressed to the next General Conference free of debt, and the amount raised on our votes by the Mooazer be made known to the Bishops before their next annual meeting, and brought down to the (50) annual conferences, requesting them to pay a certain amount of the whole between now and April, 1888. It can be done.

The Christian Recorder should then be made at least twice its present size, and the brethren see the necessity of selecting other denominational journals to patronize.

Something should be done to make our Church Extension work more effectual in the West. This branch of our church work should receive special attention at our next General Conference.

Our missionaries at home should be better provided for in the future or our Church will feel the dreadful consequence of her neglect in the near future. I know we are poor and have a very great deal to accomplish, but we must not overlook the missionary, who must live while he is breaking up the ground and sowing the seed of African Methodism.

The setting apart of the colored members into a separate conference by the Rev. M. E. Church, in Macon, last spring and the appropriation of $2,500 for missionary work is said colored conference means that they will not give up the struggle without making an effort to take the field for Christ and Methodism. Let us wake up and back one home missionary work with a seed sufficient to sustain him.

If the system of presiding eldership is continued in part or as a whole by making presiding elder districts, the conference should take into consideration the fact that there are a great many other contingencies to be looked after besides the presiding elder's allowance; hence he should not be confined to eight or ten weak mission charges who sometimes fail even to meet his traveling expenses; but he should be given a district large and strong enough to support him, if it takes the whole State to do it. I know a presiding elder who has twenty-six points; one of his strong churches having three hundred and seventy members, is only assessed seventy dollars a year for presiding elder's allowance. While others are not paying over two hundred and forty dollars a year for the same thing. All this should remedy and our missionaries will have the fresh courage and go forward with new vigor.

The matter of electing one, three, or more Bishops should be settled solely to the judgment of delegates in the conference. I know a presiding elder matter what other influences might be brought to bear, that is why he was not elected for, to look after the best interests of the Church.

The question of rotation is a grave one and should not be hastily entered into. I believe in this law, but I do not if the member be insisted upon, it should be carefully weighed in the Episcopal committee in the presence of the Annual Conference.

The literary now being used in some of our churches is no more a part of our Church than the Methodist Episcopal Church of 1856. Gen has just as much right to call it the Methodist Church as the other; neither is obnoxious, simply essential to the saving of souls.

The language of coarse, decorum and unwise legislation at the next General Conference is not found in leaving a number of the former delegates at home unless we can fill their places with better men. If we do not we will by studying and watching the movements of the delegates. Visitors and representatives are changed slowly. We have the Rev. Alonzo Nevis Missouri Conference is doing his best to make his work's work a success.

St. Joseph, Mo.

CORRECTION OF DATA.

BY REV. J. W. MALONE.

While so much is being said about the late Bishop H. M. Turner, I deem it seem to omit one part, and thereby take from him one year of his ministry, therefore I allow me to add the omission. In August, 1856, Rev. H. H. Cain met the Indiana Conference in session still, and was admitted into the traveling connection and stationed at Muncatine, Iowa. In August, 1857, he met the conference in New Albany, Ind., and was returned to Muncatine. At the conference in 1858 he was ordained a deacon and transferred to the Missouri Conference and stationed at St. Paul's Chapel, St. Louis. I wish to correct or add in this link for the benefit of those who may speak or write in the future. I add another year to his ministerial life.

THE LAW ON MISCEGENATION.

THE REPLY OF THE HON. JAMES H. A. JOHNSON, D. D., TO MR. A. PARLETT LLOYD.

MESSRS. A. S. ABELL & CO.:—Being absent from the city finally and fairness of The Sun, I seek a hearing through its columns. The paper that is the most unfriendly to colored people to the city of Baltimore terms the law on the subject of marriage "a base and prudent law." Before going one step further I stop to ask the writer—Does the writer assert than that call evil good and good evil? If not, just define for light and darkness; that put bitter for sweet and sweet for bitter?

If the law in intermarriage there is nothing wise nor prudent, nor good, nor Christian, nor moral in the Decalogue. Jesus Christ was born in an unlawful period. It is hed in the sight of all people, and was one in the sight of God. No greater expression of antipathy to all colored people has been given during the present days than Jackson than is made by the establishment of the Code of Laws, which I understand is now in force in Maryland. I do not propose to make a speech, but I do propose to make a few statements in reference to the law, for it is lamentable to a fearful extent the feeling of prejudice which they give rise to. Indeed, I could not realize, until this matter was brought to my notice, how colored people who pray for white people, and strive to do their very best for their interests in all circumstances, were objects of such signal hatred. Still it stares us in the face as a fact, that the prayers of the best colored people of Maryland shall be offended, even to the shedding of blood as well as black have to be trampled in the dust and every palladium has a good cause to be destroyed. Is it possible that you think that this is wise? Would be not rather assume that you are not among the most flagrant method ourraging humanity?

But let us now come down to a close consideration of the law as to the effect of which has caused so much fear. What is it first asked? What is law? There can be no law without a penalty, says Sir Burke. He says: "Law is beneficence acting by rule." Law in its very essence is beneficial to society. Law in no other sense is acceptable unto God. "Because sentence against an evil work is not done speedily, therefore the heart of men is fully set in them to do evil." Law is not and above everything else a blocker law that is against the moral sense of man. It squares itself upon the fundamental principles of right; and this is done for the benefit of all. Law is not made for a man as the Apostle Paul says, and with good will unto all men. Does any one dare say that this is the character of the Maryland law on miscegenation? What writer, what confessor, what moralist can clarify is there in it? Hatred, oppression and degradation. Also of the grandest class of citizens. Col. Ha Kyd Douglas, holds that it is in conflict with citizenship, and that it is so in its practical effects. The time is coming when universal suffrage will be granted to the women of the United States.

When women are allowed to vote they will be less disposed to be practiced at the polls. The young man, instead of seeing how much rum and whiskey he can drink, will see how much of the true spirit of manhood he can exhibit. He will not be found in saloons drunk. There will be less of the beastly passion that is exhibited at true manhood. Woman are not public enemies of this grand republic. They simply demand their rights as citizens. In the correct man and always share the sorrows of the national disaster. Frederick Rev. James Freeman Clarke is correct when he declares that there is no reason why they should not vote, but many reasons why they should vote. There is a lack of manliness exhibited at the polls that nothing but a woman can supply. There is a glory in the spank of the Massachusetts woman; 3,741 petitioners for suffrage and only 31 opposers. The majority is not to be sneezed at. We believe that in the future a grand politician will be that wants the women of this grand republic.

Chicago, Ill.

Read! Read!

We have just received, and have on sale at our Book Room, a large and beautiful of splendid new books:

"Self Culture and Character Nature," by Rev. J B Smith, D.D. Price, $1.50

"Capital for Working Boys," Price, $1.00

This is a capital book in every sense of the word.

"General Grant from the Tannery to the White House." Price, $1.50.

This book tells us in a pleasant and simple way the whole story of the life of General Grant from boyhood to the grave. Send your order at once.

"What to Get for Breakfast." Price, $1.00.

This book is just the thing for our ladies.

"Tact, Push and Principle," by Wm. M. Thayer. Price, $1.50.

Who of us does not need this book? Well, read for you'll no glad.

"Recitations and Readings for Young People."

This book is mostly a collection of poetry on many subjects of nature and humanity. Handsomely bound. It is well suited for the parlor and leisure moments.

Next we offer a splendid home book on the life of Abraham Lincoln. "Pictures of Home" is a book that you must read and profit by. It is good for all classes.

Next, we call you to our two last and best of all. We have just received from the publisher a new book, "Home." Here is found a scripture lesson, of five to eight verses, for every morning in the year, and a comment on the teaching. The passage by Rev. A. B. Earle, D. D., the well known Evangelist. A large octavo, handsomely bound. Only $2.00.

The other book we speak of is a hymnal, called "Songs for Songs," by Rev. A. B. Earle. It contains nearly all of the very best songs that have been used in all the churches for the last thirty years. It is not a "trashy" book, but one that is in an hour, but a winnowed company of golden songs that will never die, not to music equally vital. No church or congregation can sing these songs and not get "warm" in the exercise. We are going to sell two thousand of them this summer. Send for one. Only 80 cents. By mail, 35 cents. No discounts allowed. Send for sample copy at once. We can tell of more next week. Address

REV. J. C. EMERY,
Box 936, Philadelphia, Pa.

OUR WOMAN'S COLUMN.

The Penn Mutual Life Insurance Company, of this city, has appointed Doctors Anna Broomall and Clara Marshall assistant medical examiners. This innovation marks a new departure from old-time prejudices and exclusiveness. It is the first instance in the history of life insurance in which women have been appointed to such a position.

There are at present eighty women employed in the Treasury Department at Washington, and it is proposed in view of the pressure for these places to increase the number to one hundred. The chief clerk of the department says months during the year and furloughed without pay for the remaining three months. This will furnish employment to a large number of women while effecting a decrease of expenditures in the service.

The will of the late Miss Catherine Lorillard Wolfe, of New York city, who died on the 8th. In it she bequeathed her collection of pictures and ENGRAVINGS to the Metropolitan Museum of Art, on condition that the trustees of the museum provide for the collection a suitable well-lighted fire-proof apartment, gallery of separate from the main building, and that water colors and drawings shall be permanently framed and glazed and that the collection shall be designated and continue to be known as the Catherine Lorillard Wolfe collection."

Joel Saville, the Peruvian, who has bequeathed five hundred thousand dollars, will found an asylum for poor girls in New York, laid the foundation of his fortune by the secret purchase of Chinese into his native country. He came to this country with invested funds and built railroad securities. He was a very successful speculator and his fortune is estimated at several millions of dollars. Before coming to this country he had occupied the position of Minister of Finance in Peru. He had a high admiration for New York. Saville left this country about a year ago and died in January at Lima.

SHALL OUR WOMEN VOTE?

BY REV. R. O. ROBERTS.

Whatever may be discussed through the columns of our great Church organ—the Christian Recorder—it is conceded that all should consider. There are many spheres in life to which women have labored, and which they have appeared to make a successful failure, but instead of having been a success as a teacher, as a student or as a teacher; in the pulpit, at the bar, or leaning medicine to the sick and afflicted, they have been a success. Next we call you to our two last and best of all. We have just received from the publisher a new book, "Home." Here is found a scripture lesson, of five to eight verses, for every morning in the year, and a comment on the teaching. The passage by Rev. A. B. Earle, D. D., the well known Evangelist. A large octavo, handsomely bound. Only $2.00.

The other book we speak of is a hymnal, called "Songs for Songs," by Rev. A. B. Earle. It contains nearly all of the very best songs that have been used in all the churches for the last thirty years. It is not a "trashy" book, but one that is in an hour, but a winnowed company of golden songs that will never die, not to music equally vital. No church or congregation can sing these songs and not get "warm" in the exercise. We are going to sell two thousand of them this summer. Send for one. Only 80 cents. By mail, 35 cents. No discounts allowed. Send for sample copy at once. We can tell of more next week. Address

REV. J. C. EMERY,
Box 936, Philadelphia, Pa.

CENTENNIAL CELEBRATION.

REV. DR. LEE AND EMERY:

My Dear Brethren—Our "Centennial Celebration" will come off in November, 1887. It will give, by your newspaper, six ads up? Besides celebrating one of the grandest events in the history of the negro race on this or any other continent, it is our object to rescue and cherish the relics of the first and grandest work of the African M. E. Church—the publishing house of the A. M. E. Church in Philadelphia, Pa.—and see no reason why by December 31st, 1887, every Church in existence need be in debt to that house. Let us be modest but earnest with what the first quarter of a century has done for us. Let us be proud of the efficiency of our historic old institution, and the wisdom of our episcopal management. All the circles are to be in full dress. Let us celebrate the financial work of the district this quarter by grand. The success of this district, now so flattering and encouraging, is very greatly contributed to the efficient and faithful work of our accomplished presiding elder, Rev. Richard Graham, of this city. Having strong integrity, pure, stainless character and progressive manners, as a preacher he is a logical and forcefully spiritual. He is an executive man and presiding officer of the first class, where the Church is greater. Such men as his, and such only, are sufficient for the presiding eldership.

Obituary.

At Metropolis Ill., Thaddeus W. E. Bell, aged 27 years, beloved husband and Alice A. Peterson, age 1 year 11 months and 5 days, died on the 20th of March 8th, after a short illness of sixteen hours. We deeply sympathize with the bereaved and sad hour. Their loss is heaven's gain.

Rev. Richard Tiers departed this life on the 20th inst., at the age of 72 years. Mich. He was born in Albany county, N. Y., and was converted in 1840. Joined the Union Chapel M. E. Church, $20.05; 10, 5 and 2, under the patronage of Rev. Mr. Ritter, one of the faithful in the day, $67.35. February 8th had been named to succeed Bishop Wayman in Missouri. He remained two years and was transferred to Indiana Conference in 1877, and was appointed by Bishop Shorter to the Bethel Church, Indianapolis, Indiana Conference until the organization of the Indiana Conference, from which time he was appointed to Adrian, where he remained until his death. His funeral services were conducted Sunday afternoon, March 6th, at the above-named Church, by Rev. J. H. Alexander, of Jackson, Mich., Rev. J. J. Simpson, of the Indiana Conference.

The Board of Managers of the Parent Home Missionary Society, having learned with deep sorrow of the death of Rev. Mrs. A. Shorter, wife of Bishop Shorter and Rev. Mrs. Shorter, mother of Rev. Shorter, desire to put on record their appreciation of the virtues of the deceased, as a co-laborer in the cause of missions. Her labors abounded in the most excellent devotion, and was always ready to answer any call for pecuniary aid in the work of missions. As one whom we have always felt that we could depend upon. Her life was one of faith and prayer. We mourn the loss of one whose place as a co-worker in the missionary work of church work it will be difficult to fill. We sympathize deeply with our beloved Bishop in the irreparable loss he has sustained; a loving companion, a faithful wife, she was to him a true helpmate; we commend him to God, the loving Father, who comforts the bereaved, believing as we do that our loss is her gain. She resteth from her labors, and her works do follow her.

S. E. TANNER,
J. M. BECKETT,
E. PARKER,
Committee.

TO THE MEMORY OF THE LATE LUCRETIA MOBBIS.

WHEREAS, Almighty God has, in his infinite wisdom, seen fit to remove by death from our midst our beloved sister, Lucretia Morris, who joined heart and hand with others to form the body, which the Church militant is made up of, and she believed in every way worthy to fill their place in the Church triumphant; and she has been a most devoted member, always giving her presence and consecrated her means to the support of the Connectional system, and the wisdom of our episcopal management. All the circles are to be in full dress. Let us celebrate the financial work of the district this quarter by grand. The success of this district, now so flattering and encouraging, is very greatly contributed to the efficient and faithful work of our accomplished presiding elder, Rev. Richard Graham, of this city. Having strong integrity, pure, stainless character and progressive manners, as a preacher he is a logical and forcefully spiritual. He is an executive man and presiding officer of the first class, where the Church is greater. Such men as his, and such only, are sufficient for the presiding eldership.

A NEW LEASE OF LIFE.

When one has been suffering the agonies of a severe attack of rheumatism, neuralgia or cricket, and has experienced relief from a few doses of Salvation Oil, he feels as if a new lease of life had been granted him, and he has been known to embrace those who, after trying physicians and numberless remedies, have found relief and been restored to health. Every one should send to their nearest druggist and procure a bottle of this wonderful pain cure. Only 25 cents.

SCALDS and BURNS Should have Prompt and Proper Care or they may prove very dangerous and perhaps FATAL. ACCIDENTS are constantly happening. A kick of a horse or cow may cause a bad bruise; the slip of an axe or knife may result in a Serious Cut. Any of these things may happen to one of your family at any moment. Have you a bottle of PERRY DAVIS'S PAIN KILLER ready for use in such cases? It has no equal for the cure of Scalds, Burns, Cuts, Swellings, Bruises, Sprains, Sores, Insect Bites &c. All Druggists Sell it. PERRY DAVIS & SON, Prop'rs.

HOW NOT TO BE SICK.

To fight disease AWAY, and keep it out, is, in a nut-shell, the solution of the whole mystery. To this and activity, vitality and health are synonyms. What malaria and consumption make is what a stable system has been established and is therefore ready to be managed by them. The weakened system and cause a villainous Scabs to help build up. Compound Oxygen, a remedy which has achieved the most conspicuous triumphs in building up the feeble, restoring the prostrated and driving from the vanquished diseases and which has threatened the destruction of their victims. The way in which Compound Oxygen does its work is plain and simple. There are no drugs to swallow, no annoying experiences to be endured; but through it the circulation, the digestive organs and the whole system receive new life, and thus acquire power to throw off disease and to resist new attacks. To follow up this interesting subject process from Drs. STARKEY & PALEN, 1329 Arch street, Philadelphia, the treatise which they send by mail to any applicant free of charge.

WANAMAKER'S

PHILADELPHIA, April 18th, 1887.

Our skilled buyers pick out anything you write for.

Some of the richest stuffs in the store are the creams. Rich to the eye, to the touch, and for little money. Look at the veiling, albatross, loulé, serge, and cashmere. Were creams ever creamier? 37½ cents to $1.25. For a trifle a costume fit for any woman.

Scotch Twilled Zephyr Ginghams. Like worsteds. No pretence. So good that they look more than cotton. Gain in the make up and wear as they look. 30-inch, 40 cents.

Crinkled threads, twisted wicks, cords in clusters; the newest and the best weaves in Scotch Dinghams. In plaids, in stripes. Something to admire and buy. 29-inch, 40 cents.

A Spring Overcoat may be very dressy without silk-facing. The $7.50 brown diagonals are not silk-faced, yet they are as well-fitting as a top-coat need be. The $8.50 light coats have the silk-facing and the fit, too. All our coats fit. It's the finish of the material, not the fit that marks the difference between a $25.00 melton and the $7.50 or $8.50 diagonals.

Market street front, east of main aisle.

As much thought of fit in Boys' Clothes as Men's. Not apt to be. "Anything's good enough for the boy" has been the say too long. Suits, $3.50 up. For $7.50 what we think to be the snuggest, toughest, dressiest outfit for a boy you can find in town.

April showers or snows. Gossamers good for either. Women's or men's, $1.50 to $12.00. Nothing make-believe in the cheapest.

Worry enough in housecleaning time without worrying over the Carpet Sweeper. The Wanamaker Sweeper makes you smile. Does broom work and saves your back as well as your temper. $3.00.

No trick about those light, mealy, "flaked" Potatoes served at the Dairy tables. The Keystone Culinary Beaters do it. Wonderful things those beaters. Sponge Cake without baking powder, white of egg added in 15 seconds; a hundred other surprises. You've taken nearly 100 dozen beaters in a week, and not a complaint. $1.25 to $5.00.

JOHN WANAMAKER.

Chestnut, Thirteenth and Market streets and City-hall square.

MORE FAUTS.

STERLING, ILL., August 29, 1885.

We feel we must write something of the success of Hop Bitters. Their sale is thribble that of any other article of medicine. Hence we feel it but justice to you and your bitters to say that it is a medicine of real merit and virtue, and doing much good and effecting great cure.

Yours, J. F. & H. B. UTLEY.

HAYNEVILLE, OHIO, Feb. 11, 1884.

I am very glad to say I have tried Hop Bitters, and never took anything that did me as much good. I came to them two bottles and I would not take $100 for the good they did me. I recommend them to my patients, and get the best of results from their use.

D. S. MERCER, M.D.

NEW HAVEN, CONN., Sept. 15, 1885.

We take pleasure in giving you a notice and 4 nice, strong ones, as it (Hop Bitters) deserves to be. It, and we know it deserves it.—*The Register.*

GREENWICH, Feb. 11, 1886.

HOP BITTERS CO.:

SIRS.—I was given up by the doctors to die of scrofula consumption. Two bottles of your Bitters cured me. They are having a large sale here.

LEWIS LACEY BREWER.

GREENWICH, N. Y., Feb 12, 1885.

Hop Bitters are the most valuable medicine I ever knew. I should not have any sickness in my family if I could have them.

P. M. BARNES.

KALAMAZOO, MICH., Feb. 2, 1886.

HOP BITTERS MFG. CO.:

I know Hop Bitters will bear recommendation honestly. All who use them order from them the highest encomiums and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They look high even for them, and maintained it, and are more called for than all other medicines. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them. Respectfully,

HENRY KNAPP.

LONN JACK, MO., Sep. 14, 1885.

I have been using Hop Bitters, and have received great benefit from them for liver complaint and malarial fever. They are superior to all other bitters for fever and ague.

P. M. BARNES.

KALAMAZOO, MICH., Feb. 2, 1886.

HOP BITTERS MFG. CO.:

I know Hop Bitters will bear recommendation honestly. All who use them order from them the highest encomiums and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They look high even for them, and maintained it, and are more called for than all other medicines. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them. Respectfully,

HENRY KNAPP.

KANOKA, MO., Feb. 9, 1886.

I purchased SIX bottles of your Hop Bitters of Bishop & Co. and find the highest results and am well pleased with the Bitters. They did me more good than all the medicine she has taken for six years.

WM. T. MCCLURE.

The above is from a very reliable farmer, whose daughter was in poor health for seven or eight years, and could obtain no relief until she used Hop Bitters. She is now in good health as ever person in the country.

Hop Bitters is the medicine for you, if you are sick, and they are making remarkable cures.

W. H. BISHOP & CO.

TURKISH CEMETERIES.

In an article on "Life Beneath the Crescent" in the April *Chautauquan*, Mary Mills Patrick says:

According to the Koran, the deceased is the owner of his grave in perpetuity. Hence it is considered a work of merit to bequeath his property to mosques, to schools, to hospitals, to fountains, and in Scutari, the room occupied by cemeteries is almost as extensive as that covered by dwellings. Within recent years it has been found necessary, in order to open roads through, to have much needed, to curtail and even suppress some of the cemeteries; but it required an express order from the sultan, which made the silence utter the wail of grief.

The cypress is pre-eminently the funeral tree, and it has its place in every town. And Turkish cemeteries become glorious gardens in which to impart to certain Oriental landscapes an aspect singularly still and somber. It is upon the cypress that the Turkish mind centers and found in the greatest abundance. Baltimore, Md., Feb. 20, 1886. And the field is fortified by human remains, reach a prodigious size and height. The largest of these I measured at the entrance visit is that of Scutari, upon the Asiatic coast of the Bosphorus, which must have been more than six miles square.

The tombstones are in the shape of an oval, wider at the top than at the bottom, and surmounted with a turban or a fez, the form of the latter being greatly indicates the rank of the deceased. A gilt inscription in Turkish characters, cut in relief on a blue back ground, gives the name and sometimes the virtues of the deceased, and impresses divine mercy in his behalf. These inscriptions are frequently quite elaborate, sometimes leaving very much. In the letters which are cut in the stone of the tomb, intended to catch rain for the little birds that come to quench their thirst.

The dead are not buried very deep, and the rains, which are frequent, because more sickness than it does. A large proportion of the epidemic of dysentery and typhoid fever which invade the low quarters of Constantinople can be traced to this source. The proximity of the cadavers to the top of the ground seems, moreover, to encourage digitis, particularly in swampy and damp cemeteries, a myriad of phosphorescent lights, which dance and play around the tombs; and these myriad years of fire, while inspiring the poets, also frighten children.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Atlanta, Ga.

"Pastor's Memorandum Book," by Rev. G. T. Shafer. Price, 45 cents.

THE POOR LITTLE ONES.

We often see children with red sraphlike faces, and heads, round, and skin, and often sores on the head. These things indicate a diseased scrofulous condition of the blood. In the growing period, child'en have need of pure blood by which to build up healthy bones and healthy bodies. If Dr Pierce's "Golden Medical Discovery" is given, the blood is purged of its tal elements, and the child's development will be healthy, and as it should be. Scrofulous affections, rickets, fever-sores, hip-joint disease or other grave maladies and suffering are sora to result from neglect and lack of proper attention to such cases.

SWIFT'S SPECIFIC.

S.S.S.

CAUTION! Beware of Imitations.

FOR THE BLOOD.

SWIFT SPECIFIC CO.
ATLANTA, GA., U.S.A.

Do Not Accept Substitutes.

THE MEDICAL PROFESSION.

HOW THE SCIENCE OF MEDICINE HAS BEEN HAMPERED.

"PROFESSIONAL ETHICS" WORSE THAN EASTERN CASTE—A LETTER FROM A PHYSICIAN WHO FOLLOWS THE "SCHOOL" OUT FEARLESS HUMANITY TO THE PEOPLE.

ETHICS."

While the medical profession has made great progress all the country, it is an acknowledged fact that in many localities it is hampered by a code of ethics which is a relic of barbarism. One of the most glaring instances of this is that individuals in the profession has laid on them the

Salmon were already been taken this season at Whitepoint, N. S.

There are 2 good many p's in pepper, but not half so many as there are in coffee.

English colonies for settlement around about Los Angeles, Cal., are being formed in England.

The State Library at Harrisburg is stated to contain about 52,000 volumes and its actual value is estimated to be over $1,500,000.

A family of suicides is described in the *Pall Mall Gazette*.—A father and four of his children and each committed suicide while laboring under attacks of temporary insanity.

George Rolofson, once a prosperous merchant of Chicago, had both his feet frozen while sleeping in a cold room in a house near that city, though his body was covered with two comfortables and a buffalo robe.

A counterfeit quarter was [illegible] was secured by injury was broke into a brewery and blew open the safe at Columbus, O., a night or two ago, not to mention a half dozen other the proprietor fired at them.

"A fine oil painting you have there, Mrs. Silverdish." "Beg your pardon, Mr. Kessel, but that is not an oil painting. It is a replica, I would have you that you were deceived, however. Replica is the word which he has been made the same mistake."—*Boston Transcript*.

HORSFORD'S ACID PHOSPHATE
A Good Tonic.

Dr. R. Williams, La Roy, N. Y., says: "It is a good general tonic and worthy of trial."

The time required for a telegraphic signal to pass around the earth is the subject of an inquiry to the *Scientific American*. It states that on a perfect telegraph line of length equal to the circumference of the earth, about one second would be needed. Relays would considerably increase this, even to several seconds.

Mild, soothing, and healing is Dr. Sage's Catarrh Remedy.

A double wedding that took place in Clark county, Ohio, had the feature for a novelty: John Puryear [colored], has two marriageable daughters. The twins was anxious to give them a dower, but thought stuck him of legally binding his four young children, two to each bride, so that they would have the labor of the children mill they became of age. The idea was carried out and the children have started on their long apprenticeship.

A LOVELY COMPLEXION.

"What a lovely complexion!" we often hear remarked, and the query what she does for it?" In every case the purity and real loveliness of the complexion can be traced to the blood. Those who have sallow, blotchy faces may make their skin smooth and healthy by taking enough of Dr. Pierce's "Golden Medical Discovery" to drive out the humors lurking in the system.

A "dandy from Leadville," as he announced himself, went into a Bethel (N. Y.) restaurant, and, after a pistol in hand, directed everybody to sit down. After he had satisfied himself that he was safe for a while he went out, followed by the proprietor, who was also a "dandy," it seems, for he gave the cyclonic Leadville visitor a tearful thumping and had him committed to jail.

CONSUMPTION SURELY CURED.
To THE EDITOR:—

Please honor your readers that I have a positive remedy for the above named disease. By the timely use of my remedy thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post-office address. Respectfully, DR. T. A. SLOCUM, 181 Pearl St., New York.

The Sunday schools of Brooklyn are to have a great parade on May 25.

Difficulty of breathing, a short, dry cough, a tickling in the throat, and a feeling of weakness in the chest, are the symptoms of bronchitis. Don't neglect a cough, cold, or sore throat, but check it at once, or any deep down at the bottom of it. Brown's Bronchial Troches will relieve you.

Gilmore's Garden, the old Madison Square Garden, has been converted into the Germania Theatre.—*Boston Post*.

Hill's Hair Health restores gray hair to its natural color. Price 50 cents.

Pike's Toothache Drops cure in 1 Minute. 25c.

A claim for damages having been brought by relatives against a company in Cincinnati for having insured a murderer, in Aurora, Ind., their attorney has brought in the plea that the man's whole natural life was forfeited and due to the State of Indiana, and no other person may claim heaven than the State had any legal estate, right, or title in or to the same, and that same was no pecuniary value in his wife or children."

NOTICE TO SUFFERERS.

Mr. Wilbur's Positive Remedy for all forms of Nervous Debility, Weakness of the Sexual Organs, Spermatorrhœa, Impotency, Nervousness, Lost Manhood, Sexual Decay, Nightly Emissions, Premature Old Age, Loss of Power, Lack of Nerve Force, Failing Memory, Impaired Vitality, Pimples on the Face, Aversion to Society, Blotches, Unfitness for Study, Business or Marriage, Sleeplessness, Despondency, Dizziness, Headache, Backache, Lassitude, Languor, Loss of Ambition, Physical Weakness, Nervous Prostration, Hysteria, Epilepsy, Fits, Nervous Neuralgia, Hypochondria, Sexual Exhaustion, Impaired Memory, Wasting Diseases, Consumption, Insanity, Premature Death, and all diseases of the Sexual Organs, Bladder and Kidneys, whether arising from indiscretion, exposure, or inherited weakness, after all other remedies have failed. Price, $1 per box; 6 boxes, $5. Sold by druggists, or sent by mail on receipt of price. Pamphlet free. Address, Wilbur's Specific Remedy Co., Box 2081, Boston, Mass.

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Debentures secured by first mortgages on improved farms worth three times the amount loaned. Interest collected and remitted free of cost.

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The Best Remedy

For Dyspepsia is Ayer's Sarsaparilla. Other medicines may give temporary relief; but Ayer's Sarsaparilla makes a radical cure. Dyspepsia, in all its forms, and in the most aggravated cases, is completely subdued by this remedy.

"My stomach, liver, and kidneys were in a disordered condition for years," writes R. Wild, of Hanlo, Texas, "and I never found any medicine to relieve me, until I began to take Ayer's Sarsaparilla. Less than six bottles of this remedy cured me."

Mrs. Joseph Antles, of Holyoke, Mass., was for a long time a severe sufferer from Dyspepsia, trying, in vain, all the usual remedies. At last she began to take Ayer's Sarsaparilla, and twenty-five bottles restored her to perfect health.

"I have proved through terrible suffering, from Dyspepsia and Indigestion," writes F. J. Pedemer, 145 Columbia st., Cambridgeport, Mass., "that I can really enjoy Ayer's Sarsaparilla has cured me."

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Price $1; six bottles, $5. Worth $5 a bottle.

SEEDS AND IMPLEMENTS.
D. LANDRETH & SONS,
21 & 23 SOUTH SIXTH ST., PHILADELPHIA.

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Are the Best Everywhere.
Are the Best Everywhere.

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REV. J. C. EMBRY.

BANKS & BURDEN, GAZLIN, P. S. 907 PINE PHILADELPHIA, PA.

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3 times (one month).....30 "
12 " (six months).....$1.50
26 " (one year).....2.50

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited from the first of the month following. After the 15th, to the first of the month following. All the late are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements must be addressed to the Publishing correspondence to the RECORDER should be addressed to Rev. J. C. EMBRY, Business Manager; not to the editor. There is no part of the business of the RECORDER establishment that the editor has to attend to, consequently letters for the RECORDER, or orders for changing address of the paper, must not be sent to the editor, or Church Review, but to the Manager, as the editor has nothing to do with anything but articles for publication, or letters pertaining to the editorial department addressed to the editor and they to him exclusively.

PHILADELPHIA, APRIL 26, 1887.

IN ANSWER to inquiries recently concerning the Pope's willingness to give up temporal authority for the sake of reconciliation with Italy, he replies, no.

Rev. W. J. JOHNSON, B.D., Walnut Hills, Cincinnati, O., had appointed April 10th as a day for a grand rally, expecting to raise $100 for repairing the new church. Remembering after the appointment that that was not legal day, but Missionary Day, he gave the day entirely to mission collections and raised nearly $25 for that cause. He appointed Monday night for the rally instead of Sunday. The people came together and turned into the treasury of their church nearly $900. Thus the Sabbath was not violated by the extra business attending such collection, the law of the Church was not violated respecting the mission collection, and it is altogether probable the sum raised for the church was quite as great as if raised on Sunday. Dr. Mitchell, of Allen Temple, assisted in the collection on Monday night. Here is at least a significant hint to those who say, "well, I know my business better than the General Conference."

AN ILLINOIS "ALABAMA" HOTEL PROPRIETOR.

Last Thursday W. H. Bristol, proprietor of the De Seta House, Galena, Ill., ordered a young colored man named Wright, the baggage manager of Company C, Illinois National Guard of Freeport, out of the dining room. Captain Writtbecker and his company, as promptly as John Sherman, sought breakfast elsewhere.

AMERICANS FIRST.

The North and the South may forget their animosities and cease their antagonisms. The schools, the business, the social circles, the family ties, the press conquests and the religious organizations of the land may bring them to this end; but because of particular race ties, because it is a part of human habitation, because it is a part of God's creation and care, and because so large a number of its inhabitants are subjects of pity and mercy considered from several standpoints. But we may know that the sun is too high to ever shine again on any continent of black men, or any continent of white men. White men never emigrate, black men are everywhere. Both are everywhere to stay unless there is in the law of the survival of the fittest some secret power developing itself out in the especial interest of a class of men for no other reason than that they are of a given variety. The peculiar work of future civilisation will be a work of harmonising and reunifying the human race.

Africans in all colors will work out a neutral and moral homogeneity that will tolerate the common existence of all men. So it will be in America, es in Europe, and so in Asia. Black American caste need not be driven to do penal service for not turning over to Africa all their weakness and ignorance to be lost in African heatheeism. Churches, according to their genius and profession, must be interested, deeply interested, in all those who sit in the shadow of death.

Personal.

—Dr. Atnett is attending Eastern conferences.

—Bishop Turner spent last Sunday in Philadelphia, preaching in Little Wesley Church.

—Rev. C. E. Herbert, B. D., was one of the chief speakers at a recent temperance coercion meeting at Chester, Pa., a few days ago.

—Rev. A. A. Williams will deliver the annual sermon at the commencement of Bethel University, Little Rock, Ark., Sunday, May 22d.

—Wednesday, 20th inst., the people of the three points included in the Thornbury Circuit, Philadelphia Conference, made their pastor, Rev. H. W. Brown, who resides in Philadelphia, a rousing donation visit. The pastor appreciated this friendly call very highly.

—Under the direction of the Rev. L. C. Chambers, the West Chester (Pa.) A. M. E. Church has amended its charter so as to bring it in perfect harmony with our Discipline. The A. M. E. Church at Frederick, Md., under the pastorate of Rev. T. H. Collet, has done the same.

—Rev. N. D. Temple holds his last quarterly meeting for this year at Mercia Brown Church, Philadelphia, next Sunday. Dr. Thompson will preach in the morning. Mrs. F. J. Coppin will address the Sunday school and Rev. J. J. Coppin will preach and administer communion at night.

BOOK NOTICES.

"Hymns and Metrical Psalms," is a cluster of chaste and spiritual hymns, by Thomas MacKellar, Ph. D. There are fifty charming, lyrical poems in the work, hymns for the family and the sanctuary. Porter & Coates, Philadelphia.

"Annie Burton's Journal," by Mrs. E. S. Willett. This is a charming little book of 150 pages, cloth bound, on good paper. It is just the book to place in the hands of children and youth to engender and develop virtue. Price, 75 cents. Cranston & Curts, Cincinnati, O.

"Natural Law in the Business World," by Henry Wood, is as fine a little work on the vexed and perplexing topic of capital and labor as can be found. The author treats the topic from a noble, philosophical standpoint. The work is constructed on the basis that through all the ramifications of the extent of the relations of employer and employes, there is a natural law and that to observe these laws is the necessity of the hour from those on either side of the question. Lee & Shepard, Boston.

"Memoirs of Henry Ward Beecher," by Rev. Lyman Abbott, gives a short but intensely interesting sketch of the great preacher and distinguished citizen—a brief history of the many phases in his position, will not be excelled. Equally interesting with the sketch is the appended collection of nearly five hundred of Beecher's most pithy, epic and graphic gems, illustrating almost every form of thought and christalization of human experience. These are of especial value to ministers and parents for their sermons and addresses. Wellings & Bollins, of a trip to Yellowstone Park, in which the publishers is interspersed with accurate description. A dozen illustrations are furnished by Harry Fenn, Weldon, Graham and Brush Dunn. The second best part of Ralph Meeker's article, "Through the Cascades," reveals the strange features of Southwestern Oregon, witnessed at the time of the recent Terre-Haute-Indianapolis excursion. The most elegant "Gem of Kars" is one of the illustrations by P. D. Millet, Jr., engraved by Kingsley. Kirby's article, "Kars," is exquisitely illustrated by Edwin A. Abbey, one of the drawings serving as the frontispiece to the number. Charles Dudley Warner's "Mexican Notes" is the second part describing Cuautla, the fashionable resort for tourists and invalids. The travelogue-like, its unique baths, coffee plantations, and quasi-cane. The second series of Professor Richard T. Ely's "Labor Problem" is begun with a consideration of "The Nature and Legal Basis of Corporations." The departments hold their usual abundance of interesting matter. The tribute of the Easy Chair to Mr. Bancroft is specially interesting. The Study Table contains a review of the new books. The Drawer contains eight pieces of humor, with illustrations by Miss Lucy Van Schaick, Hyde and Du Maurier.

A portrait of Francis Parkman by F. Juengling, with biography of the St. Botolph Club, Boston, is reproduced as the frontispiece of The American Magazine, which contains the May issue. Mr. Parkman's conclusive answer to the communist theory that all land should be the property of the State and not of individuals, is presented in a short and very interesting comparative tables of the present Americans state of affairs, followed by a thorough beyond question are correct and modest in the main, strike one at first as being extravagant. The word is a flexible binding. Rev. J. F. Dyson, B.D., Office of A. M. E. S. S. Union, Nashville, Tenn.

Literature.

The frontispiece of the Quiver for May is not a fancy picture, the illustration to a poem as is usually the case, but an incident in the life of the late author. General Grant's habits as to the use of wine and spirits are exactly stated, from trustworthy and personal knowledge, by the Rev Dr. John P. Newman. There are two finished stories in this number; the scene of one, by the Rev C. Van Norden, is laid in the West Indies; of the other, by J. G. Preston, in the mountains of Virginia. Ernest Whitney, E. F. Litzbee, Bessie Chandler, and others contribute poems. Under the head of "Our Ancestors and Ourselves," a description is given of the circumstances under which the earliest American Magazine was published in 1741, with fac smile of the title-page and quaint extracts from the prospectus of that ancient publication. A supplement contains several short essays, chiefly on methods of Christian usefulness, by American divines, among whom are the Revs. G. H. Tiffany, David Swing, W. W. Washburn, and Leonard W. Bacon; letters to the editor, under the heading of "Tinsely Topics," and a "Parcel" of humorous anecdotes, illustrated. The American Magazine has been placed in the editorial charge of William C. Wykoff, for several years a member of the staff of The New York Tribune, and more recently Secretary of the Silk Association of America.

The A. M. E. Quarterly Review for April is elevated thought and interesting topics in a superior manner. It opens with a picture of the late lamented Bishop Cain. Dr. J. C. Embry and W. B. Derrick follow with sketches of the Bishop's life. Dr. Embry is the straightest word picture of prominent characteristics of the life of the Rt. Rev. Richard Harvey Cain. Mr. Derrick's of Dr. Derrick's is a brilliant, comprehensive review. Dr. Sutton E. Griggs, Phillips discusses problem; Dr. Sumner gives a comprehensive review of the powers and duties of trustees. Every trustee in our connection should read and study this article. "Sunset" is a poem of the highest literary merit. "Night" is by Mrs Josephine D. Heard. Rev. John Hurst, the history considers the subject. "Baptism." "Shall our Schools be Mixed?" is answered in the affirmative by the Rev. D. C. Ames, A. M. ministerial article. Miss Lucinda Bragg has a fine article on "Music and Its Relation to It." "National Perils," by W. S. Powell, will well reward its readers. From the pen of the lamented Mrs. Mary Ella Mossell, we have "Domestic School and Home" which the last sentence well the reputation of its departed author. It is full of wise, practical, patient, faithful and thoughtful women of the race-variety. George T. Woodbey contributes a beautiful tribute to his father, in "The Life and Times of Thomas Downing." Part III of "Ambassadorship in Nigritia," by Dr. Blyden, is especially interesting and much more easily understood by the masses than its scholarly part I. Mrs Ella E. Buckner contributes "Yes-day," and "Bermuda." Susan S. McKinney, "Mormons' Infamism," and Thos. V. Gibbs, a sketch of the interesting and serviceable public life of Mr. W. J. Moses, first colored member of the United States Congress and present editor of the Southern Leader. The editorial department has especial attractiveness in "Uncle Allen's Christian Strength." The department is full and strong, as are those of books and magazines.

THE UBIQUITOUS.

The thoughtful colored man is found not only everywhere in America, but generally distributed over the world. The following letter is from an Indian:

ABU ROAD, March 14th, 1887.

B. T. TANNER, D.D.

Will you kindly enroll me as a subscriber to the A. M. E. Review? I can from the 1st of January last, sending me the back copies? I have read with great satisfaction a copy lent me by a friend, and being a colored man myself, a native of the West Indies, and being partly isolated here in India, and thing regarding my race, their progress or advancement, either in the West Indies or America, gives me great pleasure. The subscription being one dollar and fifty cents, I herewith send one rupese, six, by money order, which I trust will reach you safely.

I am, sir, yours faithfully,

C. P. S.

MINISTERIAL NOTES AND NOTICES

Mr. W. W. Glenn, Meridian, Miss., reports Rev. Wm. Watson, pastor and presiding elder, as succeeding nicely.

Rev. L. Reliff says the West must have a Bishop and nominates Dr. James Matthew Townsend for that office.

Rev. James M. Geory, Belton, Tex., states that Rev. George Conner has undertaken to build a church at Belton.

Rev. W. J. Lewe, Galesburg, Ill., reports, under date of March 28th, some great meeting in progress, nineteen souls converted.

Rev. A. J. Hampton is glad he is an African Methodist because the Church is conducted and supported by colored men. Don't blame him for that.

The Meetecello (Fla.) District Conference sat March 9th on the Mt. Olive Circuit. Unfortunately the correspondent does not give the presiding elder's name.

R. A. Colbert, Sparta, Ga., writes: "Quarterly Conference has been held by Presiding Elder L. H. Smith, April 9th. Missionary Day was attended with good meetings.

Rev. Jesse Montgomery, Mechanicsburg, O., writes: "Dr. T. H. Jackson will baptize several persons here next Sunday. At our series of revival meetings twenty-six persons were converted."

Rev. A. Weelon, presiding elder, announces that the Semler, (S. C.) district conference will meet at Bishopville, April 30th. He desires all the brethren to comm fully prepared to render their reports.

Rev. M. S. Bryant, Presiding Elder of the Hannibal, Mo., District, writes: "I am concerned that the place of meeting of next district conference, owing to inability to accomodation, has been changed from Shelbina, to Paris, Mo., June 1st.

Rev. T. Reves, Oskaloosa, Ia., states that the church there is prospering. Upward of twenty conversions. They have sold the old church and bought with intention of building, in a better part of the town. Sunday school work is doing well. Easter services were well attended.

Presiding Elder W. D. F. Pyle, D.D., Revs. E. Jordan, B. Doyl, and J. Anderson, with Messrs. S. Vaughn and A. Turner, announce that the Bethel College for the Texas Conference to be held at Austin, and the General Conference will sit in Palestine, second day in July. On July 14th the Sunday school convention will sit at Austin.

"Hardy," of Washington, D. C., denies the statement by our worthy Washington correspondent, that Dr. Stevenson either "charged" or received $50 for his recent speech at the Metropolitan. He also states that the white man, Mr. Jardean, is the constructor of the $3,000 organ in the Metropolitan; hence could afford to come to look after his work.

THE MINISTRY AND THE WAGE LABORER.

BY REV. R. M. ARGYLE

Why are intelligent ministers of the gospel so indifferent to the welfare of the poorer classes? Why do ministers oppose laboring men uniting themselves in labor organizations? Why do ministers of the gospel, remain neutral between labor and capital? The press of this country has combined with the capitalist to oppress the poor men; politicians combine against the poor man; and if he does not unite he is left to oppressors, what is he to do? The ministers are a great resource the leaders of our people, yet when our poorer classes begin to look around for some one to better their condition temporally, the ministers as leaders are silent. Our ministers cry, Educate! educate! Economy! economy! Temperance! temperance! Work! work! God! We are to educate ourselves; accumulate wealth; become independent; be men; be courageous; strike for liberty from the terrible curse of ignorance. Boi how, oh, merciful God! Shall we organize in the name of Christ and unite ourselves in one brotherhood, and by the power of God, and the help of the Holy Ghost, and the help of the Holy Ghost, and the help of the Holy Ghost

He (at shrieh)—Lovely anthem. She—It's by Sullivan. He—Are the words by Gilbert?

A small boy and a gun are harmless when apart, but they make a terrible combination.

Rabbi Gerstmann, of St. Louis, who was a lieutenant in the Florida war, has been granted a pension, with arrears amounting to $6000.

Many valuable gifts, including one of $10,000 and another of an organ, have been presented by anonymous donors for the new English church at Copenhagen.

CHARLM—"Your gun is a good breech loader, but the sights are bad." John—"Yes, it is more honored in the breech than in the observance."

A vein of coal was discovered recently at San Luis Obispo, Cal., while resinking a tunnel to supply the Conoty Hospital with water. Some of the coal was taken to a blacksmith shop and tried, proving of excellent quality.

The advertising genius of Lee Antelope is colossal. The other day Hiram Fowler went to dedicate a church and was interviewed with much success as to the effect of climate on the religious nature of the people.

A "seance" in Boston was stealthily invaded by a police lieutenant on Wednesday, and he turned up the lights when four sizable females were exhibiting. He arrested two of the spacitizens, one male and the other female, and they are awaiting trial on the charge of obtaining money by means of deceit and fraud.

Hair Neglected

Soon becomes dry, harsh, coarse, and full of dandruff; it loses vitality, and turns prematurely gray, or falls out rapidly and threatens early baldness. A careful dressing daily with Ayer's Hair Vigor—the best preparation for the purpose—will restore the hair in all its luxuriance and beauty to a good old age.

"My hair was faded and dry." writes Mabel C. Hardy, of Indianapolis, Ill., "and after using only half a bottle of Ayer's Hair Vigor it became black and glossy. I cannot express the gratitude I feel."

Frederick F. Cogswell, Bookseller, 31 Merrimack St., Lowell, Mass., writes: "Some six or seven years ago I had a painful spell of nervous illness. In consequence of being side fourteen months entirely bald and was compelled to wear a wig. A few months since I began to apply Ayer's Hair Vigor to the scalp, and, after using three bottles, has a good growth of hair started all over her head. The hair is now thicker than before the illness, and growing freely. The result is a most gratifying proof of the merit of your admirable preparation."

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

SEEDS AND IMPLEMENTS. D. LANDRETH & SONS, 21 SOUTH SIXTH ST., PHILADELPHIA.

BUCKEYE BELL FOUNDRY. Finest Grade of Bells. Chimes and Peals. Prices reasonable. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

MeShane Bell Foundry. Finest Grade of Bells. Chimes and Peals. Prices reasonable. Catalogue sent Free. H. McSHANE & CO., Baltimore, Md. Mention this paper.

LONDON SPRING STYLES NOW E.O. THOMPSON, Walnut St., Philadelphia.

American Fire Insurance Co. 303 and 305 WALNUT ST., PHILADELPHIA.

The Great Secret of the Chinese Wonders of Domestic Economy. BIRD MANNA for all cage birds and pet animals. Sold by Druggists. Sold by Druggists. Price, 25 cents. BIRD FOOD CO., 60 W. 8th St., Cincinnati, O.

"WOOD'S" PURE FLAVORING EXTRACTS EXCEL ALL OTHERS J. THOS. WOOD & CO., BOSTON.

BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and indorsed by thousands for 40 years. Sold by Grocers. Sold by Druggists. Sold by Druggists. Sold by Druggists

Entered at the Philadelphia post office as second-class matter.

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GENERAL BUSINESS MANAGER, 9 OR 901 8TH, PHILADELPHIA, PA.

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NOTICE.—All questions and matter pertaining to editorial management in the RECORDER, and to matters of correspondence, should be addressed to Rev. J. C. Embry, Business Manager, and to the office of publication. The interests of this establishment requiring money to be remitted, and all matters pertaining to the business management, should be addressed to the managing editor of the paper, securing timely insertion of the Church notices, must be sent to the Manager, not to the editor. Please remember, nothing for publication will be inserted unless the latest manuscript, should be addressed to the editor, and may be him exclusively.

PHILADELPHIA, MAY 5, 1887.

THE SECRETARY OF EDUCATION thinks the outlook for the year encouraging.

AS YET WE are not permitted to tell the brethren who labored to make Missionary Day a success, whether the $10,000 was raised for our African mission.

BETHEL'S oldest child, Wesley Church, Philadelphia, has done for her pastor according to the training of her mother, and has presented him an enstrippped her mother, giving her pastor a donation of $70.

THE INCREASE of crime is no greater than the increase of methods of crime and the power to elude the most subtle inquiries. The increase of those who are related to their murderers by ties of kindred, betrothal or marriage, and murder whose cause cannot be found are also worthy of note. All civilization may well join in the awful expression: Q, murder!

FRAGMENT B. B. GOINS, of the Kittrell School, N. C., attended the Virginia Conference and secured the co-operation of the conference in the future development and management of said school. This is a big step in the right direction. A little more concession in respect to the location of our schools, an increased willingness to support them will give them a successful standing.

WE HAVE resumed the publication of sketches of useful men. There are points of interest in the life of Dr. Johnson, whose sketch appears in this number. Next week will appear a sketch of Rev. James H. A. Johnson, D. D., of Baltimore Conference; the following week a sketch of either Rev. T. Gould, of Philadelphia Conference, or Rev. John Turner, of the Colorado Conference, and so on.

IT IS NOT a favorable comment on the morals of "higher" circles that the death of a great man is the signal for displaying his unfortunate tempers and actions. The public seems quite willing to give the world the "tilt" between General Logan and General Sherman. Logan is beyond the power of answering back. Sherman says "let them come." Of course the living will be left free to make his case good, but if the dead "lion" were allowed to speak it might be different.

HON. H. C. C. ASTWOOD, whose article in the Quarterly Review has been read so extensively, proposes to follow up the ideas therein set forth by an article proposing to change the title of the African M. E. Church to the Allen M. E. Church, thus retaining the A. and a distinction equal to that borne at present. Brother Astwood believes the change would do much to better adapt the Church to modifications constantly going on in the social and religious relations of our people in this country, as well as the work undertaken in the West Coast; in the same time, enable us to press the cause of Christ in Africa and elsewhere with equal success to that possible under any other name. It is deserving of longer young African Methodists.

THE IOWA CODAY failed to find the murderer of the Rev. Dr. Haddock, who was murdered in Sioux City; so three or four men representing the rum power, pounced upon and murdered Dr. W. T. Northrop, at Haverhill, Ohio, last week. Yet men ask, "Is not the sole of strong drink a legitimate business?" The great editor of the Philadelphia Ledger, probably with the belief that a millenium will never come, defers the accomplishment of prohibition till that event transpires. Very soon the rum power itself will force an issue. The cause of whiskey, like the cause of slavery of other days, is so mixed with men's money that men's minds will stick to it against reason and against better moral judgment till driven from their stand by the volume of moral influence now accumulating.

THE PRESENT state of the Church is altogether promising and encouraging. The work in the West and South, where our numbers are greatest, is reported as of consistent men to man at the same time our important charges and the presiding elder offices is one of the reasons the presiding eldership and all other offices in the connection suffer. If our Bishops are to rotate—and there are many in our Church who hope they will do so—we must retain the office in full.

UNFAIR PRESENTATION OF THE NEGRO'S CASE.

The disadvantages under which colored men live in this country appear in nearly every phase of our civilization. If one commits a serious crime or be accused of so doing he is published as "a brutal negro" by many of the papers most friendly to the cause of the colored man's success, giving the race a disadvantage of associated as well as the crime and the criminal. Last week appeared in one of our great city dailies the statement of a single crime by a colored man, "A Brutal Negro," and eight crimes of equal meanness and magnitude, by other men, but saying nothing about what race they represented. Why did they not head these adverticements with, "A Brutal Caucasian," bringing the whole variety before the world's cases with murderers' clothes on? Why is this? Is it because these colored murderers represent their race variety any more truly and in larger ratio than do white murderers—than the Caucasian variety? The statistics of crime as presented in that single paper would not show the negro to be any more likely to murder than the Caucasian. One to eight is not commonly our ratio. The unit must include about 5,000,000 in this country; but, if it were slightly against him in single proportion, would it be in compound proportion, consisting of all legitimate environments?

This wretched way of virtually branding the entire variety with the sins of each individual is but in keeping with the customs of our country throughout its history. The negro is "lazy," "shiftless," "pauperized," "unreliable," "immoral," everything but virtuous; because some negroes are so. This might do, if in turn his prominent good qualities as displayed by a majority of individuals, were given like prominence, or it might do so far as any one of these qualities, represented a majority of the variety. As a matter of fact, if the negro is more dishonest than the Caucasian, it does not appear by any of the common means of illustrating race variety proclivities and qualities. The lower among colored people steal, hardly ever those in whom much confidence is imposed, but with the white wealthy, the cultivated, the honored, the religious men in high places, and they steal in large quantities. The colored men who have risen to positions of honor, trust and high emolument have more than held their prospective integrity and honesty. The black man in America cannot be branded as a rogue nor a moral nuisance.

In Africa everybody accords the race variety with being highly and strictly honest in respect to the cardinal sins of white men. Missionaries tell us that the white man's civilization plays ruin with the African's morals in many respects. The African is not characteristically a liar, a thief or a violator of the Seventh Commandment; so far as his conception of that commandment goes. In respect to it he does not sin against his knowledge and his conscience equally with the white man. If being subject to the vilest lessons that the white men is capable of giving in this country, two hundred and fifty years have not degraded him to an undue proportion of the wickedness of this country, he certainly ought to be relieved from bearing the odium attached to the worst crimes simply because one of 5,000,000 has committed one of these crimes in any instance.

The effect of this misrepresentation is to set men at home against the race and to state to the world abroad that which is American is characteristically a wretchedly bad fellow. Only a few days ago, sitting in a car in the B. & O. Philadelphia depot, a white man told a white woman about having some clothing stolen. The woman asked, with an admissive emphasis, "Was it a darky?" The reply came "No, it was a white man." "O—o," was the reply. This ended the matter. The white people did not receive the effects of the point of this conversation, neither did I; for the fact had been fired off prematurely at the time, many "darky"—used half generically—and the loss of the clothing was all that received for discussion aside from the morality of a white individual.

Beyond question, colored men are too dishonest, so are white men. It would improve the condition of this country greatly if the strong laborers among white men, for the decrease of vice and the increase of virtue would cease offering any obstruction to the greatest progress of the colored race and use the same efforts at co-operation from this source as from any other.

But the negro must stop muttering. He must cease those habits that lead to high crime, or scarcely underlie it. There are some white men and women who are accomplishing much in the way of making it easy for us to do well and grow in grace, but there are many more indifferent or preventive. This make it more incumbent upon us to use the powers within us and the benefits of divine favor.

GET READY! GET READY! GET READY!

For Children's Day, second Sunday in June.

ALBERT HARR.

Children's Day, Sunday, June 12th.

Personal.

—Dr. W. B. Derrick attended the New Jersey Conference.

—Rev. G. M. Witten has been appointed to Camden, N. J.

—Rev. Acworth, of the New England Conference, was in the city last week.

—Rev. Geo. W. Bryant, M.D., has been removed from Memphis to Knoxville, Tenn., to save the church there.

—Mr. George Castle, one of the class-leaders of Bethel Church, Philadelphia, has been under the weather for several days.

—Mr. John W. Cromwell, of the People's Advocate, Washington, has had the sad misfortune to lose his beloved wife.

—Revs. Thompson, Felts, Gould, Beckett, and others of the Philadelphia Conference, visited the New Jersey Conference.

—Bishop Turner called at the office of the RECORDER last week, looking well and talking cheerfully of the condition of the work.

—Hon. H. C. C. Astwood, consul to San Domingo, has just effected a loan of $2,000,000 in this city for the San Domingo government. The contract ratified by the Dominican government will make for them a large saving.

—The Rev. C. H. Green, of Long Branch, New Jersey Conference, reported $7 more Dollar Money than the number of his members. Rev. P. F. Mathews, of Burlington, reported 46 more than the number of his members, and Rev. J. P. Sampson, of Orange, 31 per member.

BALTIMORE CONFERENCE NOTES.

BY REV. H. W. TRAVERSE.

As the annual conference approaches the more ardent the brethren are in their efforts to obtain the reports. We anticipate some changes as usual at every session of the annual conference. Some brethren will be disappointed in themselves in the paraphernalia of conference.

Rev. John H. Collett is doing a fine work on Frederick.

The Rev. Henry Hutton has had a glorious revival at Easton.

The Rev. C. W. Fitzhugh, of Annapolis, has also had a glorious revival.

Rev. A. W. Upshur and J. M. Cargill, the former of Providence and the latter of Newport, R. I., paid a visit to the brethren recently. The Rev. J. M. Cargill rendered efficient service at Mt. Moriah A. M. E. Church, Baltimore.

The writer preached a special sermon to the Baltimore Preachers' Meeting, Monday, April 4th.

The Rev. T. W. Goldsborough, of the Quaker Bottom Circuit, who has been suffering from an attack of the vertigo, is now convalescing.

The colored ministers and friends are agitating the question of colored teachers for colored schools. Prominent among these are the Revs. James H. A. Johnson, P. H. Bennett, E. J. Adams and H. M. Ross.

Rev. J. M. Morris, of Port Deposit, was in the city and represents his work in a good condition.

Rev. P. H. Green, of Havre-de-Grace, represents his work prosperous.

The classes of St. John's A. M. E. Church gave a reception and reunion on the evening of the 4th inst. Brother Wm. H. Bright, one of the oldest members of the Church, presided. Bishop Lane was present and made the opening address. Rev. Dr. Derrick followed in a few remarks. Rev. Dr. Lee, of Sharp Street Church, made a few remarks. Rev. Dr. Handy, of Union Church, followed in a few remarks. Rev. Dr. Hood, of Asbury Church, made a few remarks. Rev. Dr. Wheeler, of Madison Street Church, made a few remarks. Rev. Dr. Hamilton, of Bethel Church, made a few remarks. Rev. Dr. Hamilton, of Bethel Church, made a few remarks. Rev. Dr. Hamilton, of Bethel

Malaria is the name of a newly established post-office in Mecklanburg county, Va.

A mitrailleuse is being tried in the Austrian army which is said to be able to fire 1000 bullets in 90 seconds.

THE LAST CHANCE.—Wife.—"Dear, I wish you would invite young Professor Y. some day: I hear he is dreadfully absent minded; perhaps he will take our Cecelia."

The sculptor Ezekiel, who executed the statue of Religious Liberty in Marion Park, has been decorated by the Grand Duke Karo-Maximgen with the Cavalier's Cross of Merit for Science and Art.

"No, George," she said very feebly, but gamely, "I cannot be your wife. Father is old and feeble, and since mother's death has no one to care for him but me. If it were otherwise, 'she want on to a lower, softer, sweeter tone, "and I were free to listen to—but ah, no," she finished with a sigh, "it cannot be—it cannot be!" "What's the matter with waiting, dear?" responded George, with infinite tenderness and love, "perhaps the old man may skip soon."—*Puck.*

FORTUNE'S FAVORITES are those who count fortune—those who are always looking out for and investigating the opportunities that are offered. Send your addresses to Hallett & Co., Portland, Maine, and they will mail you, free, full particulars about work that you can do while living at home, wherever you are located, and earn from $5 to $20 per day and upwards. Capital not required. You are started free. Both sexes, all ages. Some have earned over $50 in a single day. All is new.

A sudden and unaccountable cure of paralysis, without the suggestions of superstitious aid, is reported from Bilin (the Sista), where Isaac Bailey, who previously had to be fed by an attendant, and who had not had the power of his lower limbs for years, got up on Sunday morning, made a bee line for one of the table-linen-stores of the Soldiers' Home by going about as freely as if nothing had ever ailed him.

"THE PROPER STUDY OF MANKIND IS MAN,"

says the Illustrious Poet. If he had included woman in the list, he would have been nearer the truth, if not so poetical. Mrs. E. V. Pierce has made them both a life study, especially women, and the peculiar derangements to which her delicate system is liable. Many women in all parts of the land have acquainted with Dr. Pierce only through his "Favorite Prescription" bless him with their hearts' hearts, as he has brought them the panacea for all those chronic ailments peculiar to their sex; such as incorrhœa, prolapsus and other displacements, bloating, "internal fever," bleeding, tendency to internal cancer, and other ailments. Price reduced to one dollar. Of druggists.

The books in the British Museum, it is stated, are bound on a principle, historical works being in red, theological in blue, poetical in yellow, and miscellaneous in green. Besides this each part of a volume is stamped with a letter by which it can be distinguished as Museum property, and of different colors, thus, red indicates that a work was presented, that that it came by copyright, and yellow that it was presented.

NO TROUBLE TO SWALLOW Dr. Pierce's "Pellets" (the original "little liver pills") and no pain or griping. Cure sick or bilious headache, sour stomach, dizziness, and constipation. One a dose. Of druggists.

A Hungarian gypsy band, which played on several occasions before the Czar of Russia, was not received with such frank confidence as to induce it so much to make life pleasant. On each occasion their musical instruments were carefully examined by the police before each concert, and they were not allowed to play, during which time the complicated instruments were taken to pieces, and a man in uniform with a gun placed with a policeman stationed behind his back.—*Public Opinion.*

CONSUMPTION SURELY CURED. To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use hundreds of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office address. Respectfully, DR. T. A. SLOCUM, 181 Pearl St. New York

Boddhism, according to a correspondent in the Boston *Transcript*, is becoming the fashionable religion of the meritorious blue society of that intellectual city.

ADVICE TO MOTHERS.—Mrs. WINSLOW'S SOOTHING SYRUP should always be used when children are teething. It relieves the little sufferer, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., New York.

JAMES PYLE'S PEARLINE THE BEST COMPOUND EVER INVENTED FOR WASHING AND CLEANING IN HARD OR SOFT, HOT OR COLD WATER Without Boiling or Rubbing. IT SAVES TIME, LABOR AND SOAP SAVES more than half, and is not a grease value to injure the finest fabric. Sold by all Grocers, but see that YOUR COUNTRYMAN has not imposed upon you. PEARLINE is the ONLY SAFE and PERFECT Washing Compound. JAMES PYLE, New York.

A Phenomenal Enterprise.

The "Keely Motor" was first heard of about eighteen years ago. Since that time it has had the advantage of being heralded by practical mechanics, scientists, and the contribution of many thousand dollars by enthusiastic shareholders of its stock. One feature serves to keep it alive in the minds of the people: the profound mystery which surrounds its whole being. It is the veritable Modern Sphynx!

Now, tried by the test of RESULTS, what have the developments of eighteen years to show? Some pieces of timber broken, and some missiles shot out of a tube. If anything practical has been accomplished the knowledge of it is the exclusive property of the Sphynx.

When, in any line of human action surprising results have been achieved, there is an innate desire in the mind to investigate such results, and to trace out the relation of cause and effect" in them. As we have seen, great causes may be a long time in operation, with (apparently) trivial results. The "mountain may groan in labor to bring forth a little mouse."

Almost contemporary with the heralding of the "Keely Motor Company" was what we heard of. Let us compare results. That these effects, flowing legitimately from the manufacture and dispensing of our agent, are phenomenal, we think no one will deny, be he friend or foe.

What are some of these? We have ministered to more than 50,000 persons now living, who would at once declare that our ministration has been to them a boon! In consequence, proprietors of sanatariums have, naturally, been stirred up to "put a stop to this thing, you know!" Hence they get learned Professors of Colleges to analyse specimens of Compound Oxygen "Home Treatment," to prove (?) that they contained no curative property. These analyses have been industriously made public by publication. Again, we have excited many physicians to unite in their corporate capacity to crush out the Compound Oxygen Institute. Again, these results have encouraged a small army of imitators to spring up in different parts of the country. Nor is this all. We challenge any man, or set of men, to produce, or to have produced so brilliant a record of cures as we are able and willing to show. It will not detract from the remarkable character of these results to bear in mind that almost the whole of them have been accomplished in the last ten years—the first completing its first decade the present month.

The reluctant admission of our interested enemies is, that our enterprise, as a business, is successful. It is also in evidence that we have treated 50,000 invalids, although each one is required to invest fifteen dollars in order to make the trial. The fact of our success then being established, the question of greatest importance to those who are seeking restoration to health is, what is the secret of it? Of course the first answer to the question is of no concern to them, only as it involves another: "is the financial success legitimate?" In other words, has the enterprise prospered thus, mainly, because it is genuine and a greater good than any other similar agency? According to the solution of these questions we are ready to stand or fall.

What are some of the evidences that we have of our testimonials as his own, till he was threatened with prosecution for so doing. The other class show more courage, at least. They boldly proclaim that they dispense an agent far superior to that of Starkey & Palen's.

Both classes make a bid for patronage by reducing the price of their commodities below that of our Compound Oxygen. Does not our unbroken prosperity prove the superior excellence of our curative agent? And is not this presumptive evidence of its genuineness?

Again, we know positively that many busiwhich we hold to-day. The ness enterprises are built up by grossly fraudulent representations, some by publishing purely fictitious testimonials. We have never published a testimonial for which we had not the voucher, save, possibly, at very few of the earliest ones which may have been lost before we had perfected our system of filing.

Well, what is the force of that? Simply this: the results of our treatment are such that we are not tempted to manufacture testimonials. In this case, at least, truth is stronger than fiction.

Another evidence of the legitimate character of our success is that we can afford to treat our patrons on terms of good faith and "square dealing." We have returned to the senders many hundred dollars which have accompanied orders made conditional upon our favorable judgment in the case. That this kind of conduct is appreciated is proved by the confidence which our patrons are continually practising towards us. It is interesting to know that in not a few cases, after we had, thus permitting an invalid to test our remedy without risk, the patient would, with peremptory order for the Treatment, and numbers of them have got WELL, thus cruelly falsifying our prognosis. But even in this calamity we find it times a crumb of comfort, in the fact that we have restored to prolonged health many invalids who had been pronounced incurable by physicians whose ability to judge could not be reasonably questioned.

Apropos to these cases we will relate a *very extreme one.* If we could not verify the whole statement by living witnesses we would not dare publish it:

On December 1, 1885, a clergyman brought to our office a victim of laryngeal phthisis—consumption of the throat. Upon examination of the case we said: "we can do you much good. You will have to give up your abominable habit—tobacco—smoke, stimulants, et cetera!" These act merely as props, at the best. Being taken away you will feel let down —miserable for a time. But, once on 'hard pan,' we shall be sure of our ground." He took the Home Treatment.

On the 27th of the next month the clergyman friend called again. He then gave a brief history of his friend's case. He had suffered six years from the effects of the disease—tuberculosis of the larynx. (For the satisfaction of those who do not fear to read long words, we of course must be smart), and who, in fact, has seen less sick than any of our older children, owing, no doubt, to improved ante-natal health of his mother.

My son, sir, whose life was saved by the use of Compound Oxygen Treatment, is now well, and performing greatest labor as a writer and speaker. Outside of my family, many very critical cases have been cured or greatly benefited by our agent, and permit me to particularize. I write this to answer the many inquiries I have received as to the permanency of the cures, etc., many having conceived the idea that, like many *quack nostrums*, it might afford *temporary relief* only. Now I can cheerfully say that *permanency of cure* is one of its chief virtues. By publishing this I have no doubt I shall greatly enlighten the public on this point, and save me the answering so many letters on the subject.

I am, more sincerely than ever, T. VROOMAN.

We have hundreds of other testimonials, copies of which may be had for the asking.

We have something more to say upon Compound Oxygen as a wonderful healing agent, and may appear to you again in these columns before many days.

In the meantime do not fail to send to our address for a brochure of 200 pages. It will be mailed to you free on request, and will furnish some entertaining and profitable reading. If consumption or any other ailment you will be likely to also get a monograph upon that affection. Address STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa.

Read! Read!

We have just received, and have on sale at our Book Room, the following list of splendid new books:

"Bible Teachings From Nature," by Rev. J. Smith, D. D. Price, $1.50.

"Capital for Working Boys," Price, $1.00.

This is a capital book in every sense of the word.

"General Grant from the Tannery to the White House." Price, $1.50.

This book tells us in a pleasant and simple way the whole story of the humble life of Grant from boyhood to the grave. Send your order at once.

"What to Get for Breakfast." Price, $1.00.

This book is just the thing for our ladies.

"Tact, Push and Principle," by Wm. M. Thayer. Price, $1.50.

Who of us does not need this book? Well, send for it and you'll be glad.

"Recitations and Reading for Young People."

This book is mostly a collection of poetry on many subjects of nature and history, &c. Handsomely bound, it is well suited for the parlor and leisure hours.

Next we offer a splendid home book on the life of Abraham Lincoln. "Pioneer Home" is a book that no one can read and perish by. It is good for all classes.

Next, we call you to our two last and best of all. We have just received from the publishers "Morning Hour." Here is found a scripture lesson, of five or eight verses, for every morning in the year, and a command on the teaching of the passage by Rev. J. H. Earle, D. D., the Rev. Dr. Evangelist, a large octavo, handsomely bound. Only $2.00.

The other book we speak of is a hymnal, called "Songs of the Church," by Rev. A. B. Earle. It contains nearly all of the very best songs that have been used for the last thirty years. It is not a "trashy" thing that will blow away in a breeze, but a winnowed company of golden songs that will do us good to sing, and especially vital. No church or congregation can sing these songs and not get "warm" in the love of God. Send for it, and be the salt, the fit and the unfit, the proper and the improper, will be seen to be upon the companionship of vicious persons and induce him to seek the society of the virtuous.

This disposition and this explanation of the Lord's Prayer, and the Lord's Supper, is a natural, logical and scientific process suited to the threefold nature of man. In this critique we shall not appeal to the writings of any of the writers on moral science, ancient nor modern, but to the Scriptures, the Bible and the prophets—to the Infallible Word, the Holy Ghost. In their light Bishop Turner has gone to univerch himself, and there shall we go to dislodge him.

1) Before the formal announcement of any bloody tyrannical or fiendish atonement of sin and human regeneration, we have just read the statement that first inspired teacher of ethics, "And the Lord said, Shall I hide from Abraham the thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." These history—inspired—gives us the basis for a true system of moral education. The father is the instructor, the teaching is in the home circle—and, the end is that the children and every member of his household may discriminate between justice and the injustice, between a truth and a lie, between right and wrong, between the good and the bad, in order that in every act of the moral judgment their acquisitions might be in harmony with the will of God, the will of God is moral law, from which legally flows "moral education." which Bishop Turner denounces as "a humbug."

b) Moses is not only the first man authorized to give us some sketch of moral education; he is also the first man divinely commissioned to teach moral principles and moral sentiments, and he was divinely commissioned to formulate these principles into the shape of what we call Decalogue, or moral code or moral law. This was given first to the Jewish Church and to the ancestors of the Christ has become the rule of life for the Christian Church.

c) The first four of these laws relate to every man's religious life; the last six to every man's social life. The first four prohibit the worship of any being and any thing but the Lord God Almighty. The last six prohibit any action and every action injurious to the happiness, from our life, and commend our brothers down to the most distant neighbor. Hence obedience to parents and honoring parents is commanded and the converse prohibited. Killing is prohibited and the converse commanded. Adultery is prohibited and the converse commanded. Stealing is prohibited and the converse commanded. Covetousness is prohibited and the converse commanded.

d) But Moses does not stop with writing down a code of morals on tables of stone; by divine authority he commissioned the Jewish people to teach these laws diligently to their children, when sitting in the house, walking in the streets, lying down in their beds and rising up out of their beds. And Moses, did not content with this requirement Moses said, "lest your days and the days of your children be multiplied upon the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Moses was the first man to teach the doctrine of heredity. He first taught that the character of the children was dependent upon the character of the parents. This inspired leader commends Israel to give his children moral education, and tells them not to regard it as a trivial thing, because life and longevity depend upon it. Moses was the first man to teach practice; but the unlimpaired prostate says "it is false and misleading." One thing, perhaps, above all characteristics of Moses as a leader of God's people is the fact that he never separates the idea of religion from that of morals, the antagonism religion and morality. But Jesus Christ—greater than Moses, separates and antagonizes them!

Having heard the inspired leader of Israel on what he thinks the language of the post king, the warrior king, the prophet king of Israel on the subject of moral education, we will

2) Go the very first psalm he begins with moral ideas. Hear him, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night." Here we have the beauty and force of the blessed man who delights in the law of the Lord. The law of the Lord and whose delight is that of the Lord, never forgets it. David means the Ten Commandments—only four of which have the religious tone. The six are the ones that teach the moral perfume.

Again in the 15th Psalm, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eye a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt and changeth not; he that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." In this psalm we find the same question and reply, and actions affirmed as a worthy member of the Church of the living God, and the same actions denied as unworthy. In these two psalms we find moral principles enunciated and applied with the adult servants of God, not children, but men. They are all the time educating their moral sentiments to be more fore, valued by the inspired songster than the gold of Ophir or the wealth of Bishop as "humbuggery." The same moral code is found in the 24th Psalm and the 119th Psalms. The study of the works of God in nature and in history is necessary to keep the delight of this great man; but it is equally true of the law of God, and the law, the life of the leader of God's people, he never separates religion from morals, but never errors them in conflict with each other.

3) Now listen to the views on the importance of moral education, especially in behalf of children and youth. He expresses himself in the 78th Psalm: "Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord and his strength and his wonderful works that he hath done. For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children: that they might set their hope in God and not forget the works of God, but keep his commandments, and might not be as their fathers, a stubborn and rebellious generation, that set not their heart aright, and whose spirit was not steadfast with God." In this does not give us authority to teach the religious sentiments as essential principle, in the family, and through the family in the Church, but he does give us authority to teach the moral principles as essential principles, and to teach them in the family. The inspired leader commends Israel to give his children moral education, and tells them not to regard it as a trivial thing, because life and longevity depend upon it. Moses was the first man to teach practice; but the unlimpaired prostate says "it is false and misleading." One thing, perhaps, above all characteristics of Moses as a leader of God's people is the fact that he never separates the idea of religion from that of morals, the antagonizes religion and morality. But Jesus Christ—greater than Moses, separates and antagonizes them!

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REV. J. C. EMBRY,
GENERAL BUSINESS AGENT, P. O. BOX 96, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line 10
1 time (one week) 10
13 times (one quarter) 9
26 " (half year) 8
52 " (one year) 7
Reading notices, per agate line 25

All communications intended for publication in the paper must be addressed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by informing the Publishing Department, by Postal Card or otherwise. All changes of address must be given in writing. Each Quarterly Conference must send a list of names to be added to the first of the current month. After the 15th, no list of Quarterly Conference Stewards will be sent for the paper.

NOTICE.—All questions and business pertaining to advertisements must be addressed to the Publishing Department, and all communications intended for the Recorder should be addressed to Rev. C. T. Shaffer, Recorder, not to the editor. There is no part of the paper for which the editor is responsible, and he is not to be seen at the office, nor communications for the Recorder, to the Manager. All orders for changing address of this paper, ensuring future delivery to Church supplies, must be sent to the Publishing Department, and the name of the subscriber, stating last address, should be addressed to the editor, and their wish made plainly.

PHILADELPHIA, MAY 12, 1887.

THE STATISTICS of our Church as shown by conference minutes indicate a large increase of members during the past twelve months.

TRUSTEES OF Wilberforce, observe the Secretary's call to attend their meeting, which will be held on Tuesday, June 14, 1887.

"INQUIRER" will find the 9th verse of the 8th chapter of Esther the longest in the Bible. It contains ninety words and four hundred and twenty-five letters.

THE Philadelphia Preachers' Meeting of last Monday passed resolutions of appreciation of the mission of Bishop Campbell and Dr. Townsend, who were present.

AS we go to press, we learn that Bishop Campbell and Secretary Townsend will immediately to San Domingo, instead of Hayti, this day—Thursday—on the steamer Clyde.

CHILDREN'S DAY is near us. Less than a month to June 12th; yet all have been preparing for the day, more or less, by thinking the general work carefully and thoroughly.

THE CANTATA of QUEEN ESTHER was rendered at Horticultural Hall, this city, Thursday evening. The work was the study of any minister who does not feel too old to learn. The Rev. W. H. Moore of the North Alabama Conference, seems to get at his presiding elder work most after the manner of Presiding Elder Strange.

THE SECRETARY OF MISSIONS says the $10,000 has not been reached, but returns are much better than last year. He thinks it strange that so many brethren delay reporting and that each indifference marks the course of so many others; some have taken no missionary collection, others having taken up collections on missionary day, but sent only a very small part to missionary headquarters Strange it is. A study of the subject will show that the loyal, liberal one has will be in just as good condition a year hence as the tight-fisted, narrow churches.

AN INQUIRER wishes to know whether a pastor should receive pay for the Sunday on which he is absent. The custom of the laity have many rights which the pastor is bound to respect, but the pastor also has a fee that the laity generally feel is to be respected. The layman would hardly pay a pastor wages for his absence from church on any given Sunday. The pastor is no more bound to the layman than the layman to the pastor. Members may be in duties away from their regular pulpits as well as laymen from their regular pews. Doubtless each finds it to his advantage, as a matter of duty, to be in his place as much regularly as possible.

THE REV. A. J. MILLER reports over two hundred conversions in the Natchez church; one hundred and thirty-seven accessions to our Church. More than thirty must have gone to other churches. Well, thank God that he has used us to swell the number in the kingdom, regardless of the sect connections.

WILL THE CLASS-MEETING have to go? This would be answered in the affirmative are Christians exempt from sorrow, disappointment, bereavement, temptations and losses; but while these remain, though the majority declare against the class meeting, there will be a precious minority clinging to it for a long while.

FROM A LETTER from Meridian, Miss., we learn that the colored Baptist Church has been destroyed by fire and from the S outhwestern Advocate that the M. E Church in the same town has been likewise destroyed. These churches are in the popular part of Mississippi. Whether this had anything to do with their destruction does not appear.

SECRETARY ARNETT reports the condition of general Church finance as much better than at any previous time during the past seven years, notwithstanding the eppulent given the Metropolitan Church. Most of the episcopal districts have made a large advance on the work of their first three years' work in the previous quadrennium.

MR. BENJAMIN F. GOULD, of Bridgeton, N. J., cousin of the editor of the RECORDER, met with death in a sad manner a few days ago. He was working in a sand pit, getting out moulding sand, when the bank caved in on him, killing him instantly. He was a young man of excellent character. His bereaved parents have our sincere sympathy.

RELIGION FOR this world is the chief event of men. The full display of Christianity in this life is the sign of a fit religion for peace in the life to come. The constant working out of salvation in fear and trembling is the strongest sign of saving faith in Christ. To claim the benefits of the atonement while doing nothing else but believing is to show lack of the only merit we can bring—obedience.

THE COLUMBIA (S. C.) CONFERENCE has set apart the fourth Sunday in May as a day for a general rallying in behalf of Allen University. Vice-President S. H. Jefferson, of the Board of Trustees, has issued an urgent card to each member of the conference asking for at least 10 cents per member. This ought to be realised easily. In all probability it will be; for Carolina is justly proud of her school.

THEOCON THE courtesy of the Rev. F. J. Peck, M. D., Topeka, Kans., we have received copies of the Fifth Biennial Report of the State Board of Agriculture, Kansas, and from Auditor McCabe Fifth Biennial Report of Auditor of Kansas. Both are full of valuable statistics. Mr. McCabe has made a good record, as one of the few grand men of the North placed in so responsible a position by white men's votes largely.

THE SOUTHERN BIVOUAC has been absorbed by the tuxury. The Biennial has been a vigorous magazine in the especial interest of the Southern idea of the civil war. Its services were appreciated by those who like to read as seen by others as well as themselves. Many of the popular stories of colonial days, in which prominent parts were played by Southern men, were recast by the Bivouac and certain long standing tenets were controverted.

REV. JACKSON STRANGE, of Portsmouth (Va.) District, Virginia Conference, seems hardly to get into the saddle after his appointment before his circulars of blank reports, etc., are in the hands of ministers of his district. His style, clear-cut and terse, is next to the study of any minister who does not feel too old to learn. The Rev. W. H. Moore of the North Alabama Conference, seems to get at his presiding elder work most after the manner of Presiding Elder Strange.

THE SECRETARY OF MISSIONS says the $10,000 has not been reached, but returns are much better than last year. He thinks it strange that so many brethren delay reporting and that each indifference marks the course of so many others; some have taken no missionary collection, others having taken up collections on missionary day, but sent only a very small part to missionary headquarters Strange it is. A study of the subject will show that the loyal, liberal one has will be in just as good condition a year hence as the tight-fisted, narrow churches.

AN INQUIRER wishes to know whether a pastor should receive pay for the Sunday on which he is absent. The custom of the laity have many rights which the pastor is bound to respect, but the pastor also has a fee that the laity generally feel is to be respected. The layman would hardly pay a pastor wages for his absence from church on any given Sunday. The pastor is no more bound to the layman than the layman to the pastor. Members may be in duties away from their regular pulpits as well as laymen from their regular pews. Doubtless each finds it to his advantage, as a matter of duty, to be in his place as much regularly as possible.

THE SOUTHWESTERN CHRISTIAN Advocate publishes a private letter addressed to its editor by a friend, among other things, making some silly strictures on the law of the A. M. E. Church, and the inclination of an African Methodist minister to politics. The writer acknowledges that he himself has fallen from grace. It would seem that he and the African Methodist minister both stand in need of the prayers of all good people. We should like to hand this Indiana African Methodist minister, who leads men into the lower views of political slums, over to the tender mercy of Bishop Campbell, but, alas! the Advocate gives the name of neither the minister nor the A. M. E. preacher.

AT THE recent session of the Interstate Railroad Commission at Atlanta a colored delegation, composed of J. S. Flipper, H. A. Rucker, J. N. Blackshear and J. W. Yeney, appeared before the commission setting forth the wrongs suffered by colored persons traveling through the South. Their bill of items was exceedingly strong, but will they be heard? There can be little doubt that the commission will receive itself from action on this subject on the ground that it was not the intention of the bill that it should regulate matters of this kind. It can certainly do this as well as the Supreme Court could declare the Civil Rights bill unconstitutional.

IT is pitiable to see the list of books by colored persons with the authors' names as they appear in some catalogue. With little care more accuracy could pertain as to both books and authors' names. Why not publish the names carefully? The following list might be added:

"Domestic Education," Bishop D. A. Payne.
"Church Polity," Bishop H. M. Turner.
"Sermons Revised," Rev. T. G. Steward.
"Death, Hades and the Resurrection," Rev. T. G. Steward.
"Systematic Divinity," Rev. T. G Steward.
"Autobiography," Rev. David Smith.
"Autobiography," Richard Allen.
"Book of Poems," Mrs. F. E. W. Harper.
"History of A. M. E. Z. Church," Bishop Moore.
"History of African Methodism in Texas," Prof. H. T. Kealing.
"Dies et Mea Dona," Gen. B. W. Roberts.
"Wool Dyer," Lieut. H. O. Flipper.
"A Brand Plucked from the Burning," Mrs. Foote.

THE MOST ministerial success is that won by a consistent serving of Him who maketh his ministers flaming fire. The minister is the friend of mankind, but in bearing a message of warning to sin, he may be taken as the enemy of the sinner. This has been so from the first. Always a man accused of a charge with flying colors, having left little positive good in the field, other than conversions. These are all to be placed to his credit by the council on earth and the council in heaven, the great Captain of our exhibition has by example and precept made it obligatory upon all ministers to teach rivals as well as to warn men against sin indifference to the blood of Christ. A minister who is conscientious should be unsatisfactory if it has not modified the general life of a community more or less.

THERE ARE several ministers in the Philadelphia Conference who are doubtless glad to see this week, they having been without work all the year, though men were transferred into their conference and given work and young men on probation last conference were given work. Wise as all this may have been, the mischief has not likely appeared to them. Conference should count their appointments, their available men and their conference strength, when candidates are presented for admission. The point where action must begin is at the time of reception. If men who are presented are worthy and well qualified, there being already as many men as appointments, these candidates must be sent back for proper instructions. There is no excuse for the promotion of men who are largely unqualified.

THE SURVIVAL OF THE FITTEST

This doctrine as taught by many scientists has a sort of general following by all men, but if it is a truth, there must enter into the meaning of the term finest many things generally overlooked; for they that survive and they that fall seem very much alike. This is true in whatever realm we may choose to make inquiry. The whole system of existence is supported by principles chiefly beyond human knowledge and has nothing else so clear and so definite as revelation. But revelation, thus far, has not opened to inquiring men the secret chambers wherein are hidden the springs of life so that he can some into other relation to them than that of faith. This much is revealed: that in the end right will prevail; but that does not imply that in reaching that end the right shall not suffer greatly, or that the survival of the fittest in this sense destroys the less fit. In all the contests in life there play many elements unknown. Good and evil are associated so very generally that were the results left to facts for which we can account by our own investigation it is hard to tell which would conquer, but facts for which we cannot account, but which we accept because stated by scripture, are taken into account and we believe in the ultimate success of righteousness.

Canon Wilberforce lectured in Philadelphia on the topic of intemperance. "The Enemy of the Anglo-Saxon Race," as if the subversion of that race were all the world existed for, or that Christ died for, or if the salvation of that race guaranteed the salvation of the human race. The notion has apparently stolen into the minds of many members of that race that the "fittest" for survival is the race that has done most.

In our approach to this category the first thing that confronts us is the color-line. Whether it be white race or color-chasm or color-gulf, since Ives suggested something which we have now seen, or blotted out or broken down, trodden under foot, matters not.

The color breach is as destructive as Negara and as deep as Hades. It is an impassable gulf in the sight of slavery, which the monster casts incessantly into the air during his fiery dance in the full state at his unsuspecting victim on the other side. Its presence should be does the air with its din of confusion and terrific roar, mean it uptorns dirt and rock and the sand and gravel, whatever the objects it cannot reach. O, monster of hell, thy power is great! O, fiery despot, I hate thee Thou art neither God nor devil, but a thing which has intellect thyself x creature of color, thou hast no name. Is white a color, an idea, or a thing? Is it a theological philosophy and has thy science from the Bible? Is it a thing which has a name whither art thou tending? Thou wast conceived in iniquity and born from the womb of slavery. Thou art of thy father the devil and thy mother is queen of all passions dark and base. Thou hast no thou dost to augment human safety, what to destroy the peace of my people? is thy mission not yet ended, after thy long reign of terror? After all conquests acts of cruelties, thy illicit legislations, thy wholesale butcheries, thy atrocious deeds of lust, thy unbridled ambition, vanity and blood, dost thou still live? Thy day is long in its duration, but thy sun is setting, O, tempora! O, mores! Thou wilt be judged in the name of Jesus, and thou shalt be driven forever and ever from this asylum of the oppressed and the outcast thee in the name of humanity we say, in the name of God, by the wrongs upon a people too magnanimous for retaliation, too merciful to wreak on beseech thee in the name of God, by the wrongs upon a people too merciful to retaliation, too merciful to wreak on beseech thee in the name of God, by the atrocious deeds of the past, by the day of terrible consequences, to forever quit our shores. Thy ghastly form, thy ghostly shadow, thy spectre-like presence, thy cursed pen portray or picture, will all soon shall vanish forever. Thy delighful balloon and its dragon stag is extracted.

NORTH CAROLINA LETTER.

BY REV. WILLIAM H. GILES.

The Rt. Rev. J. F. Campbell, D.D., LL.D., has promised to visit us soon. We are making preparations for him and all the people will be glad to see and open to see him when he comes.

March 31, 1887, 11th, 1887, Arah graduated from the Normal and Theological Department of the Rt. Rev. Bishop Campbell presided over the holding-a-class exercises. Bishop Campbell delivered the diploma. Rev. Dr. Basnet performed the ceremony.

It seems there that is no rest for the R. R. Church in the State. There was one to be some trouble in the Wilmington district. Rev. Dr. Basnet witnesses the Rev. A. J. Chambers and Rev. Mr. Lee.

Fayetteville, under the pastoral care of Rev. J. S. Brown, is prospering. Sunday, April 3rd, was his grand rally day A Prayer meeting at 4:30 o'clock A. M. preceded the day. The Sunday school numbering 376 scholars, met at 9:30 o'clock. Rev. C. C. Jones preached an able discourse at 11 o'clock A. M. Rev. J. J. Cain preached, after which the pastor very nice pair was given at the Supper. The evening services were conducted by the pastor assisted by the day eleven persons joined the church. Rev. Mr. Lott has been elected Collector of Patron, Ill. He is the first colored man ever elected to such a position in that State.

Rev. B. W. Lee, of Smithfield, N. C., member of our church Financial Board spent an hour in our office last week. He is recovering his health slowly.

The Darby, Pa., church gave Rev. H. Brice, their pastor, a reception last Friday night. Brother Brice has served them faithfully four years; they can afford to show their appreciation thus.

The Metropolitan folks gave Dr. Steward a handsome recognition of their esteem in the shape of his service as pastor at Wesley for the purpose of getting married. Let us pray for him, for he is a young man of great promise.

The library of the State University at Chapel Hill contains 46,000 volumes. These books are for the use eyes and brains of the white man only, as by the law of the Faculty Brother L. S. A. Murphy has been admitted into the library on equal footing with the professors and students. He is the first colored man to receive such recognition as the University of North Carolina. This demonstrates the principle that, as a people become more and more virtuous and educated the more will we receive recognition at the hands of our white brethren. In order to make the Children's Day Day a success; the many new and well organized ideas just issued by the Sunday School Union and its work by Bishops, presiding elders, district stewards, and pastors throughout the whole Church; and the resolutions favorable to the Union and commending its work which were adopted by district and annual conferences and Sunday school conventions, warrant the belief that the sum collected this year in Children's Day Money will exceed any collection hitherto taken on that day.

Pastors will be guided by the following information:

Rev. Dr. Jubilee Gem has been mailed to the post-office address of each pastor, as given in the minutes of the annual conference. We have sent to each pastor one envelope containing a supply of Jubilee Gems as he reported officers and scholars, at the annual conference. In the case of districts where two annual conferences are held, we sent sufficient with the law, under the commissionership, to supply the inexplicable if the statement as to the number of scholars was not correct.

The only answer to the riddle is the old one—"The boy lied."

It is expected that, if women vote, they will turn into men, become "manly," and that the chief difference between men and women are natural ones; they are not the result of distinguishing characteristics and education makes a refined man coarse, or a coarse man refined, a gentleman out of a

4th Do not send us postage stamps. We shall destroy them this year.

5th. The Children's Day Money must not be used to buy Sunday school supplies, but must be directly mailed to us.

Yours, fraternally,

O. S. SMITH.

OUR WOMAN'S COLUMN.

Delaware has raised the age of protection for girls from seven years to fifteen.

When women vote, good women will be in what they are now, only more powerful.

The Connecticut Legislature has raised the age of protection for girls from ten years to fourteen.

J. G. Whittier and Mrs. Harriet Prescott Spofford are among the editors of a Woman Suffrage League just organized at Amesbury, Mass.

Mrs. M. Louise Thomas, president of Sorosis, has been one of the most successful lawyers in the country, making 10,000 pounds of honey in a year.

Rev. J. L. Scudder has passed a bill regulating the number of women or minors to provide seats for them, and let them sit down while they are at work.

Mrs. Lucy O. Lillie keeps two stenographers busy taking down her stories from dictation. She is the editor of a weekly paper for women and children, and has adopted three children.

Rev. Annie H. Shaw has been appointed one of the committee on the American Hospital of Women to be built under the auspices of the National Council.

Helen Spurrell, of London, has made a translation of the Bible which is highly praised by scholars, and is said to be far more adaptive to the English reader than the "revised version" of the committee.

A few years ago it would have caught immediate attention to be a foreign missionary unless she were a missionary's wife. Now there are many single women in the mission field, besides, probably, an equal number of married ones.

The Illinois Woman's Press Association has decided to establish a paper of its own, to be published during the past year, twenty-five are doing editorial work, and many more are engaged as reporters, correspondents or reporters.

Miss Alice Freeman Palmer, College, England, are said to assume themselves by blowing soap-bubbles. This is a more harmless amusement than shooting marbles, boards, taking gates off their hinges, or hooting through the streets like Modoc Indians, which is the way some American boys express their opposite sex take to blow off their superfluous steam.

The other day, a bicycle was seen coming down the principal avenue in New York. A tricycle stood by its side, and fifteen more bicycles were stacked on the church grass. Their owners were attending the marriage of a wheelman and his wheelwoman. Some day we shall see a bicycle and tandem, loaded with fresh paint colors, and wheeling away on their marriage trip for a twenty-hundred mile ride.

The New Orleans Times-Democrat accepts the statement of certain liquor dealers that "the use of liquor is a cure for many diseases when skilfully used." Kansas sees chiefly the demi-monde; and expresses itself puzzled by the fact that the men who consume the liquor do so well satisfied with the law, under the commissionership, to supply the inexplicable if the statement as to the number of scholars was not correct.

The only answer to the riddle is the old one—"The boy lied."

It is expected that, if women vote, they will turn into men, become "manly," and that the chief difference between men and women are natural ones; they are not the result of distinguishing characteristics and education makes a refined man coarse, or a coarse man refined, a gentleman out of a

If a minister is deeply conscious of entering his parish at Sabbath with a message from God on the most important subject, and finds upon his inferior away thirty, forty, forty-five or fifty members in attendance, a quiet, hearty, spiritual singing and simple, inspiring worship, and the people manifestly prepare and qualify both speaker and hearers for the Gospel sermon; but, when refreshed by the worship, instead, &c., answers, can we wonder at an impatient desire to know the reason why our ministers on themes Divine?

The only answer is, the lack of a dedicated, perfect, digested, and the darker hell is ringing in the stomach, before the real object of the assembly appears. When thirty-five to forty five minutes are gone before you begin to speak, the opportunity you have wished for and prayed over all the week is gone, too. Attention is occupied with physical questions, special collections or announcements of sacrifice, society meetings, concerts, suppers, lectures, excursions, picnics, or worse, the silent, official business, etc., etc. How will you answer to your Lord for such unnecessary and sad perversion of the precious hour in which he expects you to preach him and to offer up the salvation of these congregations kindly that hereafter all will be read for the minister before the time of public worship. Ask the stewards to take the collection after preaching. Let the Lord's Supper, during which the people are not free to attend to the sermon, be administered at the close of the sermon, and not before. Let the sermon be the first thing in order after the opening prayer and singing. Then you will accumulate an honest fortune, and confer the greatest blessing on your fellow-men that was ever conferred on mankind.

TIM BIRCH.

A STUDENT'S TESTIMONY.

My wife and I were troubled for years with blotches, moth patches and pimples on our face, which nearly ruined our beauty. We spent nearly one hundred dollars on the thousand infallible (?) cures, with nothing but injurious effects. A kind friend, of Syracuse, N. Y., who had had similar experience, and had been cured with Hop Bitters, induced her to try it. One bottle has made her face as smooth as her hands, and I am free to say that I think Hop Bitters is the most powerful, speedy and effective blood purifier and beautifier of the day. Not a blotch, pimple or blemish can be seen on her face, and I think I have gained a few pounds in flesh.

All railroad men sing "Blest be the tie that binds."

Who ever heard of sin striking for more wages?

When a man is entertained by a club he is hit hard.

The harpoons we favor is of the intermittent kind.

It is the empty heart that aches. The head is different.

Histrionic art will suffer when Lotta has the rheumatism.

The toboggan is only an elaboration of the banana skin principle.

Texas Siftings: A live question—"What do you charge for board?"

Pittsburg Chronicle: A union of liberty—the Fourteenth Amendment.

The Queen of Sweden has been operated upon surgically for internal cancer.

TO LADIES

suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex, Dr. Pierce's treatise, illustrated with wood-cuts and colored plates (160 pages), suggests the means of complete self-cure. Sent for 10 cents in stamps. Address World's Dispensary Medical Association, Buffalo, N. Y.

In the spring, hundred of persons suffer from boils, carbuncles, and other eruptive diseases. These are evidences that the system is trying to purge itself of impurities, and that it needs the powerful aid which is afforded by the use of Ayer's Sarsaparilla.

A package containing $1000 in bank notes, among which were a number of pieces of paper, bearing the words, type-written: "This money belongs to Cudd Co.," was received by the County Commissioners of Cudd County. It is suspected that the money had been "made" until its recipient had an attack of conscience.

MONEY MAKERS

don't let sudden opportunities pass unimproved. Many are the times in a life time of men when more money can be made rapidly and easily, than otherwise can be earned by years of labor. Reader, Hallett & Co., Portland, Maine, who will issue you, free, full information about work that you can do, and live at home, by devoting your spare time to it, at a profit of at least from $5 to $25 daily. Some have made over $50 in a single day. All is new. Capital not required. Either sex; all ages.

Arlee, Kan., has for its present Mayor Mr. Susanna M. Salter, daughter of the town's first Mayor.

Dr. Pierce's "Favorite Prescription" is not extolled as a "cure-all," but administered to fulfill a single class of purposes, being a most potent specific for those whonic weaknesses peculiar to women. Particulars in Dr. Pierce's large treatise, Plain Home Talk," 30 Women, 160 pages, sent for 10 cents in stamps. Address World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

A spartan-like judge had his own son before him last week in the Allen (Ind.) Circuit Court, at Decatur, and punished him from the bench for indirection and assault and battery, but he seems to have let up lightly on the young man—$2 for the assault and $3 for the assault. The son, who was recently admitted to the bar, is 21 years old.

HORSFORD'S ACID PHOSPHATE
Invaluable.

Dr. B. A. Cable, Dauphin, Pa., says: "I find it invaluable in a case for which it is recommended, and I cheerfully assist my appreciation of its excellence."

The Boston *Globe*, in celebrating last week the anniversary of the Globe theatre's new building, appeared in an stirring new dress, and printed with the gala issue a coupon ticket entitling the purchaser of a paper to ride on any street car line in the city; and the unusually crowded condition of the cars was an evidence that the scheme was the very largely availed themselves of the unusually free ride thus obtained. The editor remarks, in connection with the event: "There are not more than six newspapers in the United States that have a yearly business of over $1,000,000, and the *Globe* is one on them."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and lung affections, also a positive and radical cure for Nervous Debility, is desirous of making it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with name, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

The "Scottish Rite" Masons of Brooklyn have secured title for the construction of a Masonic temple in that city. Several lots have already been promised for that purpose.

CONSUMPTION CURED.

To the Editor—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM, 181 Pearl St., New York.

In Vera Cruz, it is stated, it takes 104 Mexican dollars to make 100 in gold, while 95 of them will pass for a dollar in Chihuahua.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used when children are teething. It relieves the little sufferer, cures wind colic, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

ROYAL
ROYAL PURE
Trade Mark
BAKING
POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders.

ROYAL BAKING POWDER Co., New York.

A Phenomenal Enterprise.

(Advocate No. 11.)

A little time since an article with this caption appeared in these columns, accompanied by a hint that there might be a sequel.

There we attempted to make the impression that in the Compound Oxygen we possess the safest, the most pleasant, and the most powerful curative agent that has ever been known. We endeavored to substantiate this by giving evidence of various results of our labors in this field.

We gave in evidence that although it cost each one of them fifteen dollars to make the trial, we have been patronized by more than 20,000 people, who are ready to declare now that the Compound Oxygen has been a boon to them; that our success has stirred up a small army of imitators in different parts of the country, that physicians have considered our success of sufficient importance to make a united effort in their corporate capacity, to brush out the Compound Oxygen.

There are other evidences of the sterling character of our Compound Oxygen Treatment, showing that we deserve success in the enterprise. Four or five years ago, as has been stated above, a number of interested persons—not interested in the public weal so much as in the plethora of their own pockets—procured samples, (so they say), of Compound Oxygen and got them analyzed by about a half dozen professors of chemistry in as many different colleges and universities. These professors analyzed over their own names, that the samples analyzed did not contain one ingredient possessing an iota of curative power. These statements, backed with the weight of such ponderous and multitudinous credentials, were published broadcast.

What institution that deals directly with the public could withstand assaults like these? Not those, unless it were founded and made up of the most sterling elements?

What were our means of defense?

First.—They gave no evidence that any of the analysts had manipulated a specimen of our Compound Oxygen.

Second.—We brought forward the statement published in every edition of our Brochure, that:—"It is a preparation of which chemists know nothing, and it differs essentially from all other substances used in medical inhalations."

Third.—We put in as a rebuttal, (in the event of their having analyzed a specimen of our Home Treatment), the names and testimonials of Judges, Congressmen, Clergymen, Authors and others; whose intelligence and integrity are admitted by no one, in all of which cases the results of the Compound Oxygen Treatment had astonished them and their friends.

Do you wish to know the effect of these calumnious assaults? At first there was a manifest falling off in our business, but in the years immediately following, the increase was greater than it had been before.

Now in the chronological analysis merits a moment's consideration; mainly because there are still some interested specialists who continue to publish their belief, based upon said analyses, that there is nnt a particle of curative power in the Compound Oxygen. None of the analysts (and it is slightly amusing that no two results of these analyses are at all alike), pretend that there is anything the least harmful in the Compound Oxygen, but simply that it is inert! Why then will not those who are interested in publishing these assaults have the decency to explain how it is that we have accomplished in so many thousand cases, many times over what themselves have been able to do? Surely, if our compound is inert, that of others must be doing an immensity of harm!

In the above we have endeavored to give our readers a jen-spicture of our business. We wish to show them a little of the trouble which we occupy to those whom we are able and willing to help. If we have made ourselves appear conceited, it is from a multitude of confirmatory facts which lie at our hand.

There is one feature in our enterprise to which we attach a good deal of importance, and which we here express, at the risk of appearing to give further evidence of our conceit. We claim to be competent, educated, skillful and practical physicians. We devote our requirements in this line to watching over and caring for the welfare of our patients, so long as they remain under treatment. In this work, which has long since increased beyond the ability of two men to meet, we have the assistance of four other active medical graduates.

With all these advantages, and we earnestly believe from to be superior to those possessed by any other similar institution in the world, we are not ashamed to acknowledge ourselves as candidates for the confidence and patronage of those who are earnestly seeking for lost health.

"But, do you cure everybody?" Happily, *no!* The age of miracles is past. We refuse to treat any who apply to us, because disease has made them completely its own. There are many others whose condition is such that only a trial can determine upon which side of the fatal line any given case may be. It is a painful and damaging experience to secure a trial of a remedial agent, by holding out hopes that will be disappointed. But knowing what has been accomplished in many seemingly desperate cases, we prefer, at times, to risk our reputation as prognosticators, and the censure of the friends, to losing one chance for the life of the sufferer.

There are other circumstances over which we have no control, which cause failures. The statement of cases in writing, by the patients, or their friends, is liable to decided imperfections. Again, human nature presents very diverse phases. It is no less eccentric when it manifests itself through a body tortured and warped by disease. Is it not easy to see the difficulty of securing the conditions necessary to a successful issue of the Treatment in any given case, especially with patients whom we never see?

We have now said our modest "say" about Compound Oxygen. Some writer, in the near future, will make this appear like puny tatalizers in the light of developments which are now transpiring in the line of this *phenomenal enterprise.*

No one who keeps up with the current literature can fail to be struck with the evidences of mental activity in these developments. A healing agent which cures almost all the ills that flesh is heir to, by restoring the whole nervous system, centres, trunks and branches, from foundation to keystone, and through these channels the whole body to a state of healthful integrity, is indeed a boon. Such a healing agent can but modify, if it do not revolutionize the healing art in every department.

Now we have said the least that can be truthfully said of the Compound Oxygen. It will be a good word who will say the lawful best."

In the above it may be thought that we have made many assertions without verification. We are ready to be put to the test of proving them all. But the proof of them is of less interest to those in search of lost health than the proof that others, like themselves, have been successful. Of course for want of space we can give you very few, but they are taken from hundreds of others equally worthy of publication.

A PRESIDING JUDGE'S EXPERIENCE.

"Rev. T. O. Steward, D. D.

"Dear Sir:—As you are aware, I have been a subscriber for the Brooklyn Christian Recorder for many years, and have read with much interest and profit the contributions of Compound Oxygen, but as I have suffered from this terrible disease. The time came when I had to resign my pastoral charge, and for two years I was unable to preach. I was confined to my house most of the time, and suffered untold agony. Among all the disorders who have used it, do not know of one who has been benefited more than myself. I feel that I owe it to suffering humanity to say what it has done for me, and I hope that all who are afflicted with Asthma will give it a fair trial. I feel that I have received new life and vigor since using it, and am able to preach the Gospel with power and unction. I am sincerely grateful for what it has done for me, and would take this method of saying so.

Yours truly,
"Rev. T. O. Steward, D. D."

"When two months ago I called at your office, on entire stranger, I asking.

SEEDS AND IMPLEMENTS. D. LANDRETH & SONS, 21 & 23 SOUTH SIXTH ST., PHILADELPHIA

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Farms, Factories, &c. Improved Rotating Mountings. Catalogue free. VANDUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry. Finest Grades of Bells. Send for Price and Catalogue. BALTIMORE, MD.

DWELLING HOUSE BLINDS. Made of the Genuine Louisiana Cypress. Send for Circulars and Price List. WHITMER, No. 29 S. Second St., Phila.

LONDON SPRING STYLES NOW OPEN. E.O.THOMPSON, Walnut st., Philadelphia.

HENRY F. MILLER PIANOS. Manufactory: Worcester. 1140 Chestnut St., Philada.

Delicious COFFEE! This one brand "Wood's Old Dutch Java Coffee" is unsurpassed. Ask your grocer for it. Sold only in packages. Trade Mark on wrapper. Price, 30 cts. Pound. Sample, by mail, 10 cts. Wood & Co., Pittsburgh, Pa.

American Fire Insurance Co. 308 and 310 WALNUT ST., PHILADELPHIA.

400,000 The largest circulation of any religious periodical in the world. "The Pansy Books." Sunday-School Times, Philadelphia. Illustrated sample copy, 10c. Specimen copy free. CONWELL & CO., Philadelphia.

BARLOW'S INDIGO BLUE. Is merits as a WASH BLUE have been fully tested and the public have decided in its favor. Your grocer ought to have it on sale. If he has not, send 15 cts. in stamps to BARLOW BROS., Prop'rs, and 5 cts. will be refunded. 23 Ann St., New York.

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Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the month following. After the 15th to the first of the month following. All letters are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the Recorder, and requesting correspondence in the Recorder, should be addressed to Rev. J. C. Embry, Business Manager, not to the editor. There is no part of the business of the paper that requires more attention to be sent to the editor; correspondence intended for the Recorder, to the Manager. All orders for changing address of the paper, reporting Sunday School or Church supplies, must be sent to the Manager, not to the editor. Those persons writing but articles for publication, or letters pertaining to the editorial department, will be kind enough to address all to the editor.

PHILADELPHIA, MAY 19, 1887.

IT WILL BE observed that Bishop Payne calls the meeting of the Bishops for July 27th, at Cape May. This fact states that the joint meeting of Bishops of the A. M. E. and A. M. E. Z. Churches will take place at Long Branch in August.

"THE A. M. E. CHURCH" is the name of a miniature paper published monthly by Rev. R. M. Chaska to represent the church in Africa. This is a wise step. All pastorates would be doubly effective were this auxiliary used. Such a paper might contain forecasts of sermons as well opinions of strong points in preceding sermons and notes on Sunday school lessons.

A CARD DATED May 12th, from Rev. J. W. Malone, presiding elder, Des Moines Iowa, states that the Rev. J. W. Taylor died in that city May 9th, leaving just fifteen days of three years since the Rev. G. W. Hann died in the same charge and but about five since the stalwart Cheeke lay down to rest in the same city. All three were young and apparently healthy men. This lends to the thought that should these men go to an especial missionary work in Africa and fall within five years, the climate charges that African civilization and Christianization are too expensive. Hint it all pays. Christianity by African Methodism is bringing thousands of souls to the altar that would otherwise rust out. Thank God that he counts no mete for our Master's use.

THE CHURCH is called upon especially to remember Bishop Campbell and Dr. Townsend in prayer. Their mission is fraught with greater interest than many may think. For forty years there has been more or less talk about an episcopal visit from our Church to Hayti. This is the realization of the talk. When Bishop Campbell shall have visited San Domingo, Hayti, perhaps St. Thomas and Trinidad, and returned to us, we shall know a little about what's under God, we are doing in the West Indies. There could be no fitter person to accompany the Bishop than Dr. Townsend, who possesses the confidence of all at home in the interest of that both here and abroad. To this it is quite necessary to know somewhat of the foreign field by actual personal observation. These brethren expect to return to us in July. When they reach San Domingo, they will communicate with the Church through the CHRISTIAN RECORDER.

STILL THERE is too much why all committee of by colored men, too much by all colors of men. Our pulpits most pay more attention to the morals of the people. No spiritual enthusiasm can be too great in setting forth the efficacy of the blood of Christ, the one fact that must ever remain a wonder to men and angels, but the teachings of Christ exist to resurrection of the moral life. If it is true, as it appears to be, that colored men are as good as other men, still we must cry out for reform, improvement. Sometimes those "colored" are going down under the weight of immorality which they are placing upon themselves, then a race morally hardly must take up the business of civilization. Why shall the not be the African race? But, if the white race does not go down, yet must we work up in the moral life; for surely we cannot secure a proper place among men till we shall put on a higher grade of manliness. We have an enormous work to do, but, under God, "we are able." Let us strike sin with earnest blows, let us exert ourselves in behalf of purer lives.

THE ARRANGEMENTS for the ecclesiastical of African Methodism are being made as rapidly as possible. If, at their session in July, our good Bishops should appoint on especial agent to act as commissioner from them to inform the people concerning the day by regularly prepared circulars from time to time, make personal appeals to as many congregations as possible and take in hand in a general way the arranging for meetings at central points. There are ministers who could enter upon this work and make it successful.

Committees are usually unwieldy when composed of persons living long distances apart, as must be the case with this committee. A lively centennial commissioner would have his hands quite full to make proper arrangements by November. If something of this kind is not done, we shall come for short of such results as should be resolved. Of course such commissioners should work in harmony with the general committee and would make work for the committee. It will be well if the Bishops can see their way clear to make such appointment.

ACCORDING to the report of the Commissioner of Education for 1885-'85 there are 19,222 schools educating colored children. In the late slave States there are 4,315,556 white and 22,093,398 colored children who ought to attend school, about 62 per cent. of the eligible white children and about 54 per cent. of the eligible colored children attending schools. This comparison is reduced to the figures which we have to people, but taken alone we still have 40 out of every one hundred eligible to school advantages failing to enjoy them. This 40 per cent amounts to 1,013,233. These are too many to have subject to all the false educating influences of ignorant adults, the vicious classes and their own carnal tendencies.

The report for 1886-'87 shows 17,107 schools for colored children, 1,956 fewer than the year following; and 1,026,119 pupils, 21,814 less than the year following. The difference between 1877 and 1887—ten years,—in number of schools, 4,313; in pupils, 412,041. It is understood that these figures do not include the hundreds of Christian schools of all grades where minds are not supposed to have any color. Heckneyed as this has become, we say repeats, we the morals of the colored Americans in the arts, religion and learning have never been equalled" and will probably never be surpassed.

THE "VOICE," prohibition organ, is terribly shocked because R. D. Gambrell, a temperance lecturer, was murdered in Mississippi, May 7th. The Voice is right. Who could but cry out against murder! Who especially when it is backed by a perfect system for maintaining the motives of "right" We colored people, Brother Voice, have been not only shocked, but perfectly paralyzed for a long time by the murderous methods by which we are "kept down" on notions of "right" no less "bad a thing" in the same breath that bears to our weary ears, "now look at President Cleveland!" Yes; we look, and look, and look; to see what? A man whose chiefest only expression in defense of the colored American have been

a sort of generalities and sentimental theories. This miserable slaughter of colored men meets with little pointed, emphatic condemnation from either the President or his party.

When a high official degrades questions like this down to a nominee level with general politics, the colored man who talks of such official's being our friend, is simply out of his head. The greatest opportunity offered any President since the days of Lincoln are offered President Grover Cleveland to become the friend of the friendless, by not dealing out general platitudes, but, standing as the leader of his party, the chief of the Nation, he could become the great moral obsequion. He could at least do something especial. The colored man who throws his moral influence in favor of the Democratic party, that party being composed very largely of the slant of men who erk, when a crime is charged against a colored man, not "why was it done?" but "show us the nigger," is to least, inhuman.

These two Texas men had defended themselves against the mean cowardsmen upon and outrighteous robbery of them of their rights on a Texas railroad. The coroner's jury find that the man who, at this writing, is dead, came to his death by unknown hands. Texas is satisfied, are not the Philadelphia Times, the Presidents of the United States and the Democratic party to well satisfied? Are not too many professing Christians, and too many eloquent preachers and humanitarians too well satisfied? Where is our "white" line? Where are we to draw in bitter complaint against "our n'der," with a sigh and a "well, we can't help it." These reflections would lead to the idea that we need in this office just what we cannot get—a good men for every post.

May we not hope that as the wisdom and Christ-like spirit necessary to proper communion increase within us we shall succeed with the presiding eldership! Brother Woods will deal a number of presiding elders in the connection who get their salary. Dr. Steward, don't subject brethren to competitive examinations. You know that A. M. Green suggested something of that kind in 1880. Brethren said "no."

There are many who agree that there should be a condemnation of what are known as general offices or at least such interests as are of a common class; as publishing. To centralize in our present course in this matter is to do almost all in our power to prevent the general material interests of the connection. We called the attention of the Church to this subject long ago. The very thing we feared we think then and who are glad to render us any service in their power as in some sense the debt of their race to ours, but the great majority of them pay little attention to the matter, seeming to allow it to pass as a matter of course. Recently the Southern Christian Recorder, published a list of the inquiries after friends made in the CHRISTIAN RECORDER. The Gazette has more than once kindly referred to this apparent lack of appreciation on the part of the world of newspapers published by white men will pay very little, if any, attention to it. It is remarkable that such a sad plaint should go up to this intelligent age, but it is true. Our statement feel largely responsible for the pains that underlie it, with so little impression. It is remarkable that the pulpit, as well as the press of the land, is not so quiet on the subject. We received on exchange one of the most prominent church organs in the United States, representing the most powerful body of Protestants in America, perhaps in the world, and including several hundred thousand of this suffering people as its communicants, a little to one side, it is true, but still insisting them. We have not seen a single paper issued through the South, write glowing editorials on his trips, its incidents, the colored people, the African Methodist brethren, etc., etc., but very seldom does his pen speak his appeal for the outraged and down-trodden black Americans as it could do. It condemns outrages upon the Chinese, outrages upon the Indian, outrages upon youth, outrages upon speculation, but no terrible outrages are done the colored man and brother seem to be masters of course. The New York Christian Advocate is probably going to leave that to take care of itself largely.

It is remarkable that in the South, where the colored people are most numerous, most abused, yet most held to when they attempt to leave in large numbers, most protested against exodus agents and most abandoned to lynchers, the religious press and the pulpit are so easy on this subject. It is remarkable that the press will so very generally accept the unreasonable fallacies concerning the murdering of colored men and send them up North. It is remarkable that Northern white papers so largely copy their versions. It is remarkable that when these facts and ages it has been ascertained after these comwardly assaults upon imprisoned colored men, that the wrong men have been slaughtered, there is so little attention paid to the matter, and white murderers of the bloodiest kind are well received in good society in high circles. Will the white American ever give the black American a respectable choices in the human race?

GENEROUS TREATMENT OF GENERAL TOPICS.

It serves well to have the brethren do the presiding eldership and the new Bishop talk all up at once in this issue. But our friend Dr. Steward need not look for any reply from the ones of men in whose behalf he has interested himself especially. Candidates are like dead men, they tell no tales.

It is the man strong who cries out; who is going to acknowledge himself stroak! Brother Steward and Brother Crosby seem to coincide on the Bishop question as well as Brother Crosby and Brother Wood on the presiding elder question. The latter two are quite severe on the presiding eldership as it now pertains. Presiding elders have a herd but in many cases, like other pastors, but, unlike other pastors, they are more removed from the people; less in touch with sympathy that is accorded to pastors. It would be a fair question to ask Brother Woods whether the average salary of the presiding elders of the Iowa Conference was not about equal to the average salary of other pastors? Another fair question to ask him would be whether he still respects the conference ban not famished under this system as rapidly and greatly as under the former system; especially as to finances, including pastors' salary?

There is no question that presiding elders have vast powers in their hands. Whether of service or blindness to their economically depends in their case, as in that of others, upon the men very largely. When presiding elders lash their men into certain lines of personal support and patronage, they abuse their powers, but when they use their powers to educate the ministry to a noble, independent Christian life, they exercise their own influence. Such presiding elders are the men for any church in any work. The others will have a certain kind of power, but these have an imperishable influence. Presiding elders who seem to have unlimited control of "their men" might have them sweep in a broom as Annals, that spends hundreds of thousands of dollars, seeing to it that men do not maltreat their donkeys and dogs; that they do not protect the animal life generally, that even the humanity of the blank men! O, where is Christianity? Were it not for faith and hope, blessed angels to man, we would ask, where is the Christ? Shall we look for another? But shattering all in his promises we plead with him yet to avenge us of our enemies, even though, like the Philistines with Sampson, they take us down with them.

THE CRUELTY OF AMERICAN CASTE.

Reviewing the record of the colored people in America it would seem that we had suffered enough to atone for the sins of Canaan, Ham and Noah, if capable of suffering for the sins of others. There are thousands of the more highly favored who think thus and who are glad to render us any service in their power as in some sense the debt of their race to ours, but the great majority of them pay little attention to the matter, seeming to allow it to pass as a matter of course. Recently the CHRISTIAN Gazette, published a list of the inquiries after friends made in the CHRISTIAN RECORDER. The Gazette has more than once kindly referred to this apparent lack of appreciation on the part of the world of newspapers published by white men will pay very little, if any, attention to it. It is remarkable that such a sad plaint should go up to this intelligent age, but it is true. Our statement feel largely responsible for the pains that underlie it, with so little impression. It is remarkable that the pulpit, as well as the press of the land, is not so quiet on the subject. We received on exchange one of the most prominent church organs in the United States, representing the most powerful body of Protestants in America, perhaps in the world, and including several hundred thousand of this suffering people as its communicants, a little to one side, it is true, but still insisting them. We have not seen a single paper issued through the South, write glowing editorials on his trips, its incidents, the colored people, the African Methodist brethren, etc., etc., but very seldom does his pen speak his appeal for the outraged and down-trodden black Americans as it could do. It condemns outrages upon the Chinese, outrages upon the Indian, outrages upon youth, outrages upon speculation, but no terrible outrages are done the colored man and brother seem to be masters of course. The New York Christian Advocate is probably going to leave that to take care of itself largely.

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J. H. L. Clerk, Ostlipolis, O., writes: "The sending of Rev. Tolliver here, though unthought and unexpected, has been a great blessing. The A. M. E. interests here bed grown almost a thing of the past, but now we hold up our heads. We have had over 50 added to our church roll by submission and 15 by letter, and we are now rejoicing in hope Dr. Tolliver has often been mistaken to us as a second. The conference of D. D. upon him has not puffed him up, but humbled him, making him more energetic for the work of the Master. We have the wisdom of God to thank for sending Dr. Campbell to sending to us the leader as we have. The elder's wife is a great church worker and is beloved by our church and by the community. Many people a few days ago were saluted by the pastor and his family with benevolent tea parties, which were highly appreciated by the people. The conference is leaving them cheerful and happy to continue the work of God."

Rev. B. F. Ballair, O., entered upon his work at that place last fall with but 61 members. They have now reported that sum and by almost one-half and collected nearly $500 for building purposes. Among other things he says the following is from a Bellair paper: "The ceremonies of the corner-stone laying of the new A. M. E. Church, Sunday, were impressive and were very largely attended. Services were held in the Elysian theatre at 10:30, Rev. J. H. Ford of Wheeling, W. Va., preaching the Yolock services were held at the same place, Rev. Ford and others assisting, after which the audience repaired to the site of the new church, where the corner-stone was laid by the Masonic Lodge of Wheeling, with the usual ceremonies. The new church when the new building will be a frame 30x50 feet, and when completed will be the finest church of the colored people in this section. Rev. Harry Harrow have been a tenet for the building and it will be rapidly pushed until completed. Rev Harrow is a very popular young man in this matter. He has labored earnestly and persistently for the new edifice and has the satisfaction of seeing it nobly so."

G. M. Brooks, Edgefield, S. C., writes: "The Rev. N. W. Edwards arrived here January 2nd, 1886. When on the 31st Pisgah circuit he built a church with six months after his arrival. He also built a parsonage at New Hope and also built a church at Mt. Moore, in charge. He has repaired and completed several churches. He built a log house of worship 52x30 at Moores, in which he has services. The church at which, after repairing, he turned into a school house. He is one of the best workers in the State. He is a friend to me with the Hon D. A. Straker, he does the standing of the legal business of the church. At no time has African Meth Episcopal Church been more united. On the instance of our quarterly conference, 19th inst., the Sunday school supplied itself with a beautiful library top table. The trustees have purchased a new buggy for the use of the pastor of the circuit. The Rev Edwards began his studies in the Colleges public, to illustrate and continued them under such eminent ministers as Dr. Cain, Prof. Jeckins, Rev. W. J. Gaines and others, and is really nearly completing a course in the University of South Carolina. Also the Wade Hampton government ousted all colored students. He has written a pamphlet entitled, 'Fourteen Questions About African Methodism,' a worthy little book. He is also writing a book on the 'Rise and Progress of African Methodism in South Carolina.' Should the next General Conference have been a member of the Philadelphia Conference.

—Rev. J. S Shaw is working hard to pay off the debt on the Greensboro, Ala., church.

—Mrs. J. W. Rackine has organized a new missionary society in her husband's work.

—Rev. F. F. Smith is having some difficulty in entering upon his work this, his third year.

—Rev. A. Weston, presiding nider, held district meeting at Bishopville, S. C., May 6th.

—Rev. J. W. Rackine seems to be a busy presiding elder. He has a hard field—really a mission field.

—Rev. I. S. A. Murphy has transferred from the North Carolina Conference to the Philadelphia Conference.

—Rev. J. C. Ayler was in the Baltimore office last week. He was much pleased with his appointment at Princeton, N. J.

—Rev. J. H. Pierce made the RECORDER a pleasant visit a few days ago He has several interesting items upon his new field of labor, Burdoetown, N. J.

—Rev. J. H Bean has led his flock out of the church building at Cape May, N. J, and building having been sold by the sheriff, and is worshiping with them in a hall.

—The Trenton, N. J. people gave their pastor, Rev. W. H. Yocum, a beautiful gold watch and other marks of their good leading towards him during the session of conference, and then sent him up North.

—Bishop Taylor is evidently on the side of the argument on the Missionary Bishop question in the A. M. E. Church that makes the Rev. William Taylor a general superintendent though doing service in Africa.

—Mrs. Bishop Brown has been called to her home, Louisville, Ky., to witness the death of her mother, Mrs. Eliza Lewis, an old and highly respected citizen of that city. She passed away Sunday evening, May 15, 1887.

—A church of Mr. Logan is contributed to the June number of the American Messenger by Mrs. Harriet Taylor Upton. The article includes some interesting anecdotes of the period when General Logan was serving in the field.

Church News.

Rev. D. R. Crosborn, Freehold, N. J., writes: "I have in the place the hearty co-operation of many of the best citizens. The church and I have gotten along harmoniously. During our series of meetings forty four persons were added to the Church. I am now entered for a second year's work. Under God I hope to succeed."

COMMENDING MAYOR FITLER.

At a meeting of the official members of Bethel African Methodist Episcopal Church, Sixth street, above Lombard, Philadelphia, the following preamble and resolutions were unanimously adopted:

WHEREAS, We read in the book of

Rev. H. O Boyd, Woodstock, Ga., writes: "I am in the extreme part of the North Georgia Conference. I am one for white persons to our colored here. The people are very poor, but very kind and willing to do the best they can, though some own good houses. Our church is improving. The Sunday school is improving. I would like you to be with them on the Lord's day. It is true we have some bad people."

Rev. J. W. Williams, Forest, Miss., writes: "When I came here in September, everything looked gloomy. It was said that I was from Africa because I represented the African Methodist Church. I found two preaching places on the circuit; now we have twelve. Frankie Elder Watson will appoint another minister on a part of the work. He will have to suffer some, but by God's help he will live. March 6th we held a memorial meeting with reference to the life and death of Bishop Cain. Unless we get our church in Carrollton, we lose the debt. I herein call upon all pastors to kindly send money to help us out. Address Rev. J. W. Williams, Forest, Miss."

J. H. L. Clerk, Ostlipolis, O., writes: "The sending of Rev. Tolliver here, though unthought and unexpected, has been a great blessing. The A. M. E. interests here bed grown almost a thing of the past, but now we hold up our heads. We have had over 50 added to our church roll by submission and 15 by letter, and we are now rejoicing in hope Dr. Tolliver has often been mistaken to us as a second. The conference of D. D. upon him has not puffed him up, but humbled him, making him more energetic for the work of the Master. We have the wisdom of God to thank for sending Dr. Campbell to sending to us the leader as we have. The elder's wife is a great church worker and is beloved by our church and by the community. Many people a few days ago were saluted by the pastor and his family with benevolent tea parties, which were highly appreciated by the people. The conference is leaving them cheerful and happy to continue the work of God."

Rev. B. F. Ballair, O., entered upon his work at that place last fall with but 61 members. They have now reported that sum and by almost one-half and collected nearly $500 for building purposes. Among other things he says the following is from a Bellair paper: "The ceremonies of the corner-stone laying of the new A. M. E. Church, Sunday, were impressive and were very largely attended. Services were held in the Elysian theatre at 10:30, Rev. J. H Ford of Wheeling, W. Va., preaching the Yolock services were held at the same place, Rev. Ford and others assisting, after which the audience repaired to the site of the new church, where the corner-stone was laid by the Masonic Lodge of Wheeling, with the usual ceremonies. The new church when the new building will be a frame 30x50 feet, and when completed will be the finest church of the colored people in this section. Rev. Harry Harrow have been a tenet for the building and it will be rapidly pushed until completed. Rev Harrow is a very popular young man in this matter. He has labored earnestly and persistently for the new edifice and has the satisfaction of seeing it nobly so."

Rev. B. Brooks, Edgefield, S. C., writes: "The Rev. N. W. Edwards arrived here January 2nd, 1886. When on the 31st Pisgah circuit he built a church with six months after his arrival. He also built a parsonage at New Hope and also built a church at Mt. Moore, in charge. He has repaired and completed several churches. He built a log house of worship 52x30 at Moores, in which he has services. The church at which, after repairing, he turned into a school house. He is one of the best workers in the State. He is a friend to me with the Hon D. A. Straker, he does the standing of the legal business of the church. At no time has African Meth Episcopal Church been more united. On the instance of our quarterly conference, 19th inst., the Sunday school supplied itself with a beautiful library top table. The trustees have purchased a new buggy for the use of the pastor of the circuit. The Rev Edwards began his studies in the Colleges public, to illustrate and continued them under such eminent ministers as Dr. Cain, Prof. Jeckins, Rev. W. J. Gaines and others, and is really nearly completing a course in the University of South Carolina. Also the Wade Hampton government ousted all colored students. He has written a pamphlet entitled, 'Fourteen Questions About African Methodism,' a worthy little book. He is also writing a book on the 'Rise and Progress of African Methodism in South Carolina.' Should the next General Conference have been a member of the Philadelphia Conference.

—Rev. J. S Shaw is working hard to pay off the debt on the Greensboro, Ala., church.

—Mrs. J. W. Rackine has organized a new missionary society in her husband's work.

—Rev. F. F. Smith is having some difficulty in entering upon his work this, his third year.

—Rev. A. Weston, presiding nider, held district meeting at Bishopville, S. C., May 6th.

—Rev. J. W. Rackine seems to be a busy presiding elder. He has a hard field—really a mission field.

—Rev. I. S. A. Murphy has transferred from the North Carolina Conference to the Philadelphia Conference.

—Rev. J. C. Ayler was in the Baltimore office last week. He was much pleased with his appointment at Princeton, N. J.

—Rev. J. H. Pierce made the RECORDER a pleasant visit a few days ago He has several interesting items upon his new field of labor, Burdoetown, N. J.

—Rev. J. H Bean has led his flock out of the church building at Cape May, N. J, and building having been sold by the sheriff, and is worshiping with them in a hall.

—The Trenton, N. J. people gave their pastor, Rev. W. H. Yocum, a beautiful gold watch and other marks of their good leading towards him during the session of conference, and then sent him up North.

—Bishop Taylor is evidently on the side of the argument on the Missionary Bishop question in the A. M. E. Church that makes the Rev. William Taylor a general superintendent though doing service in Africa.

—Mrs. Bishop Brown has been called to her home, Louisville, Ky., to witness the death of her mother, Mrs. Eliza Lewis, an old and highly respected citizen of that city. She passed away Sunday evening, May 15, 1887.

—A church of Mr. Logan is contributed to the June number of the American Messenger by Mrs. Harriet Taylor Upton. The article includes some interesting anecdotes of the period when General Logan was serving in the field.

Personal.

—Rev. G. A. Mills is pastor at Morristown, N. J.

—Rev. J. M. Goodloe is fast completing the Birmingham, Alabama, church.

—The Rev. H. T. Johnson, B.D., has become a member of the Philadelphia Conference.

—Rev. J. S Shaw is working hard to pay off the debt on the Greensboro, Ala., church.

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IF WE KNEW.

But we don't know. We sometimes criticise our neighbor's short-comings when we do not know of deeply-hidden sorrows under which he suffers, he has lost an arm, or if he is so lame that he has to walk on crutches, we can see his infirmity and pity him accordingly. If he is afflicted in some secret disorder which does not affect his gait, nor make any great difference in his outward appearance, he has very little sympathy from any one. He may have some tremendous weight of mental worry oppressing him, but he gets no pity from those who know nothing about it and cannot appreciate the hidden troubles under which he labors. Thousands of men have made failures of their lives by carrying burdens of worry and trouble which consisted of their nerves, demoralized their brains, and wrecked them beyond remedy. I would be well for all such to remember that Compound Oxygen cures nervous depression, insomnia, neuralgia, and all ills which make life a burden. Hundreds of cases are on record in which this gentle and powerful agent has worked wonders. Dr. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., send a treatise giving these reports free to all applicants.

LISTEN TO YOUR WIFE.

The Manchester Guardian, June 8th, 1883, says: At one of the

"Big Shows"

Looking on the wonderful ways! Where shows of rhododendron and great masses of May blossoms ! There was an interesting group.

It included one who had been a "Cotton spinner," but was so

Terribly Crippled

That he could only bear to lie in a reclining position.

This refers to my case.

I was first Attacked twelve years ago with "Locomotor Ataxy"

in paralytic disease of nerve fibre rarely ever cured.

And for several years barely able to get about.

And for the last ten years not able to attend to my business, Although

My doings have been done for me.

By the superintendent and workmen

Yet years ago I was conducting the

Home for Incurables

In Manchester, in May, 1882.

I am no "advocate;" "For anything in the shape of patent "Medicines"

And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—

I consented ! !

I had not quite finished the first bottle when I felt a decided change for the better, and before I had taken three bottles I said to my room companions, "I was sure I could

Walk!

So started across the floor and back. I hardly knew myself. I then walked around the house ; an gaining strength every day, "in fact I felt like a new man.

Hop Bitters

Do support,

And when taken as directed, and kept from all poisonous drugs, and hope soon to be able to take myself to my living again. I have been a

"Royal Recipient"

For more than three years and was most heartily congratulated on going to the room on Thursday last, to say goodby to my friends.

MANCHESTER, (Eng.) June 21, 1883.

To Whom it may concern:

I, the undersigned, was cured of Paralysis by the use of Hop Bitters.

JOHN BLEDDOE.

ONE EXPERIENCE OF MANY.

Having experienced a great deal of "Trouble" in life, I have seen so much so that I came near losing my

Life!

My trouble always came after eating any food—

However light,

And a good appetite.

For two or three hours after a time I had to go through the most

Excruciating pains,

"And the only way I ever got"

"Relief"

Was by throwing up all my stomach contained ! ! No one can conceive the misery that I had to endure for years.

"At last!"

I was induced "By that for three weeks I lay in bed and

Could eat nothing ! ! !

My sufferings were so that I called two doctors to give me something that would stop the pain.

Their efforts were no good to me.

At last I was induced to try

"About your Hop Bitters"

And determined to try them "

I took a bottle—in four hours I took the comforts of

Sleep ! ! !

Next day I was out of bed, and have no more

"Sick!"

Fear, from the same cause, since.

I am a living witness to hundreds of others. I am

"Advocate as I am"

Mrs. EMMA ALLEN, Allston, Mass.

FOR IMPERFECT DIGESTION, DISORDERED STOMACH.

Let There's no need this world of care Without dolly Bromo Seltzer. Just a dash in water, fizzing, clear, Gives a draft of nectar sparkling rosier. Then you're ready for the fray, Put Bromo Seltzer in everyone's kit.

THE FIRST IMPRESSION

Of new acquaintances is generally correct. We're as close on our part that it should be favorable. Let us try for ourselves—our guarantees are all distinct in words and meaning. Our prices are low, and our goods are the best. Our Catalogue is free to all who write for it. Our Premium List is unique and liberal. Our Commission plan for workers is the most remunerative known to the trade. Our introductory prices for readers of this paper only. Shall we hear from you soon?

With THOUSANDS of ARTICLES

That other houses have, we have very many attractive inquiries that other houses have not, or if we have, we have not the same assortment. Our Children's Department is complete from Cradle to Boy's Long Pants. Our Ladies' Department is complete from Infants' Shoes to Ladies' Fine Shoes. Our Gent's Department is complete from Infants' Shoes to Gent's Fine Shoes. Our Misses' Department is complete from Infants' Shoes to Misses' Fine Shoes. Our Boys' Department is complete from Infants' Shoes to Boys' Fine Shoes. Our Men's Department is complete from Infants' Shoes to Men's Fine Shoes. Our Furnishing Department is complete from Infants' Shoes to Men's Fine Shoes.

$1.25 Child's Fine Kid, or Feather Stitched, sizes 2 to 5.
$1.50 Ladies' Fine Kid, or Feather Stitched, sizes 2½ to 5.
$1.50 Ladies' Fine Kid, or Feather Stitched, sizes 5½ to 8.
$2.00 Ladies' Fine Kid, or Feather Stitched, sizes 2½ to 5.
$2.00 Misses' French Calf, Reinforced, sizes 11 to 2.
$2.00 Misses' French Calf, Reinforced, Lace or Congress.

WITH THE CONFIDENCE AND HAND MADE DONE.

Where else can be found

6 yards 54-inch goods.
8 yards 42-inch goods.
$3.00, $3.50, $3.75 and
$4.00 each.

Call it Percale "or Shirting;" there's no nonsense about it. Tough and Plump, 36-inches wide. The weight is from the cotton in it. Hard twisted, hard woven, every thread of it. A stuff to last wear if you will; neat and dressy too. Handsomely printed in stripes, plaids and figures on white ground. The price has been 15 cents. It's been a lively 2—2—

65 cents for 3-button Suede Gloves, embroidered.

75 cents for 3-button Mousquetaire Suede Gloves, plain.

$1.00 for 6-button Mousquetaire Suedes, embroidered.

Until this year these gloves have never been shown in this country.

When you read of a $5.00 Silk Hat for $4.00, think a bit. Good hats, like other good things, are often imitated; the standard is known by those who know the goods or know that you can trust the merchant.

The greatest assortment of Cassimere and Derby Hats we've ever offered. Quality and style are right, so's the price.

A little early for Men's Straw Hats, but we have the new ones to show you.

Books. A few, almost random-picked, in a Chestnut street window. Guess at what's on our shelves by what you see there. Agriculture, Horticulture, Fiction, Travel, Biography, Religious subjects—what you'd look for in the biggest Book Store is what we have. And the prices are Wanamaker's—the lowest.

JOHN WANAMAKER,

Chestnut, Thirteenth and Market streets and Oak-hall corner.

Swift's Specific, Co., Atlanta, Ga.—My Lord ill-health for years was caused by impure blood. I got no rest at night, and was unfitted for business. Two bottles of S. S. S. made me feel like a new man. I am now in perfect health, and have had no return of the disease. I cheerfully recommend S. S. S. to all sufferers from blood disease. Of course a medicine that cures me of Rheumatism, Kidney Disease and Dyspepsia must be a blood purifier. Yours truly, W. D. MCCRACKEN, Memphis, Tenn.

THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga.

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S.S.S.

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FOR THE BLOOD.

SWIFT SPECIFIC CO.
ATLANTA, GA., U.S.A.

Sold by all Druggists.

THE MEDICAL PROFESSION,

HOW THE SCIENCE OF MEDICINE HAS BEEN HAMPERED.

"PROFESSIONAL ETHICS" WORSE THAN EASTERN CUSTOMS AWAY FROM A PHYSICIAN WHO FOLLOWS THE "SCHOOL" BUT UNDERSTANDS MODERN METHODS.

"Professional Ethics"

Worse than Eastern Customs Away from a Physician Who Follows the "School" but Understands Modern Methods.

"And the only way I ever got"

"Relief"

Was by throwing up all my stomach contained ! ! No one can conceive the misery that I had to endure for years.

"At last!"

I was induced "By that for three weeks I lay in bed and

Could eat nothing ! ! !

My sufferings were so that I called two doctors to give me something that would stop the pain.

Their efforts were no good to me.

At last I was induced to try

"About your Hop Bitters"

And determined to try them "

I took a bottle—in four hours I took the comforts of

Sleep ! ! !

Next day I was out of bed, and have no more

"Sick!"

Fear, from the same cause, since.

I am a living witness to hundreds of others. I am

"Advocate as I am"

Mrs. EMMA ALLEN, Allston, Mass.

THE DAY SEWED SHOE STORE,

A. C. McCOWIN,

23 NORTH EIGHTH ST.

CENTENNIAL OF THE AFRICAN METHODIST EPISCOPAL

Alan Tedcma, the artist, has a stainless case of cold brass in his new residence in London.

A movement in favor of the restoration of half cents to the circulation in New England is reported.

Females still continue to grow in favor in New Orleans, notwithstanding a disposition shown by the smaller merchants to discourage their circulation.

The finding of the remains of a mastodon of the largest size, with a portion of skull over two inches in thickness, is reported from San Antonio, Tex.

Several of the State papers are discussing the question of how to get better legislators. The only way provided under the Constitution and laws of the State is to elect them.—*Galveston (Texas) News.*

In the matter of libraries this country is said to contain (in round numbers) nearly 5800, each with 300 volumes, or over, and a total of more than 20 000,000 of volumes. Forty-seven public libraries have each over 50,000.

The widow of a trackman who was struck by a train while he was working in the Pennsylvania Railroad yards at Newark, N.Y., some months ago, has secured a judgment for $10 000 against the company.

SNUG LITTLE FORTUNES may be had by any one who are sufficiently intelligent and enterprising to embrace the opportunities which occasionally are offered them. Hallett & Co., Portland, Maine, have something now to offer in the line of work which you can do for them, and live at home, wherever you are located. Profits immense and every worker is sure of over $5 a day; several have made over $50 in a single day. All ages; both sexes. Capital not required; you are started free; all particulars free. You had better write to them at once.

A man who died near Siew Hill, Maryland, recently, left a handsome legacy by a local paper to be never has set by teeth, except to clean them with, and that was with

HORSFORD'S ACID PHOSPHATE

IN NERVOUS HEADACHE, FEVER AND INDIGESTION.

Dr. A. S. KINKAPATICK, Van Wert, O., says: "I have used it in my family with brilliant success in chronic nervous headache, beside fever with profuse night sweats, indigestion, etc., and in all cases it has given perfect satisfaction."

Experimental borings for gas are being made in Boston.

There is no disease to which horses life more to be "dreaded than that which arises from vitiated blood. Dyspepsia, rheumatism, bad blood and kidney disease, all result from it, and are cured by the use of Ayer's Sarsaparilla. Take it this month. Six bottles, $5.

A police officer in Jersey City, the champion runner of the force, has a dog that can more than once assisted in capturing a fleeing burglar by running between the latter's legs and tripping him.

CONSUMPTION SURELY CURED.

TO THE EDITOR:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles free of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,

DR. T. A. SLOCUM, 181 Pearl St., New York.

One of the largest deposits of marble in the world, as reported, has been discovered on San Bosordino county, California. Nine miles of the finest grades of marble have been found in it.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S SOOTHING SYRUP for children teething, should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

NOTICE.

To the Ministers of the Board on Publication Department. Brethren:—On account of the Presidency of the Board in the room of my late colleague, Bishop Ceke, it becomes my official duty to address you this notice, after full consultation on the subject. We find it impracticable to call a meeting of the full Board, as such a meeting involves a very heavy expenditure. We are obliged, therefore, to see the members of the Publishing Board to meet me at Wilberforce University, Tuesday, June 14th next, being the day before commencement at the college. Each manager is notified to bring the smoting all books and vouchers, etc., for audit and examination as heretofore. The Executive Board are: Rev. Thomas Stringer, Mississippi; J. H. A. Johnson, Baltimore; Wm. B. Derrick, New York; C. Asbury, Pennsylvania; and M. W. Beckly, of Missouri. We shall be glad to see as many as can conveniently from others who can possibly come.

I am, dear brethren, fraternally yours,
J. P. CAMPBELL,
Chairman.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

JAMES PYLE'S

PEARLINE

THE BEST COMPOUND

EVER INVENTED FOR

WASHING AND CLEANING

IN HARD OR SOFT, HOT OR COLD WATER

Without Injury to Fabric or Hands.

SAVES TIME, LABOR, and WEAR

It is the only article that will do washing thoroughly, and it gives whiter and more beautiful colors than can be obtained by any other means. IT IS ECONOMICAL, as 1 lb. will do as much work as 3 lbs. of any other soap. IT IS PERFECTLY HARMLESS, and will preserve the most delicate fabric longer than any other soap or washing compound. IT IS ONLY SAFE and PERFECT METHOD OF WASHING ever introduced. Beware of peddlers who say the same as PEARLINE, or "it is the same as" or "as good as." IT IS NOT. Ask your grocer for PEARLINE, and insist upon having it. Millions use it every year. PEARLINE is sold everywhere, but never peddled. If your grocer sends you an imitation, honest man will send it back. 567 JAMES PYLE, New York.

Be Sure

To ask for Ayer's Sarsaparilla, if you are in need of a blood-purifier—the only certain and reliable remedy for pimples, blotches, and all other eruptions of the skin. As an alterative,

Ayer's Sarsaparilla,

after a trial of nearly forty a century, is universally conceded to be the best ever discovered. It is agreeable to the taste, and, being highly concentrated, only small doses are needed.

"A old lady of eighty, Mrs. Mary H. Anson, of Issaquah, Wn., after both years of suffering, being induced to try Ayer's Sarsaparilla, effected a complete cure. I had pronounced mind entirely prejudiced blood-purifier without benefit."

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

Bishop Shorter.

Where held.	When.
Georgia, Thursday, January 13,	1887.
South Carolina, Feb. 2, Emanuel Church,	
East Florida, Wednesday, Feb. 16, Lake City	Bishop Taylor.
Louisiana, Wednesday, March 16, New Orleans,	Bishop Shorter.
Virginia, Wednesday, April 13, Suffolk,	Bishop Turner.
Baltimore, Wednesday, April 27, Mathop Church,	
New Jersey, Wednesday, April 20, Trenton,	Bishop Fitzgerald.
Philadelphia, Wednesday, May 11, Columbia,	
New England, Wednesday, June 1, New Haven,	Bishop Ward.
New York, Wednesday, June 16, Bridge St. Church, Brooklyn,	Bishop Brown.
	Jno. M. Brown, Secretary.

BISHOPS' APPOINTMENTS.

Bishop D. A. Payne, D.D., LL.D., 1627 Pierce Street, Philadelphia, Pa.
Bishop J. M. Brown, D.D., LL.D., 1818 North Eutaw Street, Baltimore, Md.
Bishop J. P. Campbell, D.D., LL.D., 1818 North Eutaw Street, Baltimore, Md.
Bishop H. M. Turner, D.D., LL.D., 1818 North Eutaw Street, Baltimore, Md.
Bishop J. A. Shorter, D.D., 1818 North Eutaw Street, Baltimore, Md.
Bishop W. F. Dickerson, Bruns., Ga.
Bishop T. M. D. Ward, C.O., Senatlan, D.C.
Bishop H. M. Turner, C.O., 1818 North Eutaw Street, Baltimore, Md.
Bishop B. F. Lee, D.D., 1818 North Eutaw Street, Washington, D.C.
Bishop J. P. Campbell, D.D., 1818 North Eutaw Street, Baltimore, Md.
Bishop W. H. Gibbs, D.D., 107 South Christian Street, Philadelphia, Pa.
Bishop B. F. Lee, D.D., 1818 North Eutaw Street, Baltimore, Md.
Bishop J. P. Campbell, D.D., 1818 North Eutaw Street, Baltimore, Md.

The Bishops should always be addressed at their residences, as above, and not at the Publishing House, which is only a depository, and is not supposed to be holding conferences or visiting certain points.

JOHN M. BROWN
Secretary.

BISHOP WAYMAN'S APPOINTMENTS.

Friday night, May 6th, Morristown, N. J.
Sunday, May 8th, Asbury, Delaware, N. J.
Monday night, May 9th, Bridgeton, N. J.
Wednesday night, May 11th, Longacre, Trenton, N. J.
Friday night, May 13th, Bethel, Trenton, N. J.
Sunday night, May 15th, Bethel, Trenton, N. J.
Monday night, May 16th, Bethel, Trenton, N. J.
Tuesday night, May 17th, Bethel, Trenton, N. J.
Wednesday night, May 18th, Bethel, Trenton, N. J.
Thursday night, May 19th, Bethel, Trenton, N. J.
Friday night, May 20th, Bethel, Trenton, N. J.
Sunday night, May 22d, Bethel, Trenton, N. J.
Monday night, May 23d, Bethel, Trenton, N. J.
Tuesday night, May 24th, Bethel, Trenton, N. J.
Wednesday night, May 25th, Bethel, Trenton, N. J.
Thursday night, May 26th, Bethel, Trenton, N. J.
Friday night, June 10th, Paris, Texas.
Sunday night, June 12th, Bethel, Bonham, Ala.
Wednesday night, June 15th, Bethel, Bonham, Ala.
Friday night, June 17th, Bethel, Bonham, Ala.
Sunday night, June 19th, Bethel, Birmingham, Ala.
Bethlehem, April 29, 1887.

NOTICE.

The trustees of Wilberforce University will confer a favor upon the undersigned, by sending to him as early as possible their post-office addresses. It will be important to meet the trustees may be duly notified of the Annual Board meeting, which will be held June 14th, 1887. Fraternally,

WALTER H. MAXWELL, Sec'y.

Wilberforce, Ohio.

[Knowing the importance of the request of Bishop Maxwell, the RECORDER urges every trustee to forward the address named. Remember, the June 14th next, being the day before commencement at the college. Each trustee or secretaries might do much good by forwarding their list of trustees.—Ed.]

Connection with Methodist Episcopal Church. A meeting are found in all public places. Send for circular. Correspondence solicited. Address, Rev. Henry of Horticultural and Tutorial societies and member of many literary societies. INFIDELITY made by all druggists at 25c. 50c. and $1.

GENUINE ENGLISH PLUM PUDDING

QUALITY OF CAKE IS UNSURPASSED. Ask for golden seal inside the can. No acid ever used in 30 years. Sold by grocers everywhere.

SEDGWICK STEEL WIRE FENCE.

SEEDS AND IMPLEMENTS.

D. LANDRETH & SONS,
21 & 23 SOUTH SIXTH ST., PHILADELPHIA.

THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING

ROSES

Free by Freight or Express, Carriage Paid, to your door, safe arrival and satisfaction guaranteed everywhere. Strong, Field-grown Plants, by mail, postpaid,

3 TO 12 PLANTS $1, $2 TO $25

Our Roses are unsurpassed for Vigor, Hardiness, Luxuriance of Foliage, Freedom of Bloom, Delicacy, Beauty and Fragrance. Our Guide to Rose Culture for 1887 is handsomer than ever before, and contains more reliable information. Mailed free to all. Send for it. Address as above. West Grove, Chester Co., Pa.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Farms, Factories, Fire Alarms, Etc. Illustrated Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

McSHANE BELL FOUNDRY

Finest Grade of Bells,
Patented Rotating Mounting,
Warranted Unsurpassed in Tone and Durability.
Send for Price and Catalogue.
BALTIMORE, MD.

BEAR'S HEAD SEASONING

Is Choice Selected Spices.

LONDON SPRING STYLES now open at C. O. THOMPSON'S, Walnut st., Philadelphia.

HENRY F. MILLER PIANOS

Manufactured Warerooms,
1140 Chestnut St., Philada.

CHURCH AND PARLOR FURNITURE

MANUFACTURED BY
BAXTER C. SWAN & SON 28 S. 28th, Philad.

"WOODS"
GENUINE SELECTED SPICES.
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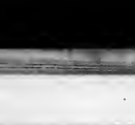

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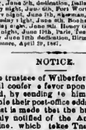

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PHILADELPHIA, MAY 26, 1887.

THE PHILADELPHIA CONFERENCE shows a steady growth, increasing in nearly every respect yearly.

NEXT WEEK in the RECORDER will appear a sketch of J. S. Thompson, D.D., and the week following a sketch of Rev. M. B. Salter.

THERE is no more use of your "carrying out against the CHRISTIAN RECORDER in your conference" than of carrying out against yourself, dear brother. Both have their faults and both are yours. Don't cry out against your own.

IN HIS REPORT for the year ending March 31st, Meesger Rubry shows a reduction of the indebtedness of $1884 by at least $2,000. Of this every African Methodist will be glad. The healthfulness of this Department is increasing beyond all possible doubt.

THE LINCOLN HISTORY is the June Century will review the story of the assault on Senator Sumner, and summarize the history of the Dred Scott decision, and Judges' opinions in the case, together with the opinions of Lincoln and Douglas in the Lincoln and Douglas debates. If famous "Lincoln and Douglas debates" will be described.

HOWARD CHURCH, Philadelphia, reported eight hundred and forty-two dollars Dollar Money. This excels all previous annual payments of that church. It speaks well for the faithfulness of pastor and people. The nearest Bethel came to this le the past was about twelve years ago, under the pastorate of Elder Gould, raising $812.

J. H. VINCENT, D.D., writes all the way from Constantinople to Prof. H. T. Johnson, denying any knowledge of the degradation of the columns of his Sunday School Journal to a level with the unblushing science, "so-called," of today, in declaring that there is doubt whether Ham is the father of the black race. To think us as strange as he in Dr. Vincent should be guilty of so mean an imposition upon the millions of young people dependent upon his conceptions and explanations of Biblical truths.

APRIL 25TH, Dr. and Mrs. Hurley, of St. James' Chapel, New Orleans, celebrated their twentieth anniversary in married life. A strange coincidence in their marriage, the doctor's receipt of license on a pre-ch, and his entrance upon pastoral work all occurred April 25th, as follows: marriage, 1867; receipt of license, 1866; and entering the pastorate, 1869. The evening of April 25th was made especially pleasant to them by a celebration in which many friends participated. We heartily unite with them in the wish for good life and prosperity to the genial couple of twenty years.

THE A. M. E. ZION PHILADELPHIA and Baltimore Conferences met in session in Philadelphia last week. They left a very good impression of their earnestness, eloquence, thrift and Christianity.

Bishop Lomax was assisted by Bishop Hood in presiding. Delegates were received from the Genesee, New York, Virginia and North Carolina Conference. Mr. J. O. Busey, of the Star of Zion, was present. General T. Morris Chester stenographed the important addresses. Many of the ministers of the city visited the conference. Many of them made fraternal addresses. The discussion of reports from important committees were warm, intelligent and forceful. The eloquent W. Howard Day, who for more than thirty years has thrilled audiences, made very happy speeches. Rev. Hester, of W. Washington, D. C., and Goler, of Salisbury, N. C., made telling speeches on several occasions. Elder Hester on one occasion begged to respond to Bishop Hood on the plea that if he did not the conference vote would be carried by the Bishop, but if he were allowed to speak he would carry it. He spoke and carried the point.

Rev. J. P. Thompson, whose success has been almost marvelous in this city, and whose character here is a tower of strength, had generously provided to entertain the conference. He has verily transformed Zion Methodism in Philadelphia, having led the people from one inferior church building to a beautiful, commodious one in better quarters and purchasing a second one also, thus establishing their second place of worship here. The Rev. Coles, of New York, made a glowing report, which stood fairly till Rev. Goler, of North Carolina, compared the work of New York and Philadelphia with that in North Carolina, with reference to supporting the general interests of the church. Rev. Goler said the Southern church raised the largest sum of money on Children's Day of all the churches in the connection—$75.00. From our own experience at a school of learning, we can assure Elder Goler that Livingstone University located in any other city would have made the Children's Day fund comparatively equal to that at Salisbury.

"THE CHURCH," that is the Protestant Episcopal Church in South Carolina, is in a bad state. A colored brother who has been bonus enough to be afflicted by the historic power of the "establishment" persisted in remaining in the diocesan convention. The illshe persisted in acknowledging him as "man and a brother," but a large majority of the lay delegates and a considerable minority of the clergymen insisted that when the Church laws under which they were acting were made, the term "clergymen" meant white men. That law, they claimed, still held good. But the Rev. Nondescript—in South Carolina episcopal language—though quiet seemed to be there to stay. Finally the laymen of fourteen parishes, together with three clergymen, voted to withdraw, with all the prestige of the grand historic connection with the fathers, the great west of some Africus Methodist brethren, United the convention. They were determined that their historic prizes shall be used to their greatest extent to keep the brother in black "in his place." Poor brother in black, poor inconsistent mockers of the Apostles and the Christ.

The convention was characterized by boisterous ecbdeet and the apoltolic (!) spirit of the English Parliament played to a useless for "clotur." Though of race about as much as cannot be included in the term clergymen, we can but truly feel sorry for these foolish, deluded white Christian degraders. But this is the New South. Let the new car Novis ers magazines and dailies teem with bristling praises of the New South. If the white people of the South would great the black people of the South repeatedly and publicly recognize they would contribute largely to the successful solution of the race question, as it is called. Really it is only a plain question of simple manners, and applied to all other subjects of human life. A correspondent of the "Voice" writes from Copiah, Miss., where the eeprovoked, unredressed, sanctioned, horrible outrage was perpetrated, and says that the court-house "within the recollection of men now living," praising said town for being absolutely "dry." The same moral force that protects the outrage against impertinence in drink could protect it against intemperate feelings and actions towards colored men. There is little hope for quiet living in the South, because of a reigning false moral philosophy.

LICENSE and prohibition divided the question of temperance as discussed in the A. M. E. Zion Conference. A majority divided on each antibalanced utterance can but cause sharp discussion, so they had it. One side said, "no license" and the other, "no liquor." Of course it was easy for each to point out the impracticability of the other. But no license and law license also same in-fer a share of consideration. There can be no doubt that, regarding license to sell strong drink as a permissive only, it is the duty of every lover of his race to manifestion or regulation of as evil it is recognizing the existence of wrong. Prohibition is right, but cannot be, attained by a political party; simply because the moral sense of the nation is toxinexet cannot be prohibited before the impulses underlying them are subdued. The unrighteous greed and strife for the control of money must be modified before unrighteousness can be prohibited. The present standing of this greed is such that men unblushingly rear their children in the midst of the bar-room scenes for the sake of giving them "a start;" great sin is swayed to and for like a drunken mask, because of the money wielded by the rum power. Legislatures of all grades, from that of the borough to the imperial, are effected largely by the rum power. House, strong drink will be made and sold. On the other hand, he fanon men are fond of it they will have it made and sold drink to. Thousands of otherwise good men, liking their drink, take it, defiant of popular opinion and confident of their own will supremacy. Thus the best of men, otherwise considered, are divided on this subject; hence prohibition, perfectly right, can only be a remote accomplishment for in the future. The most unfortunate feature of the undertaking is that the great Christian Church is not at one on the subject. Were it on the Lord's side, it and it alone would be the asylum of the passion-lashed penitent and the sorries-scarred whiskey boodler. Though we did not attend the session, we properly understood, properly received and lived, would champion the cause of temperance and save man from intoxicating practices and connections. The church is too soft and easy on the subject. It is not a question with the church why Jesus turned water to wine, nor why the great Biblical leaderette were in several instances affected by drunkenness; the one fact is clear that intemperance is wrong and must be positively discarded by the church.

"THE HERO DEAD."

Such is the heading of a full colu.e in the Southern Recorder on the death of a large, loyal, leading African Methodist minister, the reverend and venerable Andrew Brown, of the North Georgia Conference. A veritable hero, he has fought many battles in the interest of our Lord's kingdom, but now he has laid down his arms to enter into the joys of our Lord.

Personal.

—Bishop Ward was in the city last week.

—Rev. L. Patterson has been appointed to Thorntsville.

—Bishop Shorter attended the Philadelphia Conference.

—Rev. G. W. Childs reached his 58th birthday two weeks ago.

—The Rev. J. M. Cargill has returned to the Baltimore Conference.

—By appointment Revs B. Pascoe and J. H. Hooker exchange places.

—Rev. A. C. J. Hamilton has been appointed to the New York Conference.

—The Rev. T. Gould has been transferred to the New England Conference.

—Rev. J. R. Stansbury succeeds Rev. T. Gould in the Philadelphia pastorate.

—Rev. W. H. Davis is stationed at Darby, and the former pastor, Rev. H. Brice, at Bristol.

—Rev. Wm. H. Johns goes from Bristol to Reading and Rev. S. G. Gooley goes back to New England.

—The Rev. James H. A. Johnson paid the Philadelphia Conference a highly appreciated visit.

—Rev. Dr. Meller, of Leipsic University, has forty-two titles and honorary scores to his name.

—Rev. Spencer Makes Sailer, Missionary of Argentia, Buenos Ayres, is the first woman ever elected to that office.

—Rev. Dr. Herbert is stationed at Lancaster and Rev. L. C. Chambers at Zion Mission, Philadelphia.

—Rev. Dr. W. Wilson was assisted last Sunday by Revs. Scott and Dangerfield, of the Zion Conference.

—Revs. Dr. Williams and W. H. Hopkins have taken up complimentary relations to the Philadelphia Conference.

—A telegram from Secretary Smith, dated 23d inst., says: "Have recovered and am getting strong." This is good news.

—Rev. H. T. Johnson, whose transfer to Philadelphia we announced, has been transferred to the New England Conference.

—Revs. Coppin, Shaffer, Thompson and Dickerson, Philadelphia Conference delegates to the General Conference.

—Bishop Ward presides at the meeting of the Executive Board of the Publication Department. Owing to the departure of Bishop Ward, on the advice of other Bishops, and will be held at the Book Rooms in Philadelphia, May 25th inst., at 9 o'clock.

Literature.

The departments of the coming June Harper's are freighted with rich contents, as usual, George William Curtis, in the Easy Chair, discusses the relations of author and publisher with his characteristic good-sense, and also shots pleas for a uniform "Training of the Shores" at Daly's, noble public gifts recently made in New York, and the ocean yacht race. The Editor's Study is devoted this month to the subject of criticism, and the opinion of a leading novelist like Mr. Howells upon the American and English methods of criticism, and their respect fullity is full of integer. Charles Dudley Warner's department, the Editor's Drawer, has a large fund of humorous anecdote, with an illustration by Hyde.

George Kennan, who has recently returned from his Siberian trip for The Century, made a visit to Count Tolstoi, at the urgent request of Siberian State exiles, who wished the Count's intercession to know the horrors of their situation. The forthcoming Century will contain an account of this visit and the circumstances leading to it, told with considerable detail and showing the Count's striking character and peculiar beliefs, together with his method of life. His views on the problems is of the day, as brought out in conversation, are presented. The Mormon and Chinese questions attracted his comment; and among Americans he spoke with particular admiration of Wm. Lloyd Garrison and Theodore Parker. A reminiscence portrait of the novelist in his passion blouse will be given.

The exciting feature of Cassells Family Magazine for June is the conclusion of that very interesting serial, "A Queen in the Dark." The denouement is extremely unexpected and a very cleverly arranged one. The author's "Life's Race for Life" fills the place of the just concluded serial most acceptably and has not reached its fifteenth chapter. The "Family Doctor" this month describes "That Horrible Nightmare" which he largely attributes to overloaded stomachs. There is interesting chapter on "Higher Education for the Blind," which shows how this last cause of blindness is secured by modern science and pedant work. Miss C. L. Gordon Cumming has a paper on "The Social Condition of Divers Races" which is amusing as well as instructive. "Stars and Stripes" and "Cross Flags of Field and Flood" are continued, the "Stars and Stripes" of the United States, and the "Stars and Bars" of the Confederacy (those sentiments of discussion. The fashion letters from Paris and London are full of the important objects which lead fashionable. There is no excuse for anyone who reads and prefix by these letters being unstylish. The very latest hints are always found in Cassell & Company, $1.50 a year in advance.

The Quiver for June is as good a number and has for its opening article a paper by Lady John Manners giving instances she has known of long and honorable domestic service. She quotes the funeral hold of the Duke of Rutland, where the coachman died at a ripe old age, having for eighty-two years, and other servants from periods ranging between thirty and sixty five years. English servants take pride in their faithfulness and their employers appreciate such devotion. The Quiver has instituted an "Order of Faithful Servants" whose members are awarded Bibles or medals according to the years of their faithful service on one family. Perhaps if such an order was instituted in this country it might be an inducement for the best class servant girls to stay more than three months in one place. "By the waters of Babylon" is the title of the new serial which opens well. There are also several sonnets, poems, religious papers and Bible lessons. Among others is an article on "Travelers' side and Priendlies" which our young Women's Christian Associations, although they be, might take some hints from. An interesting paper is "Miss Whatsley's Work in Cairo," which is accompanied by a picture of this energetic and devoted woman.—Cassell & Co. three cents a number, $1 50 a year in advance.

THE STUDENT.

BY R. C. RANSOM.

The student has lived the life of all people—the bibelisants of every clime He has been citizen, subject and slave of every empire and kingdom. He has worn the mantle of peace, and, Methens-like, he has been bound to the rock of all defeated theories and unfortunate faiths. A mid cogitating double his faith he has wrought the highest conscientious; and in the night of dark despair, from every high desire, hope has forged three-like wings to bear him to the skies. He has heard the Jewish maiden's cry as she wept by the rivers of Babylon, and with reverential awe has bowed before the Ark of the Covenant in the temple of God. Through history he bridges the years of time and makes all scenes and great events to pass in quick succession as though enacted in a single day.

The student is older than mountains; he has seen the germs of a star girl universe floating in the void and through unbounded space. He has witnessed Adam's forbidden feast of knowledge fruit; and from that day to this time, he has caught a glimpse of the shoulder and the leader of humanity. He has feasted with Belshezzar; desert ed by heaven and tempted of hell; he has fasted in the wilderness forty days; he has been the thunders of Sinai, and sacrificed to Olympian Jove; he has seen Socrates with philosophic composure drink the hemlock and die; he has marched up the steps of Calvary, and without pity has seen the thieving Nazarene drink vinegar mingled with gall; he has seen Judith in a Bethulian's bed, walked with singing and dancing by Apollo's side, and with Jesse and Nathan he has dined with kings and sinners.

The student has been victor and vanquished upon all the battle-field of time, from the gates of Troy, across the plains of Marathon, over the towering snow-clad Alps with pointed spear and glittering shield he comes. At Waterloo he bears the shout, "Vive l'Empereur!" drowned by the more victorious, "God save the king." He has witnessed the coronation of every king and the manumission of every slave. He has beheld the death throes of despotism and the birth of the child freedom.

The student has seen all sights. He has been a pilgrim in all lands and a voyager upon every sea. He sailed from Palos in a little bark and spent a year of his journey until he beheld a new continent, rising like Neptune from the sea; he has beheld the polar ice mountains sparkling like the diamonds of crown of the Northern sun; he has beheld the full-grown, full-clothing throat of Vesuvius and walked among the buried cities of the plain, the mummies of Egypt, the Colossus and Pharaohs that have stood so long and are still sleeping; the pyramids and sphinx tell him the story of the olden times. Buddha and Brahm, Lao-tse and Confucius, altars of fire and temple of Jose are alike familiar to his much traveled eye. He has explored old ocean caves; has walked among the ruins of geologic time; and with telescopic eye he has visited the solar worlds and the milky way. Not with bottle ax and sword, but with cannon's roar and bursting shell, but by the invincible forces of an infinite mind, he has conquered more lands than all the armies of time.

The body was interred in the Soldiers' Burial Lot in Lancaster Cemetery and is the first colored person ever buried in that cemetery. This is to be a story for reason and righteous-

A COLORED SOLDIER'S BURIAL.

BY A. C. LEONARD.

William Jones, formerly a member of Co. K., 32d Regiment, U. S. Colored Troops, who died of consumption Thursday last, was buried from his late residence on North street yesterday morning at 10 o'clock by the Grand Army of the Republic Burial Committee.

From Jubal Cain to Mozart and Beethoven he has breathed forth symphony and melody until all the chords of music have thrown back sweetest echoes from the harmony that dwells in his soul. In the student's brain every invention that had its conception and his birth. It was he who first taught the lightning how to speak; hitched the wandering winds to the ships of the sea; and with fire and water kindled up the iron horse in his horse of iron. He was at Athens in the days of Pisistratus, bringing the people into marble statues and ornaments of gold. With Raphael and Angelo he has gathered all the colors of a resurrected world and made them express a thought, and with Phidias wrought out the ideal.

The student has thought all thoughts, felt all feelings, and dreamed all dreams. He has lived all lives and died all deaths; he has suffered all defeats and won all victories.

Alicosa, Pa.

WHITHER ABE WE DRIFTING?

BY MRS. P. B. W. HASTER.

Before me rises a vision. It is that of a people pealed, scattered, oppressed and driven together where tyranny binds their necks; he fetters upon their hands and feet, and their souls cried from the Cossit's striking character and peculiar beliefs, together with his method of life. His views on the problems is of the day, as brought out in conversation, are presented. The Mormon and Chinese questions attracted his comment; and among Americans he spoke with particular admiration of Wm. Lloyd Garrison and Theodore Parker. A reminiscence portrait of the novelist in his passion blouse will be given.

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JONES' SERMONS SIFTED.

When you tap up a horse, if he don't want to go along, the next best thing he can do is to kick, and a lazy Christian is like a lazy mule in the team. He is the man to tap up, and a horse that responds to a tap is a forward movement that I haven't got time to stop and kick.

A boy gets $10,000 in the Louisiana state lottery, but I would rather be a boy who had ploughed a whole week for $1. I would slap that dollar into my pocket, rush my breeches under my head at night, and the whole of that dollar would turn into a blighting and skinning to sleep.

Suppose you go down some day and try to hypothecate your Methodism for some dry goods. How much do you suppose you will get for it? Why, my dear, the sign-keeper will say: "I can show you the names of Methodists on my books who have been owing me for 20 years."

Every time you come to church you bring a bucket or basket, and you say: "Lord give me something." "Why, what do you want?" and you reply: "Anything you may have." And then you have brought your bucket or your basket for it, crying: "Lord give me something." I say to him: "Lord, give me marching orders," and he turns and sent a man to the front without sending a forage waggon with him.

HOSFORD'S ACID PHOSPHATE, HUNDREDS OF BOTTLES PRESCRIBED.

Dr. O. B. Daas, Bellevill., Ill., says: "I have prescribed Horsford's Acid Phosphate of it. It is of great value in *all forms of nervous debility*, which is accompanied by loss of power."

A stroke of misfortune seems to have befallen a Pittsburg family. The 12-year-old son was wounded by a stray bullet, and the father, while en route to the doctor's, was thrown from his horse and sustained a broken leg.

In chronic diseases, medicines should be rastorics, and not alkalines, to reach their action. The wonderful strength-giving and curative effects of Hood's Sarsaparilla, attain the reputation of this remedy as the most popular blood purifier.

A KANSAS VIEW.—Kansas city Man—"I suppose you've never been in Kansas City, sir?" Boston Man—"Yes, I was there last week." "Last week! Oh, but we ought to see it now."—*Omaha World.*

A TOTAL ECLIPSE

of all medicines by Dr. R. V. Pierce's "Golden Medical Discovery" is approaching with unparalleled rapidity in orders, impure blood, and consumption, which is scrofulous disease of the lungs.

It is estimated that 20 Saratogas will receive certain produce dealers, gardeners, fishermen, &c., who sell their wares about the streets after sunrise, for which a new badges supplied gratis by the city. For business a special badge is to be provided, which can only be procured upon payment of a regular license fee.

Dr. Pierce's "Favorite Prescription" is the debilitated woman's best restorative tools.

The temperature at Albany, N. Y., according to a local Signal Service summary of the past week, is the first four months of this year, averaged over 2 degrees cor day less than the normal temperature for the past twelve years.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send this recipe, free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Yesterday," remarks a territorial editor who has the Dakota *Bug* fever, "we were again married. It will be remembered that both of our former wives eloped with the foreman of the office. To avoid a future inconvenience of the kind we have this time married a lady who is herself a compositor."

CONSUMPTION SURELY CURED.

To THE EDITOR:—

Please inform your readers that I have a positive remedy for the above disease; that by its use hundreds of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who may have consumption if they will send me their Express and P. O. address. Respectfully,

T. A. SLOCUM, M. C., 181 Pearl St., New York.

NOTICE.

To the Ministers of the Board on Publication Department. Brethren:—On assuming the Presidency of the "Board in the room of my late colleague, Bishop Cain, it becomes my official duty to address you this notice, and to call your consultation on the subject, we find it important to call to mind the meaning of the full Board, as such a meeting involves very large expenditure. We are obliged, therefore, to ask the attendance of the Executive Board to meet me at Wilberforce University, Tuesday, June 14th next, being the day before commencement at the college. Each member present is notified in bring to the meeting all books and vouchers, etc., for audit and examination as heretofore. The Executive Board are: Revs. Thomas W. Conaway, Lexington; J. H. A. Johnson, Hellimore; Wm. B. Derrick, New York; C. Asbury, Pennsylvania, and M. W. Bachly, of Ohio. Each one shall be glad to meet any other members who can possibly come.

I am, dear brother, fraternally yours,

J. P. CAMPBELL,
Chairman.

ARTICLES WORTHY.

MRS. WINSLOW'S SOOTHING SYRUP should always be used when children suffer from the irritation of teething, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., NEW YORK.

In All Complaints

Of the Stomach, Bowels, Liver, and Kidneys, Ayer's Pills are taken with excellent results. Being purely vegetable, they leave no ill effects, and may be safely administered to any one, old or young, in need of an aperient and cathartic. Physicians, all over the country, prescribe Ayer's Pills and recommend them as a good Family Medicine.

"If people would use Ayer's Pills," says Col. B. W. Bowman, of Franklin, Ky., "it would be unnecessary to enumerate the many of the serious ailments that come from torpidity or derangement of the liver and from material infections would be avoided. I have used these pills myself and given them to a number of others, and found them to be a sure and reliable remedy."

Herman Brinkhoff, jewelry engraver, Norwalk, N. J., writes: "I continually suffered by my sedentary habits of life, became chronic. Ayer's Pills afforded me speedy relief. Their occasional use has since kept me in health."

Ayer's Pills,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.

Georgia, Thursday, January 13, Bishop Shorter.
South Carolina, Wednesday, January 19, Emanuel Church, Charleston, Bishop Shorter.
East Florida, Wednesday, Feb. 16, Lake City, Bishop Payne.
Louisiana, Wednesday, March 16, New Orleans, Bishop Wayman.
Virginia, Wednesday, April 6, Norfolk, Bishop Turner.
Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.
New Jersey, Wednesday, April 20, Trenton, Bishop Wayman.
Philadelphia, Wednesday, May 11, Columbia, Bishop Ward.
New England, Wednesday, June 1, New Haven, Bishop Ward.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Brown.

JNO. M. BROWN,
Secretary.

SUNDAY SCHOOLS.

Bishop D. A. Payne, D.D., LL.D., Wilberforce, Ohio.
Bishop J. M. Brown, D.D., Nashville, Tenn.
Bishop John M. Brown, D.D., Monrovia, Liberia, West Africa.
Bishop J. A. Shorter, Wilberforce, Greene Co., Ohio.
Bishop J. P. Campbell, D.D., LL.D., 1822 North Bouvier St., Philadelphia, Pa.
Bishop H. M. Turner, C.H., LL.D., 79 Young street, Atlanta, Ga.
Bishop R. H. Cain, D.D., 67 South Carolina avenue, Washington, D. C.
Bishop W. F. Dickerson, D.D., 32 King Avenue, Charleston, Columbia.
The Bishops should always be addressed at their residences, from whence their mail will have them to the most convenient railroad station. Letters to be mailed one week in advance of leaving certain points.

JOHN M. BROWN,
SECRETARY.

BISHOP WATMAN'S APPOINTMENTS.

Friday night, May 6th, Morristown, N. J.
Sunday morning, May 8th, Trenton, N. J.
Tuesday night, May 10th, Madison, N. J.
Wednesday night, May 11th, Orange, N. J.
Thursday night, May 12th, Lonyview, Texas.
Friday night, May 13th, Marshall, Texas.
Sunday, May 15, Declination, Houston, Texas.
Monday night, May 16th, Houston, Texas.
Tuesday night, 17th, Hempstead, Texas.
Wednesday night, May 18th, Brenham, Texas.
Thursday night, May 19th, Giddings, Texas.
Friday night, May 20th, Bastrop, Texas.
Tuesday night, May 24th, Austin, Texas.
Wednesday night, May 25th, Georgetown, Texas.
Thursday night, 26th, Brookfield, Texas.
Friday night, May 27th, Belton, Texas.
Sunday, May 29th, Declination, Austin, Texas.
Monday night, May 30th, Austin, Texas.
Tuesday night, May 31st, Austin, Texas.
Wednesday night, June 1st, Round Rock, Texas.
Thursday night, June 2d, Taylor, Texas.
Friday night, June 3d, Austin, Texas.
Friday night, June 10th, Paris, Texas.
Sunday night, June 12th, Clarksville, Texas.
Saturday night, August 20, Shreveport, Louisiana.

NOTICE.

The trustees of Wilberforce University will confer a favor upon the secretary, Bishop Cain, by him as early as possible their post-office addresses. The secretary is anxious that the Annual Report be duly notified of the Annual Board meeting, which takes Tuesday, June 14th, 1887. Fraternally,

J. P. MAXWELL, Sec'y.

Wilberforce, Ohio, April 6, 1887.

[Knowing the importance of the request of Secretary Maxwell, the RECORDER urges every trustee to forward his address immediately. Conference secretaries will please do the same favor by forwarding their list of trustees.—ED.]

COUGHING, with tendencies of wheezing and hoarseness, is a symptom of a bodily ailment. Every body ought to know the remedy; and that is Hale's Honey of Horehound and Tar, which relieves the immediate cause of all pulmonary complaints. For sale by all Druggists at 25 cents per bottle.

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THE

Christian Recorder

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REV. B. F. LEE, Editor.

Subscribers who fail to get their paper regularly will confer a favor by notifying the Publishing Department, by Postal Card or otherwise, and the matter will be promptly attended to. Names cannot be entered on the list of the current month. After the 15th, no list of the month following. All letters are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements must in the Recorder, and requesting correspondence to the RECORDER, should be addressed to the Publishing Agent, and not to the editor. There is no part of the business of this establishment requiring study that need to the editor, any more than that of the BOOK-PAGE, to the Manager. All orders for changing address of paper, discontinuance, etc., must be sent to the Publishing Agent. Matter intended for publication, including brief articles, should be addressed to the editor, and may be his exclusively.

PHILADELPHIA, JUNE 2, 1887.

THE SCALA of crime must be lowered. The figures given in another column by Mr. N. F. Mosher are startling. Notwithstanding the familiarity acquired by the constant sights and sounds of crime. The inability to manage ourselves is plain. Is this a civilized country, where murderers stalk abroad like beasts in the wilds of Africa! With all our boasted institutions crime is on the increase. What are we going to do about it!

THE 13th session of the Philadelphia Conference passed off very pleasantly. Nearly all the brethren seem well pleased with their appointments. Being the first held here by Bishop Ward, it may be said to have been presided over to the satisfaction of all concerned. The impression of the session on the people of Columbia was very good. The religious services, as well as the business sessions, showed this the conference is composed of ministers throughly in earnest.

IN THIS NUMBER of the RECORDER our readers will find an exceedingly interesting article from our Senior Bishop, "Critique the Second," in which he gives an exegesis of the teachings of our Lord on moral education. In the next he will give the teachings of the Apostles on the same subject. The current paper is a strong rebuke to any scores or flings at moral education. For the sake of checking the trend to lax morality it would be profitable to read it in every congregation in the land.

THE OHIO CONFERENCE BIBLICAL Institute will sit in Paul Quinn Chapel, Chillicothe, O, August 9-12. First, to examine thoroughly all candidates for Holy Orders and for admittance to conference, and, second, to interchange opinions on subjects relating to the work of the ministry and the general interests of the people. The programme is commendable. If carried on it will make a highly serviceable meeting. The ministers in the conference will treat important topics in papers, which will be discussed by the body. The "Obio Idea" in church as well as in politics, is to keep in the front ranks. The primary aim of this institute, to aid brethren in preparing for admission to conference, is worthy of emulation by all our conferences.

THE EXECUTIVE BOARD of Publication met at the establishment last Wednesday, Bishop Wayman presiding. The session was pleasant and serviceable. The affairs of the Publishing House were found in good condition. Bishop Ward was very generous toward the Department in the matter of fares and in holding the session, in the absence of Bishop Campbell. Revs. Drs. Derrick and C. Asbury, always faithful in attendance, even when at great drawvantage to do so, were also present representatives of the Board. The outlook for the A. M. E. Publishing House is encouraging. The prospects are that the next General Conference will find a comparatively small debt resting on the Book Concern. This is the object of the centennial committee. The Church can do no better thing than to make that celebration much more than a mere pleasure occasion.

THE GOOD TEMPLARS, in their joint meeting of the American and British lodges at Saratoga, have agreed to unite. This is very wise; sin unites with sin, shall not sin-destructive forces unite with others to meet this formidable union! If free masonry, odd fellowship and the whole list of oath-bound societies continue to make their oaths of very little effect when those oaths would lead them a cross race lines, they are unworthy the respect of men. Only very same thing is true of churches. Down with everything that shuts out its sunlight from a race, for no other reason than that he has blue eyes, a fact which in itself has no natural less preventing the entrance of light. It is the ruling strong class's unchristian treatment of a weak class that drives it to separate church organization, not to exclude the strong, but to enjoy itself. It is the unrighteous treatment received by the weak class from the strong that forces the latter to separate organization. The religion of a country seems to be modified very largely by the sentiments of that country, as well as to be a modifier of sentiment.

THE NECESSITY of study in Sunday school work requires great attention from our ministry. Any alloo observer will be struck at the slavish sticking to the Lesson Leaf and Journal, which characterizes both student and teacher, superintendent and pastor. Questions are asked with the eye fixed upon the text, so that independence of thought and the benefit of knowledge are lost. A little attention will reveal the fact that all over the school the same question is being asked about the same time, answering pupils reading from the lesson. This is not teaching nor is it learning. When on review day the reviewer holds his journal and makes his questions his questions and the school makes its answers theirs, the farce is complete. Of course there are noble exceptions, in which the student studies, the teacher teaches and the reviewer reviews. It is a remarkable what little attention is paid to the real life, the soul, of the lesson; so the contemporaneous, civil and religious history, and the geography connected with it. The routine is too often gone through about as follows: Teacher, "What is the topic!" Whole school reading, "Zoobezus in the Tree." Teacher, "Yes. What is the Golden Text!" Whole school reading, "He that humbleth himself shall be exalted." Teacher, with eyes lifted from the page long enough to reply "Yes. Now, what is the outline!" Whole school, "The short man exalted. Now for knowledge of Jesus and sitting together at meat." "Correct," says the teacher. "What verse teachers the necessity of climbing a tree to see that which is hidden from your present standpoint!" Whole school, "The sixth verse." Teacher, "Right. Will you tell me where in this chapter we are taught to expect to be heard in our prayers in the Lord!" Whole school reading, "The seventh and eigth verse." So on and on, week after week and year after year, the bum drum of question and answer according to the strictest order of the lesson paper is kept up. Two minutes' intelligent questioning after lesson leaves are all gathered by teachers would be more serviceable to the school than an hour spent in bowing the head to read answers and raising it to state them. Twice every month, at least, the lessons should be talked over without a single leaf in hand. As for the teacher or reviewer holding the journal to ask questions it reminds one of the young minister who was rigidly examined by one of our Western southern committee men; his questions being all read from the books. After the examination was closed and the candidate had retired, "Brethren, we have a young nation," the young minister justly said he did not know how he could be expected to answer the questions that had been asked without a book, when his committee had to hold books in their hands to ask the questions.

MORAL REFORM.

Upon the best principles of indestructing and modifying mind, seeking would seem to be in circumstances calculated to discourage them from vice and lead to virtue. The anguish of conscience and the shame of open offending good taste, the compunctions of conscience, the physical and civil punishment of crime, the scenes at the asylums for the demented, the indigent and friendless, the prisons for the guilty, the incorrigible and the violent, the awful object lessons of the gallows and all the cases of heart-crushing that are not confined to the atoning ones, but are common and observable in every human habitation—anguish intensified by the ties of affinity and consanguinity with the sinner—these would seem sufficiently effective to retard crime. The pleasures and pleasure of a good conscience, the satisfaction of a good standing in society, the honor of a good name, the inspiration of liberty from prison wardens, the blessedness of being surrounded by peaceful friends, the healthful effects of looking upon a harmonious and healthful moving of society in general, the almost numberless personal advantages resulting from upright living, the success attending a close observation of God's law—these would seem sufficient to inspire men with superior determination to be on the Lord's side. It would seem sure to lead the race to a decided success very soon. The philanthropist who wrote and talked a thousand years ago had not dreamed of seeing the world so slowly coming to the point of love to righteousness and sin not." Godliness, godliness is the great desideratum of mankind. Give temperance, respect for the Sabbath and all that enters into our ideas of ethics, men lacking godliness are far from safe; you may expect them to lapse into their former state sooner or later, hence the slowness of reformand transformation of men to the glorious image of our Lord.

NOT FOR A DAY, BUT FOR ALL TIME.

It being an axiom that the best evidence of the value of any undertaking in behalf of public or private welfare is found in its having the quality of endorance, of permanency, we find in the report now before us of one of our well known institutions, an especial claim upon our careful consideration of its high aim in the prosecution of its good work. The fifteenth annual report of the Franklin Reformatory Home, 911, 913, 915 Locust street, announces its especial aim and object to be the permanent and thorough reformation of its inmates. Its work for the past year may be summarized thus: At the beginning of the year ending March 31st, 1887, there were 50 inmates remaining in its care; 319 received during the year, making a total of 369; 332 were discharged; 37 remaining at its close. Of those 156 were considered, when discharged, to be thoroughly reformed. There were 104 provided for by the Home from; 125 paid their expenses in part and 60 in full. The total receipts from all sources were $18,147.12; total expenses, $12,908.06, leaving balance in treasury, $239.06. The Home has an efficient and unique helper in the Godwin Association, named for its president, Samuel P. Godwin, Esq., and composed exclusively of the former inmates. Its especial work is to aid their fellow brethren to rise again, and having risen, to stand firmly and worthily in the right way. Their financial report for the year shows they are doing their work practically and well. There was distributed by them to the regular fund $1,768.28; of this $231 was paid the Home for board and $146.58 for relief of inmates, and the handsome sum of $1,334.75 was raised by special collection and presented to the Home as their annual gift. In fifteen years the Home has sheltered over 3,500 men and positively claims fully 40 per cent of them as thoroughly reformed. Mr. O. J. Gibbons, the Secretary, may be says, "It excludes the real prosecution of the aims and achievements of the Home, which cannot fail to interest and instruct all in sympathy with the good work with which he has been identified for over ten years. The following circular accompanied the report;

The balance sheet of the Home shows the small sum of $239 06 to carry on the institution's charity. The efficient work of the Home needs no eulogy at our hands, the great number of men who have been restored to usefulness; the many families made comfortable and happy through this work, and the positive evidence that it is practical Christianity, guarantees the right to ask our friends to respond to our call for means to carry it on. Contributions sent to C. J. Gibbons, Superintendent, 915 Locust Street, A. C. Sinn, Esq., Treasurer of Hood, Bonbright & Co., or the President, will be thankfully acknowledged.

"WHAT OUR CHURCH DID."

Under this heading H. W. Simmons says some very foolish things in the Southwestern Christian Advocate. No man at the same time truthful and sensible will say the A. M. E. Church is the only church of Christ, or has ever been, further than by so far forth as a man who defends himself against another may be called his enemy. It is may enough for some colored members of the M. E. Church to talk thus; to say as it is for them to dippantly ask, "What has the A. M. E. Church done for the elevation of our race" and so say as to insure that "A race church dishonors Christ," by being called the A. M. E. Church's e race church. If it is, then every local M. E. church society of colored members in a town having a white, or a society in a race church, society in an opposition more emphatic than that of our connection Every exclusively colored M. E. Conference covering the same territory occupied by this Conference is, in truth, more race-protecting than can the African Methodist Church be as a denomination. There is a church, and probably but one, in the country that is exclusively colored, a race church, a race church, society in an opposition more emphatic than that of our connection Every exclusively colored M. E. Conference covering the same territory occupied by this Conference is, in truth, more race-protecting than can the African Methodist Church be as a denomination. There is a church, and probably but one, in the country that is exclusively colored, a race church, a race church; is the C. M. E., which will not receive other than colored persons. The M. E. S. Church is more liberal than its black child; it does in some cases hold colored members. In late minutes there are over six hundred colored communicants reported. If our good colored brethren mean to be manly and Christian in their writings about their connection they should express upon the C. M. E. Church, that is exclusively and protectedly racial, and the M. E. Z. Church, that seems next to it! Why do they not study to be true, to be just, to be manly! O. H. M. Simmons, if he has tried fairly to know anything about this matter, shows a bad spirit when he says the "A. M. E. Church is a church for a particular race." When he says, "It excludes the great majority of mankind," he utters a falsehood, perhaps through ignorance, but for that no less a falsehood.

There is nothing in the wording nor the spirit of the Discipline, the polity nor the history of the A. M. E. Church as a body, to warrant this twaddle that some members of the M. E. Church occasionally feed out to their credulous readers. The fact is that this foolish talk, like some talk by members of our Church, such as the Southwestern so often publishes, as if it represented our connection, is unworthy a true, noble manhood or a noble religious paper.

The good done for the colored race by the A. M. E. Church is not likely to be seen by one so blinded as this one writes. Privately nearly any one of them will talk as much race talk, exclusive race talk, spiteful race talk as the most exasperated African Methodist could do. But "the African Methodist Church! The African Methodist Church! Oh, the African Methodist Church!" It's such a narrow church, a Northern church. It has not done anything for the race," and all that, for what! Not for truth, not for the glory of God. The world, i.e., that part of it in which brains reside, knows better; the other part may be pardoned for its delusion.

The African Methodist Zion Church people talk as much as the African Methodist people about white Bishops, etc., but it is not they; it is the miserable African Methodists who must be thrashed for their sins. Well, cow, brethren, if you conscientiously feel properly called upon to do this especial work, superexogatory though it may be, no one can prevent you. It would seem that are long Christianity would suggest an investigation of the sources where the call came. The men in our Church and years can ill afford to waste precious time in misrepresentations and falsehood. On either side we are liable to narrow-mindedness. On either side we need grace and benevolence, consistency and wisdom.

THE PRESBYTERIANS AND CHRISTIANITY.

Last week the Presbyterian General Assembly, at Omaha, Neb., acted perfectly equitably on the subject of equal rights in church, but the Southern Presbyterian Assembly at St. Louis fired it up after the manner of fifty years ago. A Mr. Vaughn, of Lexington, Va., speaking to the subject of union between the Presbyterian and Southern Presbyterian Churches, declared in effect that it would not do; bosses the negro, a slave race, divinely so settled, Gen 1 Tim. 6th Chapter; if all were equal place in the ecclesiastical body, would be found crowding the immaculate race for equality in social life, and by some means use his sinful repulsiveness to the belief in the negro's holiness and promenade. How could this be brought about, Mr. Vaughn! Will not repulsive always repel! Again we have an instance of the fact that idolatry must ever be the policy of the church, if the character of Christ is in any sense breathed in that memorable prayer, "That they may be one, even as we are one." These foolish, morally depraved people would stamp on the cross and sneer at the blood of Jesus, if they suggested absolute fellowship of mankind on the basis of faith, following and fraternizing.

While these philosophers pay so much respect to the purity of their race blood and to the impassable barriers which Nature has established between them and us, what are they doing to shock the fearful tide of race destruction by the ungovernable lusts of the white, and the pitiable weakness and degradation of the colored race! This especial crime against sctors, against race and against God is left to itself too largely; yet it is laying the foundation of future wickedness and sowing the seed of destruction more rapidly than many think. The simple question is are we, the colored people of America, to be driven away from the best advantages of civilization as seen by an outsider—this gives us the inner thought and character of the men Then again this book has been prepared as the labor of a loving heart. It is from the work of a more loving Mother. It opens from the author's preface: "Home sense, religious philosophy and sound the platform; but in the calm restfulness of a private life we see the ease and delight, a balm to wounded spirits, a cheer to the despondent, a charm in the social circle, and fortress of defense. We be had enemies, yes; that he had seen the devil. His enemies he read until this day, and it is time now for his friends to read. Let us, as one of his friends, to be showed affection when a boy, whom he counselled wisely in youth, whom he aided in manhood, whom he loved and had sentiments of regard and to whom he will devote consecrating the leisure of his head and heart, I find great satisfaction in following the brief life of one so pre-eminent, and defined as the author of the wisest, heartiest, simplest, greatest man I ever knew." In this spirit this book has also been able from his intimate knowledge of Mr. Beecher's affairs to give us most interesting facts concerning his early and successful years; also of his expenses, gifts, library, art treasures, paintings, precious mementoes of distinguished men and etc., etc.; matters not likely to be found in any other life that may be written. This is in truth a unique book, most delightfully prepared and full of interest from first to finale. It contains a perfect portrait in steel, and many other beautiful illustrations, and in typography, paper and binding is a superior book. It is a work of an immense circulation. Had Mr. Beecher attempted an autobiography no could not with propriety have put so much of his real nature into it as is given so spontaneously in this volume.

PENSACOLA (FLA.) NEWS.

AT S. D. JACKSON.

The late session of the Florida Annual Conference of the A. M. E. Church at Spears as pastor. A great many of us have had the pleasure of hearing Spears, usefulness, activity and the intellectual manner in which he presides. He takes a great interest in his race, reads the newspapers owned by colored men. He is a ready writer, delightful, unreasonable and nihilistic doctrine of blackness being a curse is true. It and the Bible cannot both be true, but the Bible is true. He who hates blackness hates one of God's thoughts.

Personal.

—Dr. Tanner attended the Good Templars' Union Meeting at Saratoga last week.

—Rev. G. W. Gibbs is stationed at Langhorne, and Rev. J. B. Hill was returned to Centerville.

—General T. M. Chester acted as reporter at both the A. M. E. and A. M. E. Z. Philadelphia Conference.

—Our office was blessed, last week, by a cordial visit from Revs. Offley, Smith, Dungsted and Wheeler, of the Zion Conference.

—The Rev. L. J. Coppin completes a course of study at the Church (Episcopal) Seminary, Philadelphia, next week. A noble task completed.

—Dr. A. L. Byrne has established a drug store in Selma, Ala. The doctor needs "the doctor" to prevent him from overwork. He extensive practice and drug store together will overtax one pot in him? The people say, "I will not go to hear him preach; I will not give him any of my money; he has no religion." So he keeps from the church people and money out of the treasury of the Lord. I am an admirer of boss and politicians, but I hope that the next General Conference will make a drive at these politicians a thing of the past. We feel proud of the record of Revs. B. W. Arnett and J. M. Townsend, but even their pluses could be filled by non-ministers.

—Tuesday night, at 8 o'clock, we were at the M. E. Church, South-street, greeting, cheerful and bright gentleman of medium size arose and said, "My text can be found in Exodus 20, 14." This was the Rev. C. L. Chilcoe, the pastor. It has been my pleasure to hear some of the Bishops of this Church, but I have never heard anything to equal this from any divine. His self-confidence was mean only. This reverend gentleman is doing a great deal of good and could be employed in getting the people to take his advice Peasnuts would be a much better place than it is. Our people have, or some of them, a beginning or read colored newspapers. Gradually they are seeing the importance of so doing; but there is a class of men who will not read them still they will take a daily paper that is suitable them in the very worst language imaginable. I am a constant reader of the Recorder and New York Freeman, and I think that they are worthy of the patronage of every man and woman who has any interest in the race

—We are abundantly supplied with ministerial aspirants, who are willing to work from the ground to the topmost round of the ministerial ladder at one stride, instead of step by step. Our Bishops, as a rule, are wise, guarded, or, to make it plainer, they won't move a step in advance by the Bishop until they can get a first-class appointment.

—Rev. Kate L. Kelsey, of Macon, Ga., Wife, lately received an earnest invitation to enter into partnership with Dr. Mary Jackson, of Philadelphia, one of the people of Menominee would not let her go. They raised her salary and made physician, elected her to the school board, made her handsome presents and boarded her free of charge. Excellent housekeeping her.

—Miss Andrews, one of the Wellesley professors, knows Hewalian, and greeted Queen Kapiolani with a complimentary address in her native tongue. Queen Queen visited the college. The Evening Star says that "It will now be believed by outsiders that, if 'she' herself should chance among us she would be found to some one ready to welcome her in her own tongue."

—The vote for the Calhoun monument, just unveiled in Charleston, S. C., was raised by electors. Mr. Calhoun was elected vice president in 1854. When the war broke out, the funds amounted to $50,000, security in stocks. The intelligence and fidelity of the treasurer, Mr. Edmund Bellinger, saved the fund. The wreck of war, although all her private property was destroyed in 1865, when the books were examined, it was found that through the business-like manner in which the fund was managed, the accretions had become worth nearly $60,000.

—The N. Y. Nation seems to have been imposed upon in a communication dated Atlanta, Kansas, and signed Ellis, and written by one "Edwin Willis Moore," giving an unfavorable opinion of the effect of woman suffrage in that city. How such person, nor any person with those initials, is to be found in the Wichita Directory of 1886, although there are thirty-five persons by the name of Moore in the Directory. The editor of the Wichita New Republic writes: "I don't think any such person exists, or ever has existed, in Wichita; at least, he has never published such a statement here, and I don't think he ever will."

HONORING THE MEMORY OF A DEPARTED MINISTER.

On Thursday, April 21st, the people of the church at Milton, [illegible], assembled with members of the presiding elder district, to erect a tombstone in honor to the blessed memory of Rev. Andrew Massey, who died May 12, 1885, aged one hundred and ten years.

Revs. J. W. Norris, J. T. Hammond, J. Evans, A. J. Buckley, Messrs. J. Baines and C. Fales and others were present. Rev. Buckley, from the committee appointed by the district conference, presented the stone, which we learned by private letter, is a beauty.

Sermons were preached by Revs. J. T. Hammond and J. W. Norris. All churches in this district were prosperous last year and desire the return of their pastors.

NOTICE TO MINISTERS.—We have on hand 200 copies of that great work, "German Methodism," or, Mezak history of the Creation, by Dr. T. G Steward. To cover the expense of stereotyping, &c., we make a special offer of these 200 copies at 75 cents per copy, or 10 copies for $6.50 cash all are sold. Remember, this is the last offer at this rate Every preacher and intelligent layman ought to have a copy of this work. Address the publisher,

J. C. EMBRY,
Box 208, Philadelphia, Pa.

AN ADDRESS.

Brethren, dearly beloved, of the Ohio, North Ohio, Indiana, Pittsburg, Michigan and North Carolina Annual Conference—

GREETING:

Through the blessings of God we have passed through the revolution of another year of labor, toil and endeavor, which has been very pleasant to me. This brings us to the last year in the quadrennium, and I submit the attention of the presiding elders and preachers in charge to the Quarterly Financial Secretary, who has traveled and is now traveling and visiting the conference; that "the winter and spring conference have all increased their Dollar Money, Lay Servant Shoe Store, at North Eighth street. State the date of the sale and the price to be paid, where you read, and give the number of the volume in order of reference.

SUMMER CORSETS.

It will be very comforting for ladies to know that Dr. Scott has just introduced his new Electric Summer Corset. It is a perfect fitting, comfortable, durable, and thoroughly ventilated garment. We invite the attention of our lady readers to Dr. Scott's advertisement within to-day. It strikes us as being just the thing required for Summer wear.

WANAMAKER'S

PHILADELPHIA, May 8th, 1887.

You can order what you want by sending a letter if you can't come to the store yourself.

There's just as much art in the coarse Hamburg Embroideries as in the finest we've got. The designs are as handsome. The same kind of a machine takes every stitch. If there were a few more stitches in each pattern the price would be many times three times as high, maybe four times what it now is.

You'll be surprised when you see these Hamburgs that so little money'll buy them.

Flouncings, 35c. to $1.25.
1-2 Flounces, 50c. to 75c.
All-overs, 25c. to 50c.
Narrows, 2c. to 10c.

For light stubbing around, climbing hills, tramping on sand or grass, there's nothing for the hot months better than canvas Shoes, leather or rubber soles.

Women's, Misses', Men's or Boys', $1.75 to $2.50; Children's, $1.25 to $1.75.

Straw Slippers, 25c. Daintily turned, light enough for fairy feet, cool, cosy. You think of Cinderella. No finer work of the kind was ever done. Black and fancy colors, $1.50.

Sizes. The Children's Day Money must not be used to buy Sunday school supplies. It is to be directly applied to us.

Yours, fraternally,

C. S. SMITH.

Read! Read! Read!

We have just received, and have on sale at our Book Rooms, the following list of splendid new books:

1. "Thoughts From Nature," by Rev. J. F. Smith, D. D., LL. D.
2. "Capital for Working Boys," Price, $1.00.
3. This is a capital book in every sense of the word.
4. "General Grant from the Tannery to the White House." Price, $1.50.
5. This book will be a pleasant and simple way the whole story of the great soldier's life from boyhood to the grave. Send your order at once.
6. "What to Get for Breakfast." Price, $1.00.
7. This book is just the thing for our ladies.
8. "Taxi, Push and Privilege," by Wm. Wells Brown, M. D.
9. Who of us does not need this book? Well, send for one and read it at once.
10. "Recitations and Readings for Young People."
11. This book is mostly a collection of poetry on many subjects of nature and life. It will be found useful, and is well suited for the parlor and leisure hour.

Next we offer a splendid home book on the life of Abraham Lincoln. "Pioneer Home" is the name. I recollect to read and profit by. It is good for all ages and classes.

Next, we call you to our two last and best of all. We have just received from the publishers "Morning Hour." Hast is found a scripture lesson, of five to eight verses, for every morning in the year, and a comment on the teaching of the passage by Rev. A. B. Earle, D. D., the well known Evangelist. A very octavo, handsomely bound. Only $2.00.

The other book we speak of is a hymnal, called "Songs On Song," by Rev. A. B Earle. It contains nearly all of the old and new hymns that have been used in all the churches for the last twenty years. It is not a "trashy" thing that will blow away in an hour, but a winnowed company of golden songs that will never die, set to music equally vital. No church or congregation can sing those songs and not get a "warm" in the exercise. We are going to sell two thousand of them this summer. Send for one. Only 30 cents. By mail, 35 cents. No discounts allowed. Send for sample copy at once. We can tell of more next time.

Mexican Hammocks. The most reliable. Weather proof, fast colors. 14 feet long, 6 feet wide; weigh 4 pounds. White or colored, $1.25. You'll be asked $1.50 for a shorter, lighter, poorer Mexican Hammock in some of the stores.

Not fit alone, you want fit and quality in Clothes. They are poor, mean things (common enough, too) in which you get just a little of either. The fit is easy to judge; you must be cloth-wise to know quality. Eyes and fingers must be trained. How many of you have eyes and fingers trained in that way? You must trust somebody.

Sam or Boy, we've the Clothes for rough or for best in every stuff that's suited to the season.

JOHN WANAMAKER.

Obituary, Thirteenth and Market streets and Chi-kis-kiss avenue.

"Pastor's Memorandum Book," by Rev. C. T. Shaffer. Price, 65 cents.

I OWE MY LIFE

CHAPTER I.

"I was taken sick a year ago
With bilious fever."

"My doctor pronounced me cured, but I got sick again, with terrible pain in my back and sides, and got so bad I
Could not move!
I cursed!

From 226 lbs. to 120! I had been doctoring for my liver, but it did no good. I did not expect to live more that three months. I began to use Hop Bitters.

Directly my appetite returned, my pain left me, my entire system seemed renewed as if by magic, and after using several bottles, I was not only as sound as a dollar, but weigh more than I did before. To Hop Bitters I owe my
R. FITZPATRICK.

Dublin June 8, '86.

CHAPTER II.

"Malden, Mass., Feb. 7, 1886. Gentlemen—I suffered with attacks of sick headache,"
Neuralgia, female trouble, for years in the most terrible and excruciating manner.

No medicine or doctor could give me relief or cure, until I used Hop Bitters.

"The first bottle
Nearly cured me!"

The second made me as well and strong as when a child.

Am I willing to say so to this day."

My husband was so inveild for twenty years with nervous
"Kidney, liver and urinary complaint, pronounced incurable by Boston's best physicians—Incurable!"

Seven bottles of your Bitters cured him and I know it.

"Lives of eight persons"
Are all I can positively say
Have been saved by your bitters.

And many more are using them with great benefit. "They almost do miracles!" —Ed. Exposition.

HOW TO GET HOP BITTERS.—You don't buy Hop Bitters by the dozen, or by the gallon, but use them directly as needed.

HOW TO GET WELL.—Which is answered in three words—Take Hop Bitters.

HARDENED LIVER.

Five years ago I broke down with bilious fever, and my liver became hardened.

Since then I have been unable to be about at all. My liver became hard as wood; my limbs were puffed up and filled with water.

All the best physicians agreed that nothing could save me. I resorted to my Hop Bitters; I have used seven bottles; the hardness in my liver is gone, and the swelling from my limbs, and it is by purest a miracle in my case; otherwise I have been given up to die.
J. W. MORSE, Buffalo, Oct. 1, 1884.

WHERE THE BITTERS ARE MADE.

Proof of the great appreciation I have of your
Hop Bitters. I was afflicted With Rheumatism for three months! For nearly
Seven years and no medicine seemed to do me any
Good! I
Until I tried two bottles of your Hop Bitters, and to my surprise I am as well as ever.
I hope
You may have abundant success
In this great and
Noble medicine.
Anyone wishing to know more about my case
Can learn by addressing me
H. WILLIAMS, 1163 16th street, Wash. D C

FOR
SICK HEADACHE,
BILLOUSNESS,
CONSTIPATION.

THE ABOVE ILLUSTRATION represents the Corset Opposite people feel. However fight may be their natural figure, they can be made to look like the figure in the upright and graceful one.

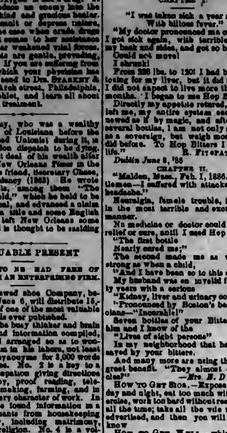
SOMETHING NEW!
DR. SCOTT'S
ELECTRIC
SUMMER CORSET

Owing to the unprecedented success attending the sale of Dr. Scott's Electric Corset, and the many imitations which have appeared in the market, the Doctor has been induced to introduce a Summer Corset, thoroughly ventilated, durable and perfect in shape, possessing in addition the curative properties of the Electric Corset. The Doctor claims that the Electric Corset will relieve and cure Rheumatism, Neuralgia, Nervousness, Sleeplessness, Dyspepsia, Torpidity of the Liver, Kidneys and Bowels, Female Weakness, Irregularities and Obstructions, Nervous Prostration, Headache, Backache, Hysteria, Dizziness, Fainting Spells, Sinking Feelings, Lack of Energy, Hot Flashes, Cold Feet, Drowsiness, Indigestion, Dullness, Loss of Ambition, Frightful Dreams, Melancholy, Pimples, Blotches, Boils, Impure Blood, Malaria, Chills and Fever, Kidney Complaints, Dropsy, Gravel, Diabetes, Bright's Disease, Nervous Debility, Lumbago, Sciatica, Pains in the Back, Kidneys, Hips, Limbs and Joints, Rheumatism, Gout, Sick Stomach, Sick Headache, Biliousness, Constipation, Piles, Colds, Coughs, Sore Throat, Bronchitis, Asthma, Consumption, Impaired Vitality, Lung Troubles, Impaired Memory, Lack of Confidence, Timidity, Shyness, Despondency, Insanity, Suicidal Tendencies, Epilepsy, Fits, St. Vitus' Dance, Paralysis, Partial Paralysis, Locomotor Ataxia, Wasting Diseases, Impotency, Sexual Debility, arising from overwork, dissipation, exposure, indiscretion, or sexual excesses, whether existing for a few years or a lifetime. Send for circular, free.

Sample corset can be had at the Crystal Palace, 8th and Filbert, or will be mailed to any address on receipt of price—Single Corset, $1.50; Double Corset, $2.50.

T. H. BELCHER'S CRYSTAL PALACE DRY GOODS STORE,
8th & Filbert Sts. Philadelphia.

P. S.—The "Journal" for next week, May 28, will contain a sermon by Father Chas. M. Field, (with portrait) on "Decoration Day," a reminiscence of the late war. Price, 5 cents. In No. 34 commence—The Great Serial Story "Ebb" by J. Rider Haggard.



FOR THE BLOOD.
SWIFT SPECIFIC CO.
ATLANTA, GA., U.S.A.

For Sale by all Druggists.

THE MEDICAL PROFESSION,
HOW THE SCIENCE OF MEDICINE HAS BEEN HAMPERED.

"PROFESSIONAL ETIQUETTE" WORSE THAN EASTERN CLOTH—A LETTER FROM A PHYSICIAN WHO FOLLOWS THE "SCHOOL" BUT PERSONAL HONESTY TO "PROFESSIONAL ETHICS."

While the medical profession has made great progress in the past few years, it is not to be regretted that that progress has not been as great as it might have been. That such is the case is due to the fact that the profession has laid on it the restraint of a code of ethics, which, though it be but the code of the chivalric, honorable, and high-minded, should not be allowed to stand between the practice of medicine and any disease which your physician has failed to cure, send to Dr. Pierce, of Buffalo, N. Y., and he will tell you honestly whether he thinks he can cure you or not. If he cannot, he will say so, and not take your case for the sake of the dollars. If he can, he will tell you so, and charge you fairly for his services. Thousands have been cured by him after all hope had been abandoned by their family physicians. Dr. Pierce's Golden Medical Discovery, for Consumption, Bronchitis, Severe Coughs, Lingering Colds, and all Blood Diseases, is unequaled. Sold by druggists.

HARDENED LIVER.

Five years ago I broke down with bilious fever, and my liver became hardened.

Since then I have been unable to be about at all. My liver became hard as wood; my limbs were puffed up and filled with water.

All the best physicians agreed that nothing could save me. I resorted to my Hop Bitters; I have used seven bottles; the hardness in my liver is gone, and the swelling from my limbs, and it is by purest a miracle in my case; otherwise I have been given up to die.
J. W. MORSE, Buffalo, Oct. 1, 1884.

NO CATCH IN THIS

SEND IN YOUR NAME
FOR A
VALUABLE BOOK OF 200 TO 250 PAGES ABSOLUTELY FREE

Commencing June 6 we will distribute, Free of Charge, Fifteen Thousand Copies of our Pocket Manuals. As will be seen by a RETAIL LIST of the CONTENTS submitted, numbers One, Two and Three contain valuable and "precise information, which is needed daily, almost every hour, by men, and women and children of every class in every active and positive country." Volume Four is a collection of poems by Miss Minnie Ballard, of which the Philadelphia Times has said: "Miss Ballard's poems come to us in the semblance that follows a shower."

All that is asked of you is that you carefully read the following, and comply with the requirements—otherwise your request will not receive attention.

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Requests will be filled in order of receipt.
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Synonyms.
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Rules for Capitalization.
Rules for Spelling.
Rules for Pronunciation.
Correct Forms of Address.
Forms of Business.
Mathematical Tables.
Mathematical Department.
Mathematical Department.
Mathematical Department.

NO. II.

Household Department.
Health's Department.
Health's Department.
Health's Department.
Mechanical Department.
Mechanical Department.
Mechanical Department.

NO. III.

Dreams.
Look in the Meadow Lark.
Our Noisy Bills.
Our Noisy Bills.
Then at my Queen.
Mirrored.
Twice 10.
Dreamers Day.
Night.

NO. IV.

Beauty.
How to become a short writer.
How to become a ready writer.
How to become a Telegraph operator.
How to use a Type Writer.
How to get a farm from United States.
How to get a Patent.
How to become a Lawyer.
How to become a Physician.
How to become a Preacher.
How to make out Reports and Audit Accounts of Building Associations.

3d. Write name and full address legibly.
4th. Write on one side of paper only.
5th. Write your name and address on each sheet. If we have your correct address we will not lose it.

NO. V.

How to become a short writer.
How to become a ready writer.
How to become a Telegraph operator.
How to use a Type Writer.
How to get a farm from United States.
How to get a Patent.
How to become a Lawyer.
How to become a Physician.
How to become a Preacher.
How to make out Reports and Audit Accounts of Building Associations.

Address, A. SCOTT, 202 Broadway, N. Y.

INDIVIDUAL MEMBERS

Of every Denomination of Christian belief will find the Bible a treasure indeed, if they will read it with the aid of "Bible Studies," which is so clearly put forth as in the following books:

BEING A CHURCHMAN

By the Rev. A. W. LITTLE.
382 pages, $1.50 net, postage included.

THE CHURCH AND
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By Bishop SCARBOROUGH. 382 pp. net, postpaid.

Also pamphlets on
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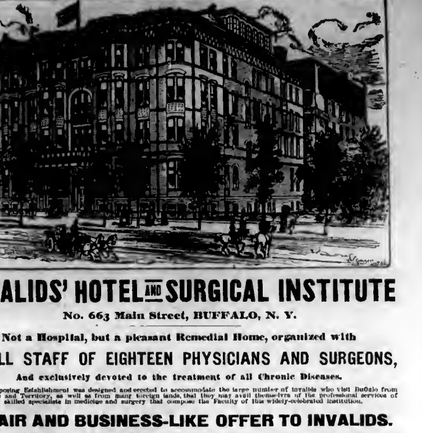
"What is the Anglican Church," 10 cents.
"The Oxford Movement," By Dr. DIX, 10 cents.
and others. Published by

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

Kindly mention name of this paper when ordering.

THE DAY SEWED SHOE STORE,
23 NORTH EIGHTH STREET.
A. C. McGOWIN.



INVALIDS' HOTEL AND SURGICAL INSTITUTE

No. 663 Main Street, BUFFALO, N. Y.

Not a Hospital, but a pleasant Remedial Home, organized with

A FULL STAFF OF EIGHTEEN PHYSICIANS AND SURGEONS,

and exclusively devoted to the treatment of all Chronic Diseases.

This Institute has been established and equipped to accommodate the large number of invalids who (at home from every State and Territory, as well as from many foreign lands, that they may avail themselves of the professional services of the Staff of skilled specialists in medicine and surgery that compose the Faculty of this widely-celebrated Institution.

A FAIR AND BUSINESS-LIKE OFFER TO INVALIDS.

We earnestly invite you to come, see and examine for yourself, our institution, appliances, advantages and success in curing chronic diseases. Even as a matter of personal interest, for the benefit of our local [illegible] of medical science. Nobody knows nothing of us, our system of treatment, or means of cure, yet who never lose an opportunity to interpret and endeavor to prejudice others against us. We are perfectly willing to risk the decision of any candid person who will visit us. We are confident that you will find that our Institution is not a pretentious one in any particular, our Institutions, advantages or success, we will promptly refund to you your railroad fare both ways, and all hotel bills you may incur while visiting us. Our success is so marvelous, and our methods so different and unlike those of all other institutions, that we are doing for suffering humanity

NOT ALWAYS NECESSARY TO SEE PATIENTS.

By our original system of diagnosis, by correspondence, we can treat successfully almost any disease just as successfully without as with a personal consultation. Our system of diagnosis, by correspondence, is the result of many years of careful study and experience in the treatment of chronic diseases, and is based upon principles entirely new to the

The wedding veil of a recent Boston bride is said to have cost $2000.

"When you're down my way, drop in," remarked the well waiter the "full oaken bucket."

Something peculiar about a horse-collar. No matter how you drop it, it always lights on its head—if it lights at all.

Noonl was five hundred and eighty years old when she passed away. Truly the Bible is a great consolor.

One thing can be said in favor of the ice man. If he has any left over he doesn't warn it up for breakfast.

A woman is as young as she looks, just as a man is as young as he feels and a really sensible woman is never 30 until she is 40 or married—Ex.

As an instance of the remarkable cheapness of Chinese labor we note that in Chinese courts of Justice witnesses can be hired at 10 cents a piece to testify on either side of the question at least, or on both sides at 15 cents.

Washington—"I saw the most wonderful thing at the theatre last night. A Hindu juggler raised a magic tree from nothing but the seed." Bilkins—"Pshaw! that's nothing. My wife raises Lain every night from last to third."

A socialist, who went into a Boston barber shop and asked for a shave and hair cut, was refused save on cocaine, as the attendant said, "they didn't keep the place for colored men." A police officer, who was informed of the case by the socialist, arrested the barber and took back to the shop and heard the rational explanation, the matter is now in the hands of a lawyer.

The total number of immigrants this year is expected to be about a million. The character of the immigration has greatly changed of late years. Germany now sends but a small contingent of many settlers as she did six or seven years ago, and Irish immigration is falling off. Ireland and Germany have disposed of their surplus population for the present. Russia, Austria, Hungary and Italy show an immense increase. Of the immigrants the Hebrew element is rather the best appearance, being tall, vigorous and with an A. 1. appearance. They are chiefly from the grain growing regions of the Black Sea.

HOSFORD'S ACID PHOSPHATE
Is Gastric and Nervous Troubles.

Dr. N. J. Hazen, Hazelton Physician, Good Samaritan Hospital, St. Louis, Mo., says: "It has achieved great results in several chronic cases of gastritis, and afforded great relief to very many cases of nervous prostration resulting from debility of digestive organs."

A sound body and a contented mind are necessary to perfect happiness. If you wish to possess these, eradicate your blood with a pure medicine, that is perfectly safe to take, and is a thoroughly reliable, highly concentrated, and powerful blood purifier.

"I am full of ambition," said the young man to his elderly friend. "Well, I am really glad to know that at least once you are full of something else than beer," was the reply.

BISHOP HAYMAN'S APPOINTMENTS.

Friday night, May 6th, Morristown, N. J.
Saturday, May 7th, Trenton, N. J.
Sunday, May 8th, Trenton, N. J., 11 A. M.
Wednesday 4 p.m. May 11th, Catonsville, Md.
Thursday night, May 12th, Hagerstown, Md.
Friday night, May 13th, Funkstown, Md.
Saturday night, May 14th, Frederick, Md.
Sunday, May 15, Emmitsburg, Md., 11 A. M.
Monday night, May 16th, Petersville, Md.
Tuesday night, May 17th, Middletown, Md.
Wednesday night, May 18th, Myersville, Md.
Thursday night, May 19th, Boonsboro, Md.
Friday night, May 20th, Hancock, Md.
Saturday night, May 21st, Cumberland, Md.
Sunday night, May 22nd, Piedmont, West Va.
Monday night, May 23rd, Oakland, Md.
Tuesday night, May 24th, Terra Alta, West Va.
Wednesday night, May 25th, Parkersburg, West Va.
Thursday night, May 26th, Ravenswood, West Va.
Friday night, May 27th, Ballville, Texas.
Saturday night, May 28th, Pomeroy, Ohio.
Sunday night, May 29th, Tyler, Texas.
Monday night, May 30th, Middleport, Ohio.
Tuesday night, May 31st, Gallipolis, Ohio.
Wednesday night, June 1st, Greenbrier, Texas.
Thursday night, June 2nd, Ironton, Ohio.
Friday night, June 3rd, Portsmouth, Ohio.
Saturday night, June 4th, Portsmouth, Ohio.
Sunday night, June 5th, Ordination, Birmingham, Ala.
Baltimore, April 27.

EPISCOPAL NOTICE.

All the Bishops of the A. M. E. Church desire to notify the public that the Bishops' Council will be held at Cape May, July 7th, 1887, for which we will meet the Bishops of the A. M. E. Zion Church at Long Branch, Aug. 7th, unless otherwise ordered. All the Boards of the A. M. E. Church will please report at the Council in Cape May on the date above named. Fraternally,

D. A. PAYNE.

Manager's Notes.

What we must say

now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

Installment

sorts a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER:

Send us 50 Cents and we will enroll your name in a special book kept for that purpose and will send you the paper for sixty days; then send us 50 cents and two months after 50 cents, and two months later 75 cents more. Total, $2.00.

All our Pastors

are Agents for the RECORDER, and are hereby authorized to present this proposition to any one who will receive the enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipts to all who will act for us in this matter.]

On this Plan

we give full SIX months for paying the subscription.

"Pastor's Mementoes Book," by Rev. C. T. Shaffer. Price, 45 cents, no discount. As excellent book.

J. C. EMBRY, Manager.

Subscribe for the RECORDER. Only $2.00 per year in advance.

The Best Remedy
For Dyspepsia is Ayer's Sarsaparilla. Other medicines may give temporary relief; but Ayer's Sarsaparilla makes a positive and permanent cure, as thousands can testify all over the country.

"My stomach is liver, and kidneys were in a disordered condition for years," writes R. Wild, of Hotto, Texas, "and I never found my medicine to relieve me, until I began to take Ayer's Sarsaparilla. Less than six bottles of this remedy cured me."

Mrs. Joseph Aubin, of Holyoke, Mass., was for a long time a severe sufferer from Dyspepsia, Itching, Piles, and all the usual remedies. At last she began to take Ayer's Sarsaparilla, and only three bottles entirely cured her to perfect health.

"I have gone through terrible suffering from Dyspepsia and Indigestion," writes C. J. Bolcomer, 125 Columbia st., Cambridgeport, Mass., "and can truly say that Ayer's Sarsaparilla has done me more good than all other medicines I ever took."

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
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GENERAL BUSINESS MANAGER, P. O. BOX 267, PHILADELPHIA, PA

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REV. B. F. LEE, Editor.

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NEXT SUNDAY is the grossing day for the Sunday School Union. Children's Day has become one of the most popular days of the Church It has been attended by more enthusiasm than any other of our general days for some time. The enthusiasm has been accompanied by generous contributions, and these have been used to establish a good and growing Sunday school business. The prosperity of the Union should encourage the connection to be liberal in efforts this year. The patronage of the department is doubtless becoming quite general, compared with that of two years ago. The probability is that the Union will be self-supporting after the next General Conference.

A FEW DAYS ago we received a communication urging, among other things, "Wilberforce University is old enough to be self-supporting." We advise our good brother to study the history of institutions of learning. He will find that no university can be made self-supporting till it has an endowment fund equal to at least five times as much money as Wilberforce has ever handled, from all sources. He will find that not a few that have once been endowed with funds excelling all that the Church has given Wilberforce are unable to support themselves. Princeton, a century old, begs for aid.

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OUR WOMAN'S COLUMN.

Mrs. Richard Bood, of Boston, has left $25,000 to Dartmouth College.

Mrs. Mary A. Talcott, of Chicago, gives $1,000 to the Humane Society of that city every year.

Kate Sanborn, the well-known writer and newspaper correspondent, is a niece of Daniel Webster.

The Marquis of Northampton has placed his Catholic property under the supervision of lady visitors to be appointed by Miss Octavia Hill.

Dr. Mary E. Baier, regarded as one of the best surgeons in Chicago, was the first woman to graduate from a medical college in that city. She has a large practice.

The women of New York have been granted more patents than their sisters in any other State. The women of Massachusetts, Ohio, Indiana and Wisconsin rank next in order.

Florence Nightingale has published an appeal to the women of England to assist in providing a central home and adequate organization for the Women's Protective and Provident League.

Mrs. Mary Livermore, since her "Princess of Povery" called attention to the sufferings of poor sewing women, has received hundreds of applications from people who want seamstresses.

My faith is rooted and grounded that all the world, Christian, Jew, Mohammedan and proper method of introducing reformation into public affairs, is to give women a co-ordinate influence there.—Mrs. Henry Ward Beecher.

Mrs. Winifred Edgerton, who received the degree of Ph. D. from Columbia College last year, is the teacher of mathematics in the New York school of which Miss Rose Elizabeth Cleveland is principal. Her salary is $4,000.

Miss Susan L. Hall has been appointed by Judge Knapp clerk of the United States Court, Fair, Ill. She is the first woman in New Hampshire to hold such a position. She has a large corps of assistants—by a vote of fifty-one to sixteen, the commission of the Queen Victoria has reported favorably, four to one. Mrs. Jane Cunningham Croly, writing from the Danish Woman's Society, signed by 1,883 women of Copenhagen, including 564 lawyers.

Clara Louise Kellogg says that an American girl need not stand still after she becomes a professional singer, but can learn in this country, if she will work hard, give up most of the pleasures of young people prize, study dramatic acting well and long, and then study the whole time to preparation. Her grandmother, she said, was a scholar and a fluent linguist. She was also a musician, in recognition of her services in securing anti-Mormon legislation.

Miss Jane Disclafoy, who received the degree of Officer of the Legion of Honor for the help she gave to her husband's explorations in Persia, tells the story of their efforts and discoveries in Harper's Magazine for June. It is an interesting narrative.

Lady Harbarton lately gave a lecture on Persia before ladies only in the Crystal Palace. The room was crowded, and a lady who attended as an agent for the Daily Paris Exchange and Mart expressed herself much pleased with the costume invested by Lady Harbarton.

It is said that woman would be deprived of the right to go to the polls. Has a true woman ever been cast in any position of political trust? Has she ever had the right to elevate and dignify the position, and instead of making it lower level, lift up to her own? Has she ever been a corrupter of politics?—Senator A. D. Hall, Penn.

Miss Lelia J. Robinson, of the Buffalo Law School, has written what she offers her senior opportunities than the East to a woman lawyer, and that the furth er West one goes, the more favorable the conditions become. Oregon and Washington Territory she thinks the best field of all.

Mrs. Martha J. Lamb, editor of the Magazine of American History, is a member of thirteen learned societies, a life member of the Columbian Historical Society and a Fellow of the Clarendon Historical Society of Edinburgh. She is said to be a very modest and unassuming little woman.

The Empress of China issued a decree, just before her retirement, advocating the development of the mining resources of the empire. She administered a severe rebuke to the provincial authorities who had opposed the work on the ground of working the mines, and warned them that such conduct would not be tolerated.

Mrs. Ernest Hart has done much to help the suffering Bengal peasantry by a system of cottage industries. Glove-making, crochet and other work which give many poor Irish women a chance to earn a few shillings to help the family to live. Mrs. Hart is also trying to revive the lace-making industry in Ireland.

Miss Frances Helen Colcesso, who has lately died, was a daughter of Bishop Colenso, and was born with Colenso Edward Durnford of the "History of Colenso" and "Life of Bishop Colenso," political chapters, and be the military chapters. Afterwards she published a work called "The Boin of Zululand," and not intending to call on a member of her father's family. Her son, Harold, will be lamented by the Zulus.

A bill granting municipal suffrage to single women and widows in Copenhagen passed the Danish Folkething—the branch of the Danish Legislature answering to the House of Representatives—by a vote of fifty-one to sixteen, when the committee of the Upper House has reported adversely, four to one. Mrs. Jane Cunningham Croly, writing from the Danish Woman's Society, signed by 1,883 women of Copenhagen, including 564 lawyers.

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Personal.

—Rev. J. S. Brown is having a very successful meeting.

—Hon H. C. C. Astwood has settled for the Bell House.

—Presiding Elder J. E. C. Barbem is making a good record.

—Rev. Dr. Gregg of the Outlook, is an excellent business man.

—Rev. A. C. Reynolds is building a church at Goldsboro, N. C.

—Rev. J. W. Daniels is treasurer of the Kittroll Normal School.

—Rev. W. J. Gaines attended the Good Templars' meeting at Raleigh.

—Rev. A. J. Chambers recently held a camp-meeting at Wilmington, N. C.

—Rev. W. J. Jordan is preparing to improve the church at Pittsboro, N. C.

—The address of Rev. J. M. Cargill is Cambridge, Md., instead of Newport, R. I.

—Father Hollee, sopcranunate of the Philadelphia Conference, is somewhat feeble.

—Prof. F. H. Mabson, B. S., will lecture to the students of Paul Quinn College June 14th.

—Rev. T. W. Cain, of the P. E. Church, has resigned his pastorate in Richmond, Va.

—Governor Forker will address the Alumni Association at Wilberforce University June 16th.

—Rev. J. W. Norris remains at Smyrna, Del., where he has accomplished an excellent work.

—An exchange says Hon. R. B. Hayes has been tendered the presidency of the Ohio State University.

—Bishop Turner will preach the annual sermon at Paul Quinn College, Waco, Tex., June 12th.

—Bishop Campbell's note in this paper is the forerunner of one at every opportunity afforded the Bishop.

—Rev. G. H Graham has had nearly one hundred souls added to the church at Xenia, O., this conference year.

—Rev. I. F. Aldridge has rebuilt Mt Zion Church, Wilmington, N. C. The former church was burned only last November.

—Mr. Wanamaker is president of a company representing thirty millions, intending to construct a system of elevated railways in Philadelphia.

—Miss Mary M. Crawford, daughter of Mr. W. H. Crawford, of Allen Chapel, graduated in the Philadelphia College of Elocution a few days ago.

—Brother Hiram Key, one of the oldest African Methodists in North Alabama, was injured recently by being thrown from his mule. He is recovering.

—Revs. J. W. Beckett, L. J. Coppin, C. T. Shaffer and J. S. Thompson, D.D., were elected by the Philadelphia Conference as delegates to the General Conference.

—Rev. F. F. Glias buried his only child, aged fifteen months, at Raleigh on the 23d ult. His confidence in the favor of Brother and Sister Glias is closely seconded. God bless them.

—Rev. O. Sampson is improving the church at Greensboro, N. C., where we once lost a flourishing flock. Of course he is placing a bell on the church, for Brother Sampson believes in bells.

—Returning from Raleigh, we had the company of George W. Clark, Esq., one of the colored capitalists of Salem, Ala., from Richmond to Washington. Mr. Clark had been North nearly two weeks.

—Mr. Wanamaker has established a home for his male unmarried employes. Blessings come to such a man continually because blessings flow from him continually, making room for those succeeding.

—Rev. J. B. Stansberry was elected General Missionary Again in the Alabama Conference, and Mr. William M. Wiley, the second child of Rev. and Mrs. Bacon Wiley, was made Grand Master-at-Arms of the same order.

—Rev. D. D. Carpenter, in the July American Magazine, will describe the amazing difficulties in regard to costume which the Methodist missionaries in Japan have to contend when they take part in friendly entertainments.

—A letter from Mr. D. M. Roberts, Jefferson, Tex., states that his mother-in-law, Mrs. W. B. Harper, of Jefferson, visiting her daughter, fell dead from a paralytic stroke. Mr. Roberts is a faithful Christian and a member of the M. E. Church.

—Rev. D. D. Williams, formerly a compositor on the RECORDER, and brother to the present foreman of the office, has become editor and publisher of the Daily Post, of Greenville, Miss. He is thoroughly an editor as a thorough printer amply qualify him.

LETTER FROM BISHOP CAMPBELL.

MR. EDITOR:—It is our intention, by the grace to God, to keep our promise made to you upon leaving home, to write you from time to time of our travels and what we are doing at every opportunity, therefore, you may expect to receive a series of letters from us, namely, one by every mail weekly, if possible as we have already commenced that series by the last steamer for New York. The Rev. Mr. Faris from Ohio and our dear people who are interested in the cause of missions will be over anxious to hear from us. You will learn that we have reached the Island of Hayti once we left Turk's Island. We expect that when you hear from us we shall be in Port au Prince, Hayti, leaving that our articles or letters may be of such interesting and profitable to all who may be pleased to read them,

I am yours truly,
J. P. CAMPBELL

NORTH CAROLINA NOTES.

BY REV. W. H. GILES.

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We received letters from Revs. C. H. King and A. J. Chambers stating that they were engaging in a revival work, and on the 27th inst. St. Stephen's M. E. Church would hold a two days' camp meeting, to which every minister of the North Carolina Conference will be personally invited. We received a cordial invitation, for which we extend our thanks to the writers, and to say that we regret that we cannot attend on account of the educational duties which will soon cumbent upon us here.

Rev. Dr. Harris and Rev. D. James' A. M. E. Church, Kinston, will be held Saturday, June 18, by the Masonic fraternity. Bishop H. M. Turner has been announced to be present and deliver the address on this occasion—Rev. W. H. Giles, pastor.

Rev. B. J. Arnold, South Lowell, has been quite ill, but is now improving, though quite slowly. His flock is attending to him faithfully.

Western North Carolina. This is a large territory, war and is included in what is known in the North Carolina Conference as the Presiding District Rev. F. D. Roberts, presiding elder. This brother is pushing the work forward and expects to produce great results.

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It was the editor of one of our esteemed morning contemporaries who once characterized a "rout" as being a vulgar traction of gentleman.

"Now, woman's sphere"—began Mrs. McS. "Oh, I know what that is," replied her husband. "Well, what is it?" "Why woman's fear is e mouse."

One of the old settlers at the Isles of Shoals seeing the name "Hyrbe" on the hull of a yacht, the other day, spelled it out slowly, and then exclaimed, "Well, if that isn't the most cur'ous way to spell fish!"

Talmage says that "the man who can sing and won't sing should be sent to Sing Sing." That would be to severe. It is the man who won't sing and will sing who should be sent to Sing Sing.

Dean Howson was joint author with Dr. Conybeare of the "Life and Epistles of Saint Paul." It was very sharp to Dr. Thompson, after hearing Dean Howson preach, to say, "I never realized before what an able man Dr. Conybeare is."

THE POOR LITTLE ONES.

We often see children with red eruptions on face and hands, pimples, sore skin, and often sores on the head. These things indicate a sluggish condition of the blood. In the growing period, children have need of pure blood by which to build up strong and healthy bodies. If Dr. Pierce's "Golden Medical Discovery" is given, the blood is purged of its bad elements, and the child's development will be healthy, and it will not be sickly. Scrofulous affections, rickets, fever sores, blood disease or other gravy maladies and suffering are cured by those of the blood. In the growing period, children have need of pure blood by which to build up strong and healthy bodies. If Dr. Pierce's "Golden Medical Discovery" is given, the blood is purged of its bad elements, and the child's development will be healthy, and it will not be sickly. Scrofulous affections, rickets, fever sores, blg-joint

Entered at the Philadelphia post office as second-class mail matter.

THE Christian Recorder

PUBLISHED WEEKLY. $2.50 PER YEAR, IN ADVANCE.

Money for subscriptions or memberships can be sent by Postal Order, Registered Letter or Postal Note, which may be obtained at any office, in the case payable to the order of the

REV. J. C. EMBRY,

GENERAL BUSINESS MANAGER, P. O. BOX 256, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per Agate line.
1 time ..... 15 cents
3 times (one month) ..... 30 "
13 " (three months) $1.00
26 " (six months) $1.95
52 " (one year) $3.50
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publishing Agent promptly. This is important. All advertisements will begin with the first issue of the month mentioned; hence before the 10th will be considered in the list of the preceding month; after the 10th, in the first of the month following. All our bars are against for the paper.

NOTICE.—All questions and business pertaining to advertisements sent in the RECORDER, and remittances, communications, &c., should be addressed to the Business Agent, J. C. EMBRY, and not to the editor. There is no part of the business of the establishment that should be left to be sent to the editor; one communication for the RECORDER, to the Manager, all matters for changing address of this paper, meeting Special Notices, &c., should be addressed to the Business Manager, not to the editor. Those not observing this request may expect delay in attending to their business, should be addressed to the editor, and they to him exclusively.

PHILADELPHIA, JUNE 16, 1887.

"IN THE MIDST of life we are in death; as Job says," was cut out of an obituary notice published this week. Job did not say that, brother, nor did any Bible writer. It is English, not Jewish.

THOSE WHO wish to secure good maps for Sunday school use would better write to M. H. Vaughn & Co., 503 S. Custer street, Springfield, Ohio. They sell both outline and full well maps and hand maps of Bible lands, patriarchal and royal charts, &c.

REV. R. C. RANSOM was assisting a committee of ladies to decorate the Allentown (Pa.) Church for Children's Day when we unceremoniously rushed upon him last Saturday, after learning where his church was and rousing there to be back to the train, all within "twenty minutes for supper."

IF TO COOLING, dear brethren, to ask that we give place in the RECORDER to more harrowing, with reference to what may be said concerning General conference or anything else. We do desire that the CHRISTIAN RECORDER shall be serious and manly. Please do not expect us to publish slipshod communications or reports composed of street slang, as the silly expression, "cuss words."

IT IS PLEASANT and promising to observe how much less complaint and unkind criticism is heard than formerly of ministers preceding present incumbents in the pastorate. We were highly gratified to hear from the pasters at a recent session of the Philadelphia Preachers' Meeting, embracing many in both the Philadelphia and New Jersey Conferences, very high expressions concerning their predecessors. Rev. Theodore Gould, who succeeds Dr. Jeoffer's six years' pastorate in Boston, says, "Dr. Jeoffer has recently done a wonderful work there," and enumerates his good deeds with an enthusiasm that would well become him, if speaking of his own work. Thank God for his promise of the end of, "When I came to my work was all torn up;" "Brother X didn't do this and that, but I-I-I-I have done next to everything—of course—under God."

THE COMMENCEMENT at Lincoln University is said to have been very entertaining this year. Many of our noble, thoughtful and leading men have come from this institution, whose education seems to make good Methodists, Baptists and Episcopalians, as well as good Presbyterians. The Alumni Association held their annual meeting in Allen Chapel, Philadelphia, where they were given a grand reception by the genial pastor and accommodating people This is fraternity and good sense combined. The interests of have not been much alike; their community feelings and principles should be given as full opportunity to play as is possible. The speeches at the entertainment are said to have been of a high order; same taking leave with the drink-limitation of Lincoln to give a more liberal American character to her education for the more present status of the colored American.

A CORRESPONDENT in the Southwestern Christian Advocate states that a local preacher of the A. M. E. Church murdered a man in Louisiana recently. This is sad enough, if true. We add the phrase, if true, because we remember the Advocate once stating that Rev. J. L. J. S. Sweve was a minister of our Church, when it could easily have known better. We called its attention to the mistake, but it seemed to prefer that the mistake should stand, though it had the opportunity to know that Brother Sweve had been a minister of its own Church more recently than of ours; but there was a chance to cast a reflection on the A. M. E. Church by the false statement of which the Advocate availed itself; for Brother Sweve was said to be in a suffering condition.

Last week a paper stated that Rev. E. Wiseton Taylor, a member of the A. M. E. Church, was in prison on the charge of arson to secure insurance, but this was a mistake. Rev. Taylor is the worthy witness brought before the public by the New York Christian Advocate some months ago to prove that the Advocate told the truth when it said a Bishop of the A. M. E. Church did a certain thing in Atlanta, S. C. He was then a member of the M. E. Church, but has since become a member of the A. M. E. Z Church. He was at one time member of the A. M. E. Church, but, like other noble men spoken of complimentarily by the New York Christian Advocate in connection with the Allen affair, he would not submit to "their (A. M. E.) methods." We do not believe the charge against him is true, but if it is, neither of the churches of which he has been a member is to blame, but only his own bad nature. It was our intention to say nothing about it; as it is our rule not to spread the failures and unfaithfulness of Christians, but these occur in any church whatsoever, where we can see no necessity of doing so; but we feel that it is well to say this much here.

AGAIN AND AGAIN, brethren, do you know that the editor has no control of the advertising that appears in this paper? He can neither insert nor decline it. The first page and the second page are almost all the space at his disposal. Occasionally he can secure from one to two columns in addition to this. It would not do to crowd the first page with reports of district conferences. Some may not see this; nevertheless, it is true. The fact that such reports are about one thing as to business, ought to appear plainly to all observers. A resolution from a good, able minister says, because his district conference report was not published, "They say nothing from the West now to gotten to the Recorder. I had hoped it was not so." Yes, "they say" makes a good deal of trouble among men that would be avoided if they would "see" instead of "say." We fear our good friend does not read the Recorder sufficiently to look for his article, the report, though even then he might see that only one issue of the Recorder, if that, since his article was sent in, has failed to have an article from the West. This is nonsense and oakishness as well. "When I write I don't write for the waste-basket," is an expression among the many kind thoughts extended to the editor. Of course not, brother, but that fact does not stretch the face of the RECORDER. With you it makes little difference who also goes to the waste basket so only you do not. The complaint that comes from the West comes from every other cardinal point, with equal blindness and inconsistency. Coming from all quarters, it must be false in some cases, else there would be nothing in its favor. We should issue a blank. The plea that "I don't write often" is urged as a reason why "I should be heard." This reason must be respected, but you do not know that those who write often will every new and then get in while you may come just at the time to fail. There are good writers in the West, whose experience in newspaper business leads him to append to each article sent to the RECORDER, "I submit this. If from want of room or its unworthiness you do not publish it, I shall be satisfied." Brethren, we writer fails to appear from my prejudice of the editor, nor succeeds in appearing from any favoritism.

"BECAUSE YE ARE STRONG."

This strength is assigned as a reason for the disciple whom Jesus loved addressing young men. "The glory of a young man is his youth." The greatest achievements of mankind have been accomplished between the ages of twenty-five and forty years; whether we consult literary, mercantile, military, political, philosophical, pedagogical or moral reformatory agencies. Of course there are notable exceptions. Youth is always more or less dependent upon age and does well to show its appreciation of this fact, but age is by no means independent of youth. It does well to remember this. The two are naturally happily associated; so they may be practically. None but the most friendly and complimentary feelings should characterize their joint life.

It is a mistake for a father to think his son is yet to be "broken" all the time. Of course men are widening their experiences continually, but methods must have a stage as well as an age. If we count men boys too long we fail to secure from them the proper amount of manly labor; on the other hand, if we consider men mentally of respect, power or and consideeco beeome of their age, simply, we may again deprive the world of much good.

WILBERFORCE FOR THE WHOLE CHURCH FOREVER.

Brother N. W. Edwards' article, in this number of the RECORDER, is well worth reading. We referred to it last week, respecting a remark made concerning the self-support of Wilberforce University. We take this occasion to say that the mistake of Brother Edwards is in limiting Wilberforce to any State or States, less than all the States. The Ohio Conference would be less liberal than they should be if they know no other educational interests than those connected with Wilberforce University. The same is true of the New England Conference. It is a mistake made by some elders and by some Bishops, that because church educational needs are great in every point of our work, therefore church schools should be established at every point. Education by the Church, in the special line of the Church's theology and polity, is a universal need, but this does not necessitate the establishment of a school in every town, Md., called at the RECORDER office last week. He is working very vigorously and working earnestly in behalf of the people whom he serves.

—"Brutus," in the Boston Advocate, certainly gives the "unkindest cut of all," in his criticisms on some men talked of for the Boston Church; for "Brutus" knows who was expected to go there.

—Rev. J. H. Morgan cites brethren to the New Jersey Conference wishing to secure their "cots" either less in his conference history to Editor Gardner, of the Sentinel, 717 Sansom street, Philadelphia.

—Mrs. Ada A. Harris, teacher in the Raleigh (N. C.) schools, after taking in the Livingstone University commence ment, May 31st, came on to spend the summer vacation with her father, Rev. A. H. Newton, in Bridgeton, N. J.

—Rev. C. H. Giles, of Lima, Ohio, has twenty-five members. He sells forty copies of the CHRISTIAN RECORDER weekly through the summer and thirty-five through the winter. His own share of the sales last year paid his house rent for six months.

—Mr. Parnell, the great Irish leader and defender, who has carried on such extraordinary warfare in Parliament, has never decided a case in favor of landlords and to allow the Tory government to accomplish its end in the passage of the coercion laws and that the sooner the better.

—Mr. Theodore Gould, Jr., completed the post graduate course in the Yale University of Pennsylvania last Wednesday. Mr. Gould takes high rank in his classes and in his church. A thoroughly polished gentleman, he has been elected by the Philadelphia Conference as one of its trustees to Wilberforce University. We verily believe that every school in the connection will grow faster and stronger by all our conferences maintaining about the same relation to Wilberforce University that they have at present, or even a little nioer and stronger.

We write this jist prior to leaving our office for the commencement at Wilberforce University, believing that if God of May the conference of Zion Methodist Church visited the home. Solicitous meetings have been held on each Sabbath, and conference of many hearts and souls of sons of our laws as I see them.

First, I would say to the brethren composing the conference, see to it that you send to the next General Conference men who are not only good men but workers, men who are truly devoted to the cause of African Methodism, men who will dare to speak the truth, dare to do right and who will lift their voices boldly in behalf of the down trodden people and the great needs of our people, especially in the South. And to you, brethren of the Colombia, South Carolina, Conference, now in session, I would say be sure to turn your thoughts in that direction, and as we are satisfied you are interested in the matter

Bismarck, by advice of his physician, now takes daily horseback rides.

A license to practice law has been issued to David Royston, colored, at Ashland, Miss.

A "crank," the Hartford (Conn.) *Times* informs an inquirer, is "a person with a conscience and a hobby."

The cashier of a Montreal (Canada) bank is on an excursion to Boston. His "shortage" is stated at $12,000.

In addition to the telephone lines now in operation between Paris, Berne and Brussels, a third one with Amsterdam is spoken of.

The best "advice to the" given to husbands is to be good and you will be happy. To wives be happy and you will be good.—*Twenty Olds.*

An eel has been captured in Georgia, measuring five feet six inches in length, nine inches in circumference, and weighing six and a half pounds.

"We will sing the 320th hymn," said the minister at the close of a Sabbath funeral sermon. "It was a favorite with the remains."—*Sunday City Call.*

A question put to a Sunday schoolist in Rondout, N. Y., as to where all heaven is to be found, was answered, "In Kingston *Freeman* says,) with the answer, "To Canada."

A sufferer from paralysis of the throat, in Medon, Tenn., is said to have taken no food, drink or nourishment of any kind from the 1st day of March, but is now in feeble shape he must soon die.

A sheep raiser in Texas is reported to have a beard five feet three inches long and twenty-one inches wide in its broadest part. It is of a rich and lustrous color and the owner is very proud of it.

The New Orleans *Times-Democrat* states that it costs one dollar to take Henry George's Anti-Poverty League, and goes to say that the way to help is for George, the poverty for the members.

At the University of Erlangen, a fifty-five-year-old student, Baron Von Aretin, has obtained the diploma of Dr. of Medicine for his third formerly Lord Chancellor, and served as captain in the Franco-Prussian War.

The Governor of Cincinnati figures out that the cost to the people of that city of consumptives who have died from the consumption of soft coal is greater than the cost of the coal itself—put at over three millions annually.

For chronic catarrh, induced by a scrofulous taint, Ayer's Sarsaparilla is the true remedy. It stops catarrhal discharges, removes the sickening odor, and never fails to thoroughly eradicate every trace of the disease from the blood. Sold by all dealers in medicine.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of the building. Simply say, P. O. Box, Nashville, Tenn., is sufficient. Tele grams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.—C. S. Smith, Secretary.

HORSFORD'S ACID PHOSPHATE,
FOR IMPAIRED VITALITY.

Dr. F. SCHLEM, Pulaski, Tenn., says: "I think it is a reliable medicine for impaired vitality."

BEAUTIFUL NATURE APPEARS IN FINER form when the skin is clear and the complexion fresh. Both are promoted by the use of Cuticura Soap, the great skin purifier and beautifier.

ADVICE TO SUFFERERS.
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It relieves the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

The Great Success

Of Ayer's Sarsaparilla is due to the fact that it meets the wants of the people, being economical to use and always reliable and effective. Its ingredients are the best, and their combination the result of profound study and skill. Thus, for all diseases originating in impure blood, Ayer's Sarsaparilla stands unrivaled.

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THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.

Georgia, Thursday, January 13, Bishop Shorter.
South Carolina, Feb. 9, Emanuel Church, Charleston, Bishop Shorter.
East Florida, Wednesday, Feb. 16, Lake City Bishop Payne.
Louisiana, Wednesday, March 16, New Orleans, Bishop Shorter.
Virginia, Wednesday, April 13, Suffolk, Bishop Shorter.
Baltimore, Wednesday, April 27, Washington, D. C., Bishop Shorter.
New Jersey, Wednesday, April 20, Trenton, Bishop Watkins.
Philadelphia, Wednesday, May 11, Columbia, Pa., Wednesday after Whitsun, Bishop Shorter.
New England, Wednesday, June 1, New Haven, Bishop Shorter.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Dennis. Jas. M. Snowden, Secretary.

CONFERENCE APPOINTMENTS.

Michigan, Battle Creek, Aug. 24, Bishop Campbell.
Indiana, Richmond, Aug. 31, Bishop Campbell.
Ohio, Xenia, Sept. 7, Bishop Campbell.
North Ohio, Akron, Sept. 21, Bishop Campbell.
Pittsburgh, Parkersburgh, West Virginia, Sept. 28, Bishop Campbell.
North Carolina, Warrenton, Nov. 23, Bishop Campbell.

BISHOPS' ENGAGEMENTS.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Ohio.
Bishop J. P. Campbell, D.D., LL.D., Wilberforce, Ohio.
Bishop J. M. Brown, D.D., LL.D., Wilberforce, Ohio.
Bishop J. Dennis, D.D., LL.D., 1901 Stockton street, San Francisco, Cal.
Bishop H. M. Turner, D.D., LL.D., 1202 North Broad street, Philadelphia, Pa.
Bishop James A. Shorter, Wilberforce, Greene County, Ohio.
Bishop T. M. D. Ward, D.D., Saratoga, D. C.
Bishop W. F. Dickerson, D.D., 1st Ch. of the Redeemer, Baltimore, Md.
Bishop B. W. Arnett, D.D., LL.D., Young street, Toronto, Canada.
Bishop B. F. Lee, D.D., 631 South Carolina avenue, Washington, D. C.
Bishop H. M. Turner, D.D., LL.D., 324 Green street, Charleston, S. C.
Bishop J. P. Campbell, D.D., LL.D., Dallas, Texas
Bishop J. M. Brown, D.D., LL.D., Dallas, Texas
Bishop T. M. D. Ward, D.D., Dallas, Texas
Wednesday night, Feb. 23, Chapel Hill, Texas
Thursday night, Feb. 24, Bryan, Texas
Friday night, Feb. 25, Huntsville, Texas
Sunday, May 29, Gallatin, Sumner, Tenn.
Monday night, May 30, Lebanon, Tenn.
Wednesday night, June 1, Rockdale Texas
Friday night, June 3, Cameron, Texas
Sunday night, June 5, Temple, Texas
Monday night, June 6, Belton, Texas
Tuesday night, June 7, Salado, Texas
Thursday night, June 9, Round Grove, Texas
Friday night, June 10, Austin, Texas
Sunday night, June 12, Independence, Washington, Ala.
Baltimore, April 29, 1887.

EPISCOPAL NOTICE.

All the Bishops of the A. M. E. Church are hereby notified that the Bishops' Council will be held at Cape May, July 20th, 1887. After which we will meet the Bishops of the A. M. E. Zion Church at Long Branch, for two days unless otherwise ordered. All the Bishops will please meet the Board of Bishops at Cape May on the date above named. Fraternally,

D. A. PAYNE.

Manager's Notes.

What we must say

now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

Installment

cents a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER.

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are Agents for the RECORDER, and are hereby authorized to present this prospectus to their people and receive their enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipts to all who will set for us in this matter.]

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BISHOP ARNETT'S APPOINTMENTS.

Bishop Arnett will preside at the following Conferences:
Sunday night, May 8th, Morristown, N. J.
Sunday, May 8th, Bethlehem, Orange, N. J.
Wednesday night, May 11th, Columbia, Pa.
Thursday night, May 12th, Lancaster, Pa.
Friday night, May 13th, Philadelphia, Pa.
Sunday night, May 15th, Chester, Pa.
Monday night, May 16th, Salem, N. J.
Tuesday night, May 17th, Trenton, N. J.
Wednesday night, May 18th, Chapel Hill, Texas
Thursday night, May 19th, Bryan, Texas
Friday night, May 20th, Huntsville, Texas
Sunday, May 22d, Gallatin, Sumner, Tenn.
Monday night, May 23d, Lebanon, Tenn.
Wednesday night, June 1st, Rockdale Texas
Friday night, June 3d, Cameron, Texas
Sunday night, June 5th, Temple, Texas
Monday night, June 6th, Belton, Texas
Tuesday night, June 7th, Salado, Texas
Thursday night, June 9th, Round Grove, Texas
Friday night, June 10th, Austin, Texas
Sunday night, June 12th, Independence, Washington, Ala.
Baltimore, April 29, 1887.

How to Cure Skin & Scalp Diseases with the CUTICURA REMEDIES.

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The school will open Wednesday, September 15th, 1886, and close June 15th, 1887. Tuition, $30 per year. Board, $2.50 per week. Students can enter any time during the year. Classical, Scientific and Normal courses of study. Preparatory and collegiate departments. Instruction thorough and practical. Location healthful and beautiful. Buildings and grounds unsurpassed. Apply to the President, WILBERFORCE UNIVERSITY, Greene County, Ohio.

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REV. B. F. LEE, Editor.

Subscribers who fail to notify their publishers in writing to discontinue supplying the Publication, immediately, by Postal Card or otherwise, their subscription will begin with the first of the month. Remittances received after the 15th will be over-looked to the first of the succeed month. After the 15th, in the case of a Weekly publication, All old bills are agents for the paper.

NOTICE.—All questions and business pertaining to the Christian Recorder, and all letters for the Editor, should be addressed to Rev. B. F. Lee, Editor. Manuscript not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; our communications are to the RECORDER, to the Manager. All orders for the RECORDER, and all letters relating to the business of the office, should be addressed to the Manager, not to the editor. Please remember, anything but articles for publication, and all letters relating thereto, should be addressed to the office, and that to him individually.

PHILADELPHIA, JUNE 23, 1887.

THE Cosmopolitan Magazine is now published in New York City, instead of Rochester, as formerly.

THE COLORED people of Georgia own nearly eight acres of land to every colored voter in the State.

ON AUGUST 4TH Zion Mission, Murray Chapel and the A. M. E. Publishing House will take out an excursion to Chester Heights, the popular campground, for a day's pleasure.

IT IS USELESS for colored men to compare themselves with white men as patterns on the score of morality. A man is what he will be, as a rule. The colored American is about as pure as other men.

THE IMPULSE gained by observing the growth of our youth are among the greatest for race development that we receive. A visit to a school in action or on exhibition, commencement days, is worth very much to aid in elevating our thoughts.

HON. JOHN SHERMAN and Governor Foraker failed to reach Wilberforce University in time for the commencement, but Judge Lawrence was there and made a stirring speech. Drs. J. C. Embry and J. C. Price addressed a large audience very entertainingly on the occasion of the Alumni Association's anniversary.

AGAIN death has visited the home of our friend and brother, Dr. R. F. Harlow, of New Orleans. His eldest child, Clarence, was drowned while bathing in one of the city basins, June 14th. He was a Christian. Only a year and a half ago Dr. Harley lost his eldest daughter. Brother, "earth has no sorrow that heaven cannot heal."

THE ACT OF Bishop Sherrar in his gracious donation to Wilberforce, like that of Mr. Hill, of Texas, goes far to establish the coordaidtion of the statement that the negro likes education, begs others to assist him, but does not make sacrifices to educate himself. Portunately the refutation of the charge does not depend upon these acts alone; for hundreds of colored young men and women are acquiring an education in circumstances as adverse as any other people.

OHIO is setting off the colored teachers quite rapidly, though there will be a few colored teachers retained. Cincinnati closes up the Gaines High School, which has been for colored people.

A gentleman, member of the school board of a large city, informed us that if the board had abolished the colored schools, the principal of said school would have certainly been elected to teach in one of the mixed schools. Other towns may do the same way. Hence, there will be a sufficient number of teachers left of the State's force to affect business among colored people considerably. Many arrangements made last year for payment of moneys, etc., will not be violated, owing to this fact. But the same persistent courage that opened all schools to colored children must be brought to bear against invidious discrimination in the schools of location. The battle will be better than that for recognition of colored pupils, since it asks a division of the money in school treasuries, while the old fight resulted not only in a saving of money to the treasury, but in turning that which was spent into the white man's coffers exclusively. But persistency is a just cause must win.

IN OFFERING back to the ex-rebel States the battle-flags that had been wrenched from them by our troops, President Cleveland has made a most graceful bow to the "lost cause" and furnished to admirers and all others proof that he is in favor of the greatest undertaking ever made to destroy this government. He did not add personally in bearing their flag, nor in tearing it down, but after his fall to bestows to inform them that he has it at their service. He does not even so much as ask that they give back to the loyal States, or the federal government, the flags which they may have captured in their unworthy struggle. Now, take which ever bore of the dilemma they please, his friends must choose between consummate ignorance and special favoritism or disloyalty as the foundation of the stupendous blunder of the object of their devotion.

THE BUDGET for 1885-'86 is out, full of valuable information. The mechanical work, though not what it should be, is better than we usually get in the Budget. The same lack of care that has characterized all previous numbers is manifest in this, respecting spelling. The Budget being an annual, and the present issue a biennial, we should have throughout the work the same accuracy that characterizes the greater part of the work. Doubtless the absence of the editor from his office, attending to official duties at the Eastern conferences, should be accredited with much of the poor proof reading. The matter contained in the book more than compensates for all shortcomings. It is a vast affair. This Budget idea must be set down as the greatest service of our present Financial Secretary. Its historical data are the finest ever collected and published in our Church.

The current issue contains interesting sketches of the rise and progress of the various Methodist families. You will do well to send to Dr. Arnett, Wilberforce, Ohio. There is probably no other book that gives the comparative and relative history of the three colored Methodist churches so done this. The historical comparisons sustain the church age-quotation, showing that Bishop Campbell, and not Bishop Heed, was correct in the controversy of ten years ago.

THE COMMENCEMENT exercises of our schools have occupied the attention of the students, faculties and trustees for the past two weeks. The Allen University leads in the number of her graduates this year. Four young men graduated from the Law Department—Messrs. E. J. Dickerson, of Aiken; T. A. Saxon, of Laurens; A. F. Jamison, of Abbeville, and A. F. Hampton, of Richmond. The normal department turned out nine young gentlemen and eight young ladies. The degree of A. B. was conferred on six young gentlemen of marked intelligence. The entire Board of Trustees of the two conferences was present and presided by Bishop Shorter, the senior bishop of the school in the fall with a corps of fine teachers and Prof. J. W. Morris as President. The Board of Trustees elected Rt. Rev. Bishop A. Shorter, President; Revs. S. H. Jefferson, Vice-president; C. M. Crosby, Secretary; R. E. Wall, Treasurer; W. H. Heard, Financial Agent. With this efficient executive board the work is in trim for a successful year. The prediction for this school a place in the foremost ranks of our colleges. The curriculum is up to the times for such schools. The normal and industrial departments, so organized, will educate the oldest and least. The "Age," a weekly newspaper, will give employment and a useful trade to students. The Slater Fund should find its way into the treasury of this institution as well as to the other schools of the South that are doing the same work for the same race. Colored men are at the head of this institution, but the number of its graduates and the thoroughness of its work is commend it to those who control these funds for aiding in electing colored people of the South.

A GIFT TO A UNIVERSITY.

At the meeting of the Board of Trustees of Wilberforce University, Bishop James A. Shorter formally presented to said university one thousand dollars on his own account and paid over one thousand bequeathed by his late wife, Maria A. Shorter. This Wilberforce gift has been rapidly brought to a few colored teachers retained. Cincinnati closes up the Gaines High School, which has been for colored people.

A gentleman, member of the school board of a large city, informed us that if the board had abolished the colored schools, the principal of said school would have certainly been elected to teach in one of the mixed schools. Other towns may do the same way. Hence, there will be a sufficient number of teachers left of the State's force to affect business among colored people considerably. Many arrangements made last year for payment of moneys, etc., will not be violated, owing to this fact. But the same persistent courage that opened all schools to colored children must be brought to bear against invidious discrimination in the schools of location. The battle will be better than that for recognition of colored pupils, since it asks a division of the money in school treasuries, while the old fight resulted not only in a saving of money to the treasury, but in turning that which was spent into the white man's coffers exclusively. But persistency is a just cause must win.

EDITORIAL CORRESPONDENCE.

COMMENCEMENT AT WILBERFORCE.

Thursday, 24th inst., was the twenty-fourth commencement anniversary at Wilberforce. The anniversary of Philomathean Society was held on Friday night, June 10th. An entertaining programme is always guaranteed by this society of young ladies. Some what was present think that of the present year was quite equal to the best.

On Sunday morning the President delivered a very able baccalaureate sermon. At night the annual sermon was preached by the RECORDER editor.

On Monday night the Sodalian Society's exercises were highly entertaining. I have never witnessed better programs at the University. The star occasion was on Tuesday night, when Rev. J. H. Price, D. D., President of Livingstone College, Salisbury, N. C., delivered the annual address before the college and alumni. Dr. Price is a man of almost matchless eloquence and strong argumentative power. His oratory has the sweep of a tornado with the variety and beauty of the bow in the cloud. Hearing him, one wonders no longer what is the secret of his popularity as a preacher. On acquaintance with him shows that he is a man of soul-stature consecrated to God's willingness and ability to save the Negro race with all others. His brilliance in the race as possessing a future of power and goodness. The Dr carries away from the institution the appreciation of almost every one. He may be a little too radical on the idea of the special work of the race, but in this he is a splendid fault.

Wednesday afternoon class day exercises took place. On Wednesday night the Annual Rhetorical and prizes were given. The latter is always an interesting meeting. There were two prizes awarded; one a gold medal, by Dr. W. H. Derrick, to the best essay by a young lady, and the other, by Rev. Mr. Lee, a first interest on $100 to the best orator.

At this writing the exercises of the commencement week have taken place. The Trustee Board began its sessions Thursday, 9th inst., holding daily sessions till Thursday.

The Rt. Rev. J. P. Campbell, D. D., LL. D., President of the Board, being absent from the country, the Vice Presidents, Rev. W. H. Heard, of Nicholasville, Ga., presided. The attendance was unusually large. Among General Secretary Dr. W. J. Gaines, C. L. Bradwell, S. H. Robertson, Rev. Scott, Rev. Mr. Heard, S. H. Jefferson, F. W. Jefferson, N. B. Starrett; Pennsylvania, W. H. Brown, G. G. Sampson, J. C. Lee, D. T. Tanner and J. C. Embry; Ohio, O. J. Mann, W. S. Scott, W. S. Trotter, J. C. Coleman, T. A. Thompson, J. G. Mitchell, B. W. Arnett, O. L. Maxwell, Walter S. Thomas, G. H. Graham, J. G. Brown, J. Dickerson, A. D. Delney, W. H. Dupp, A. A. Shorter, J. Buford, Hackney, J. N. Abbey, G. H. Burke, L. F. Lindsey, B. Harper; North Carolina, W. U. Ashly, I. H. Welch, S. Wales and G. Grey, Mississippi, Rev. Porter, Arkansas, R. M. Dickerson; Tennessee, B. Green, S. Reed; Michigan, C. H. Thompson. There may be others not noted.

The business of the University was attended to promptly. It was shown by the report of the treasurer that the University debt had been slightly reduced. Still it is not great. It is yet far too large for the health of the school. During the year new buildings, new appropriations and bequests have been made, from $100 up to $5,000.

The gift of Bishop Shorter and the bequeathment of Sister Shorter of $1 000 each are to be placed at interest; the principal to be invested forever. Next to the interest is the State appropriation for the establishment of a Normal and Industrial School. While this is to be a State affair, it is a benefit to Wilberforce University.

The agent of the University in the State of Indiana, for last year, Rev. J. Bundy, reported favorably. His report was re-appointed. The members of the faculty were re-elected to their respective chairs. Miss Mary E. Church, whose resignation was received by the Board with regret. The place of the lady Principal, Miss Anna H. Jones, has been accepted. Miss Jones is a graduate of the Holy Spirit, with whose connection she has been for a number of years, to the blowing of the wind. Also the blood of the life of immortality. She has graduated with the circulation of the greatest systems of the world; but pre-eminently, the right sort of a Christian. She seen symbolized in the vastness and stability of the ancient.

The word law is a term denoting the manner in which it is required to be done. Everything is done by law. It cannot descend from this platform and point to the rules of Wilberforce. It exercise ten thousand requirements of law. We may not enter these halls, the law may not be manifested; the night may be dark and we may not see the materials—it is there; and acquittance will not excuse us for the violation of the law.

The will of God is the supreme law of the universe. Its execution in the universe in its various departments set for the enforcement of law. They are all held so strict to execution for the due performance of duty, while as to disregard of position, fulfillment, punishment, law range from the blade of grass to the highest intelligence in the universe.

The lawyer, whatever the circumstance, like the doctor and preacher, stands under moral obligation to execute the interest of mankind.

Once, in traveling, I transferred my baggage through Philadelphia and was left to take the train on to Baltimore on the river. Expecting to find my baggage on the farther side, I at once boarded the ferry boat, but to my chagrin, I stepped to the baggage room in Philadelphia. I had left a valuable article on the boat. The man said, "You can get your trunk by the next boat," and before I could get the set check for Burlington, the boat prepared to start. I asked the man if he knew there were among the crowd of passengers, one had the baggage check. He answered, nay, I decided to leave both checks in his hands, and went on to Baltimore, and simply passed over and returned upon the same boat next trip. Entering the boat, I found the trunk in the office. I didn't you wait for your check?" I tried to explain, but I did not open the door. Finally I said, "Where is my trunk?" "In Burlington." "But is that is where you said, is it?" "Yes," said I. Ending the matter he said, "Well, I'll be d——d, what's the use of a check for it?" "I see that, too; it is double checked." "Well, how am I to be able to claim your baggage." "Why, by the check, of course." "But what I claim it for?" "I don't know, but you will have to claim it."

On arriving, I said to the other agent; "There is my trunk; it came on double checks and your baggage man claimed it by my was." I don't know, my friend," "Well, I said, "that is my trunk, and the agent there said I must ask for it here." "Well, then," said he, "claim it." I said, "I will." "Then," said he, "you be replied, "that will not do; I don't know you from Adam." "But how can I shall I claim it?" After beating about for awhile, he said, "Now, sir, you tell me three articles in that trunk and we take out you key and open it. If all is correct you can take it." I will call the articles A, B, and C. I then took my key, and opening the trunk, said: "Now, sir, A, that is B and that is C." He replied, "It is your trunk," and I came off a wiser and gladder man. Now, to make a great talk about our rights, but the fact is, our rights have become antiquous. Benediction by Rev. R. E. Wall. M. Saxon won the prize for the best oration.

COLLEGE DEPARTMENT.

Exercises were held Thursday night, June 9th. Prayer by Rev. F. W. Jefferson. Salutatory and oration, "Civilization of the mind," Mr. D. T. McDaniel, Greenwood, S. C.; "Theology the science of science," Mr. J. C. Campbell, Wanshore, S. C.; "The necessity of moral culture," Mr. A. J. Rivers, Laurens, S. C.; "We are not satisfied," Mr. A. F. Jamison, Greenville, S. C.; "Which train will you take?" Mr. T. A. Saxon, Clinton, S. C.; "The Rewards of Industry," and valedictory, Mr. C. Dorsey, Clinton, S. C. Annual oration by Dr. W. D. Johnson. Conferring degrees by Prof. J. W. Morris. Benediction by Rev. T. J. Harper.

Prof. Morris delivered the conditions and praise of the race. No set of teach has done more for the colored people. They have stood at their posts and have done duty in the face of stern adversity. While foes within and without were assaulting the University, when it seemed that its destruction was sure and certain, Prof. Morris and his faithful few have stood by and have labored and encouraged in the discharge of their duties. Many times they have been on the verge of success. The students stood high in their examinations, averaging about 92. Their deportment was unexceptionable well. The bursts of sacred eloquence, the songs of Zion, the prayers, pastoral and general, the historical, geological, the facts of science, the facts into the spiritual world, the dealing with the animal kingdom, the rhetorical display, the mathematical problems, and the skill the pupils had been in the hands of a master who had been in the world.

This closes one of the most successful years of Allen's existence. There are many who would like to see the University fail and go down. It was the opinion that the Allen would be the last sale while the Trustees were in session. So it has come to pass that the Allen University is not for sale, that it is a real, Real University. Though a debt is owed in order to maintain there is no chance of a sale. The Trustees have appropriated $1,000 for the year's work, and the school will have a full corps of teachers. Rev. S. L. Lee, A. M., principal, assisted by Rev. B. L. Wall, Treasurer; Rev. C. M. Lee, Financial Secretary; Rev. W. H. Heard, A. B., Lincoln University, and Rev. E. Z

At the present rate of decrease the national debt will disappear in twelve years.

Between two and three tons of postal cards are manufactured every day at Castleton, New York.

Queen Victoria has in Windsor Castle three vases valued at $160 000 and several dinner services worth $150,000.

Russia has its new and deadly explosive, when is said to be fifteen times as destructive as gunpowder and does not produce smoke.

Chicago alone last year paid out over saloon licenses the strong drink thirty-five millions of dollars. The whole United States gave for malicious, human and foreign, only six millions of dollars.

"My grandfather fought seven years rather than have foreigners control this country. I went to fight seven years more rather than let the foreign, imported infidel destroy the Christian Sabbath. Your old friend in the one hope."—*C. W Cooke, Nashville, Tennessee.*

It is an interesting fact, says the *Medical Times*, that there is now a larger number of Jews in Palestine than at any period since the days of our Lord. There are also nearly a thousand Jews in the fatherland—almost the same number as returned from the captivity in Babylon.

Sixty-five thousand persons, now residents of Europe, will sicken in the course of the year, and many will die, who, if they were in the United States, would be cured by Ayer's Pills. Why not go where many great statesmen, but they don't appear to know how to make life worth living for their fellow-citizens?—*Boston Globe.*

Men who are threatened often live long. Men who anticipate an early death are frequently victims of hallucination. The less likely we are to die from the pestilence that walketh in darkness, from the pestilence that destroyeth at noon, and yet outlived nearly all of his contemporaries, dying when over 70. It is not that he was a living skeleton.—*Evanston (Ills.) Ind Blad.*

A seven-ounce potato was declared to produce his records or a copy of them. Secretary Rusk, of the State Board of Agriculture, at Tuesday, in a hearing in which the records were necessary to make a private fair case against a dealer, sent in a liquor prosecution, the judge ordered the Collector to jail, although the latter was acting under what was claimed to be instructions from Washington.

A mule with an artificial throat is the latest thing in mules in Macon. A veterinary named at Hillsboro about a year ago found all of the mule's life. Finding that it would soon be impossible for the animal to breathe through his windpipe, a portion of the pipe was removed and a silver tube was inserted, and now the mule breathes freely. It was a delicate and risky surgical operation, but was successful, and whether the mule can whinny his thanks or Mr. Tom Barkley for saving his life.—*Savannah News.*

The most hideous industry in this country is a factory in Jersey, near Alton, Illinois. The proprietor raises snakes of various kinds, but most of them are of rattlesnakes. A firm in Philadelphia has given a standing order for all the rattlesnake skins it can possibly get. They are worth $2 25 each when they attain the length of four feet. These snakes are bought to be stewed into soup, all which is advertised to cure rheumatism.

HORSFORD'S ACID PHOSPHATE
GIVES SATISFACTORY RESULTS

Dr. O. W. Wears, Marion, O., says: "It has a fine effect on the nervous and circulatory both to patient and physician."

In the South, or in many of the States, a great wave of business and prosperity has come, such as that region of the country never had before, and in a county every instance it has come to the State in which prohibition has been in operation. Georgia, Alabama and Tennessee are the three States which have had the most prosperous, Texas being next.—*Iowa State Register.*

After a Sore spared no expense radically upon the blood, thoroughly cleansing and invigorating it. As a safe and absolute cure for the various disorders caused by constitutional taint or infection, this remedy has no equal. Take it this month.

DOCTOR PIERCE'S ANTIDOTE TO PAIN Speedily cures Asthma, Bronchitis, Coughs, Colds, Sore Throat, Influenza, and kindred affections. Its wonderful power to relieve pain in the side, back or limb, is due to its power to cure the inflammation, which causes the pain. Its use will prevent Pneumonia, Consumption, and many fatal diseases. Sold by druggists. 25 cents.

All Travelers

Whether by land or sea, who are liable to be out of reach of first-class doctors, would do well to have a supply of Ayer's Pills at hand. For this purpose, the Pills are put up in bottles as well as boxes, and may be conveniently carried in one's pocket. Six of the most distinguished physicians of Syracuse, N. Y., in giving their testimony as to the excellent medicinal combination of Ayer's Pills, make this point: "Their beautiful coating of gelatine and sugar is a great advantage, in that it protects them from change by time or climate, and renders them as pleasant and active agreeable to take."

"During the twenty-five years I have lived on the frontier, within Black Mediwoah, at Swanwicker, Ind., "Ayer's Pills have been my best friend. I have lived, mostly, where there was no doctor within twenty miles, and have had to hard sick several times. I always kept Ayer's medicines on hand, and used them, and the Almanac, also pulled through. I have also doctored others, and believe I have saved more valuable lives by the use of Ayer's Pills."

Ayer's Pills,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists in Medicine.

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.
Georgia, Thursday, January 13, Bishop Shorter.
South Carolina, Feb. 3, Emanuel Church, Charleston, Bishop Shorter.
East Florida, Wednesday, Feb. 16, Lake City Bishop Payne.
Louisiana, Wednesday, March 16, New Orleans, Bishop Wayman.
Virginia, Wednesday, April 6, Bishop Young.
Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.
New Jersey, Wednesday, April 20, Trenton, Bishop Campbell.
Philadelphia, Wednesday, May 11, Columbia, Pa., Bishop Wayman.
New England, Wednesday, June 1, New Haven, Bishop Ward.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Brown.
Jno. M. Brown,
Secretary of Conferences.

CONFERENCE APPOINTMENTS.

Michigan, Battle Creek, Aug. 24, Bishop Dickerson.
Indiana, Richmond, Aug. 31, Bishop Campbell.
Ohio, Xenia, Sept. 7, Bishop Campbell.
North Ohio, Delaware, Sept. 21, Bishop Campbell.
Pittsburgh, Uniontown, West Virginia, Oct. 5, Bishop Campbell.
North Carolina, Warrenton, Nov. 23, Bishop Campbell.

SERVICE APPOINTMENTS.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Greene Co., Ohio, P. O. Box 147.
Bishop J. P. Campbell, D.D., LL.D., 1822 North Eleventh street, Philadelphia, Pa.
Bishop Alexander A. Shorter, Wetumpka, Alabama.
Bishop John M. Brown, D.D., LL.D., 1822 North Eleventh street, Philadelphia, Pa.
Bishop Jabez P. Campbell, D.D., LL.D., 1822 North Eleventh street, Philadelphia, Pa.
Bishop H. M. Turner, D.D., LL.D., 38 Young street, Atlanta, Ga.
Bishop B. W. Arnett, D.D., 407 South Eighth street, Washington, D. C.
Bishop J. M. Brown, 33 King Street, East, Chatham, Ontario.
Bishops' mail should always be addressed at their residences, from which they can forward it to them when they are away. Bishops' mail matter will not be forwarded to them when they are known to be absent from their residences unless so addressed.
For the Council of Bishops,
JOHN M. BROWN
SECRETARY.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousand of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

The *Bar*, a liquor paper of New York, says: "Too prohibitive movement has made such progress that not only has it created a local law upon every street in the greatest States in the Union, but by repeated attempts it has made itself felt and made the amendment to the Federal Constitution possible and probable."

CONSUMPTION SURELY CURED.

To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease; and that by its use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.
Dr. T. A. SLOCUM, 181 Pearl st. New York

The story of Ireland is best told by the following figures furnished by Mulhall, one of the most reliable statisticians of the day. He says that during 70 years of the days of the union of Ireland, 1,255 000 people have been starved to death or died of typhus, 1,305 000; and there have emigrated, 4,185 000.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders.
Sold only in cans. ROYAL BAKING POWDER Co., New York.

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CARPETS cleaned for ten cents per yard. C. KNIGHTON & CO., 242 N. Sixth Street below Girard Ave.

CHARLES MITCHELL'S Carpet Cleaning Office—Bell, 37-38 D; Keystone, 3 D. Steam Carpet Cleaning. We study to please. Carpets and Furniture cleaned, laid, Dry Carpets and cleaned at 2½ & 3 cents a yard.

SEEDS AND IMPLEMENTS. D. LANDRETH & SONS, 21 & 23 SOUTH SIXTH ST., PHILADELPHIA.

HOTELS, RESTAURANTS and Private Families supplied with Pittsburg Beer. Ale and Porter by MITCHELL, FLETCHER & CO., Pittsburg.

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Chimes and Peals for Churches, Schools, etc.
Warranted Satisfactory. Illustrated Catalogue sent free.
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WOOD'S Delicious COFFEE! This can always be had of your grocer. Ask for "Wood's Old Dutch Java Coffee" Wood's Coffee Mills are the largest manufacturers of Coffee Mills in the world. Send for illustrated catalogue. Wood Manufacturing Co., Cincinnati, O.

400,000 The largest circulation of any periodical in the world. "The Pilgrim Ladies' Home Journal and practical Housekeeper" Only 50 cents a year. Sample Copy, 10 cents. THE PILGRIM CO., Philadelphia, Pa.

BARLOW'S INDIGO BLUE.

Is more or a PURE BLUE than has been fully tested and indorsed by thousands of housekeepers throughout the country. Sold by all dealers. Ask for it. D. S. WILTBERGER, Prop., 327 & 329 So. 10th St., Phila., Pa.

ALSO FOR SALE
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Property in Germantown, with every modern improvement. COLLINS TO EXTEND TO TAKE WHOLE OR PART. Perfectly Safe, and now for SPECIAL TERMS.
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PARKER'S HAIR BALSAM
Restores the color and beauty to the hair, promoting under what healthy action of the glands. Prevents baldness. Cures scalp diseases. Keeps the hair from falling, and is sure to please. 50c. and $1.00 at Druggists.

I CURE FITS!
I do not mean merely to stop them for a time and then have them return again. I MEAN A RADICAL CURE. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. G. ROOT, 183 Pearl St., New York.

ESTEY, BRUCE & CO., Printers, Phila.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA REMEDIES
NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvellous properties of clearing, purifying and beautifying the skin and in curing every humor of the skin, scalp, and blood, with loss of hair, from pimples to scrofula.
CUTICURA, the great Skin Cure, and CUTICURA SOAP an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. Cuticura Remedies are absolutely pure and the only infallible skin beautifiers and blood purifiers.
Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.
Send for "How to Cure Skin Diseases."

HANDS Soft as Snow's down, and as white, by using CUTICURA ANTISEPTIC SOAP.

Tutt's Pills
This popular remedy never fails to
Dyspepsia, Constipation, Sick Headache, Biliousness
And all diseases arising from a Torpid Liver and Bad Digestion.
Tutt's Pills produce an appetite, so that the system is nourished and solid flesh. Dose small; adapted to any one taking nauseous medicine. Price 25 cents per box. SOLD EVERYWHERE.

REV. T. P. CHILDS
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MR. W. W. GILCHRIST, Medical Compound, Ideal other charges invariably prepaid. Any one not happy in any one respect to "Perfected Cuticura" Soap, Cuticura, Cuticura Resolvent, Cuticura Ointment, Cuticura Pills, Cuticura Plasters, Cuticura Medicated Paper, Cuticura Sanitary Wash, Cuticura Toilet Powder, Cuticura Shaving Cakes, Cuticura Dentifrice, Cuticura Liniment, Cuticura Shampoo, Cuticura Depilatory, Cuticura Rubber Gloves, Cuticura Medicated Flesh Gloves, Cuticura Medicated Toilet Gloves, Cuticura Medicated Bath Gloves, Cuticura Medicated Bath Mitts, Cuticura Medicated Bath Sponges, Cuticura Medicated Bath Brushes, Cuticura Medicated Bath Soaps, Cuticura Medicated Bath Powders, Cuticura Medicated Bath Salts, Cuticura Medicated Bath Oils, Cuticura Medicated Bath Creams, Cuticura Medicated Bath Lotions, Cuticura Medicated Bath Ointments, Cuticura Medicated Bath Plasters, Cuticura Medicated Bath Papers, Cuticura Medicated Bath Towels, Cuticura Medicated Bath Sheets, Cuticura Medicated Bath Blankets, Cuticura Medicated Bath Robes, Cuticura Medicated Bath Slippers, Cuticura Medicated Bath Shoes, Cuticura Medicated Bath Hats, Cuticura Medicated Bath Caps, Cuticura Medicated Bath Gloves, Cuticura Medicated Bath Mittens, Cuticura Medicated Bath Socks, Cuticura Medicated Bath Stockings, Cuticura Medicated Bath Underwear, Cuticura Medicated Bath Shirts, Cuticura Medicated Bath Drawers, Cuticura Medicated Bath Pants, Cuticura Medicated Bath Vests, Cuticura Medicated Bath Coats, Cuticura Medicated Bath Overcoats, Cuticura Medicated Bath Suits, Cuticura Medicated Bath Trousers, Cuticura Medicated Bath Boots

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REV. B. F. LEE, Editor.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, accordingly, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Subscribers desiring the change of their address, will please send for the first of the month following. All letters here are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting accommodations in the Business Office, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. The success of part of the business of the establishment requiring money and the issuing of receipts, renders it necessary that the RECORDER, in the Manager and all money for changing addresses of the paper, securing Sunday-school and church supplies, must be sent to the Manager, not to the editor. Please remember, that the Business Manager is responsible for all matters of business, and not the editor; and to the editor, and they to him exclusively.

PHILADELPHIA, JUNE 30, 1887.

THE ALUMNI association of the University of Pennsylvania, at its late session, resolved that hereafter none but graduates of the University should be admitted to its membership.

THE SUNDAY SCHOOLS of Wesley A. M. E. Z Church, Zion Mission A. M. E. Church, Union A. M. E. Z. Church and Moses Chapel, of Philadelphia, go to Nonhaming Falls July 20th.

JUDE 12rm, Dr. John G. Mimbell raised in Allen Temple, Cincinnati, Ohio, over $2,000. He would probably have raised $3,000, as he had hoped to do, had he been permitted to supervise the arrangements in his usual way, but he was enlisted so that he could not move about as he would to inspire the people. Two thousand, however, is a very well dostor. He had the sympathy and cooperation of many young persons, outside of his membership. The fact is he is popular in Cincinnati; because his measures and lab.rs are backed by energy and sympathy with the people, and because his life is as strong in morals as it is serviceable in business. He does not appeal to our lighter side, as Herpe's Weekly would amply like a well ordered preacher must do to succeed.

READ the article of Rev. W. D Chappelle. There are points in it worthy of calm consideration. Instance the idea that our Bishops might will be more widely situated in the connection. The fact that the great bulk of our people have the presence of so few Bishops reasonable, and the fact that the representative man, in some minds, is the man who is a sample of the average man in his consciousness. With others, the representative man is the man who, knowing what are the wants of his conscientiousness, is able to set them forth clearly and strongly. He may be very unlike the majority of those whose ears he presents to the world; but he must know them thoroughly. He may be far in advance of them, but must reach back to them and bring them forward as rapidly as possible.

The man who is more like the masses in feelings, wants and tendencies may be a very poor representative of them in the better sense. The people must produce their representatives. As a rule they who are educated in circumstances similar to those whom they attempt to represent succeed best.

PRAYER FOR THE SICK.

A minister, a friend of ours, called on a sick minister a few days ago. After conversation, he made a short prayer in behalf of the sick. When the prayer was ended, the sick minister said, "That's a sensible prayer. Short and strong. A brother prayed with me so long the other day that I fainted, being very sick." There is a moral in this. Long prayers are not serviceable to sick nor well as a rule, but especially not to the sick. There are some clear-meet-to-seem to feel called to go to the sick with long talks, long prayers, long hymns and long Scripture lessons. They seem to think if a sick person cannot endure what the rest of the household can, he will not be able to stand death. They sometimes say, "Better have some noise here than to have it all hereafter," sic, causing sudden shouting. Some sick persons can stand this, some enjoy it, but not all do. Ministers should visit the sick with as much preparation and consideration, at least, as physicians do. They cannot be profitable unless they do. They cannot be unpleasant thing connected with their visits any more than can physicians guarantee that they will not make trouble in order to secure peace. Yet they should go intending to be of service to the sick, as do physicians. Nothing is more cheering to the sick than the appreciation of friends. They are often permanently benefited by small favors.

THE WILBERFORCE COMMENCEMENT.

No fairer day could have been asked for this important occasion than was June 16th. No greater evidences could have been asked of public appreciation and indorsement than was evinced by the thousands of visitors. Every year the number of those who attend this interesting anniversary seems to increase. The entertaining capacity at the university does not seem to grow as rapidly as the number of attendants. We do not refer to the literary and oratorical capability nor to the domestic hospitality that has always characterized dwellers in the neighborhood, but to hotel accommodations. The Arnett Home, the college boarding department, and the several eating houses are inadequate.

The exercises of the graduating classes were very good. The orations of Messrs. Alex. Smith and George W. Branch were equal in most respects to any we have heard at the University. All were highly commendable.

The music was furnished by the Wilberforce Harmonia Association and the "Big Six" cornet band of Springfield. To undertake to give the names of distinguished men present would require much space and dissatisfaction; for we should inadvertently omit some of them. We mention only Bishops A. W. Wayman and J. P. Shorter, Rev. B. Murdy, Senators O'Nall and Judge Lawrence. The expectations of the people to meet Senator John Sherman and Governor Foraker were not realized, but Judge Lawrence, one of the best talkers and most reliable statesmen of Ohio, together with Miss H. Q. Brown, the Wilberforce elocutionist, and others gave the fullest satisfaction to the thousands who assembled in the afternoon to witness the anniversary exercises of the Alumni Association.

"POPGUNS EDITORIALS."

We copy the second letter of Bishop Payne from the CHRISTIAN RECORDER to this issue, as it reflects a positive opinion upon the theory of moral education. We regret, however, that our learned senior is so self-contradictory in his second letter. It is not as able as his first in general respects. Yet, it is fine reading and will be of great benefit to the church. We commend it to the careful perusal of all our readers, while we are waiting for the Bishop to show us the failure of any Bishop or General Officer to attend to the official exercises that they know nothing about in evidence of sectionalism. This word sectionalism has become a very convenient bridle recently. The fact is, it is not a very large stick in our Church to batter all. In this case it seems to be used under the misapprehension that Wilberforce University is a school of Ohio alone, as Allen University is a school of South Carolina alone. There is nothing sectional in the matter nemplained of. There are several men for whom we can speak freely, who would be glad to attend commencement at Allen. We have reason to believe that some of our Bishops would do so were they concerted with it as they are with Wilberforce. Try this plan, Brother Chappelle; it can do no harm.

REPRESENTATIVE MEN.

There is frequently discussion respecting the claims individuals make of being representatives of "the people." The difference of opinion usually arises from considering opposite sides, or the double meaning of the terms. A

Marriage with a deceased wife's sister has not yet been legalized in England.

It is said that 8,000 to 4,000 brave men are killed in Spain yearly in bull fighting.

Since the creation of the world 14,000,000 people have been killed by earthquakes.

Philadelphia claims that one-fifth of its population is enrolled in its Sunday schools.

Ten thousand public schools receive financial support from the Government of Mexico.

The manufacture of castor oil is one of the new industries of the South. A Florida firm is preparing 500 acres to be planted in castor beans, and next fall they propose to build an oil mill.

It has well been said by those who have tried the experiment that with letters cut on a piece of paper, as on a stencil plate, and wrapped around a pear or apple, the sun will print the letters on the fruit.

The walls of Fort Sumpter are now reduced to a mass of ruins, over which twelve guns are mounted in barbette. The government pays $300 per month for watchmen, who keep lights burning for the guidance of steamers.

Soft and anthracite coal in enormous quantities has been discovered in the Northwest Territories by the geological survey south of the Saskatchewan. A section of country 200 miles in extent is intersected with veins.

Many a young girl sheds herself out from society because her face is covered with pimples and blotches. All disfiguring troubles can be cured by purifying the blood with Ayer's Sarsaparilla. The remedy is the safest and most reliable that can be taken.

The war canidee used in the churches of Rome is during a single year costs $1,000,000. A supply of wax for all the many of the tribes of Piems make bee-keeping their leading business.

THE HORSFORD ALMANAC AND COOK BOOK

mailed free on application to the Rumford Chemical Works, Providence, R. I.

Ostrich farming is obtaining prominence in California. All a man needs to go on an ostrich farm fifty pounds of feathers worth $1,000, worth $150 per pound, or $8,000 for the whole.

ROCHESTER NATURE AFFORDS NO FINER Specific for the ailments that delight, a fine appetite, sound digestion, and a clear skin, than Hop Bitters. Use them, and you will have them. Sold by druggists. See "Hop Bitters" in Greek's Sculpture Group back and beautiful, the Hop Bitters Manufacturing Co., Rochester, N. Y., Hop Bitters and Warner Bro.—Rich & Brown, 6th, Fifth's Pendleton, and Newcomb City Hospitals.

The Emperor of Russia has sent Mr. Rarey the sum of $30,000 for his hydrophobia hospital.

CONSUMPTION SURELY CURED.
TO THE EDITOR:—Please to your readers that I have a positive remedy for the above named disease. By its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer who will send me their Express and P. O. address. DR. T. A. SLOCUM, 181 Pearl St., New York.

A Rochester firm offers to give away with each bottle of an medicine's cure a patent beetle.

ADVICE TO MOTHERS.
MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are teething. It relieves the little sufferer from pain, cures wind colic, and by giving health to the child, rests the mother. 25 cents a bottle.

NOTICE.
To the Pastors of the North Ohio Annual Conference of the African M. E. Church:
Greeting—The committee appointed at the last session of your conference on camp-meetings grant permission to hold the same on the following conditions:
First, that the prime object of the meeting shall be to bring sinners directly to God and to advance the interests of the church.
Second. There shall be no buying, selling or traffic of any kind allowed on the grounds on the Sabbath day provided, however, that the boarding tent may be used for the sale of refreshing meals, but will not be allowed to sell, trade in, or in any way dispose of water as baker, ice cream, fruit and such like.
Third. That the Sunday school sessions shall not be dispensed with; they shall be held at such hours as the pastor, church, or the pastor and superintendent may elect. Provided, however, that the children shall in no manner free to the grounds of the Sunday school service that intervenes between them, and that no local preacher shall be allowed to hold camp-meetings.
THOS. H. JACKSON,
Chairman.
O. F. BOWEN,
D. W. BUTLER,
THE REV. MARK WILL,
Committee.

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Allow your Clothing, Paint, or Woodwork, to wasted in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Pyle's Pearline, used as directed on each package, saves time, labor, rubbing, wear and tear.
Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearline.
JAMES PYLE, New York.
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Be Sure
To ask for Ayer's Sarsaparilla, if you are in need of a Blood-purifier—the only certain and reliable remedy for pimples, blotches, and all other symptoms of the skin. As an alterative, after a trial of nearly half a century, it universally conceded to be the best ever discovered. It is agreeable to the taste, and, being highly concentrated, only small doses are needed.
An old lady of Ashby, Mrs. Mary C. Amos, of Rockport, Me., after forty years of suffering from a humor in the blood, manifesting itself in Erysipelas and other distressing eruptions of the skin, at last began the use of Ayer's Sarsaparilla, and, after taking six bottles, she is now able to say, "as smooth and fair as ever."
Frank Jones, 261 Eighth ave., New York, writes: "I suffered from impurity of the blood, which showed itself in troublesome eruptions and watery pimples on my face, neck, etc. Ayer's Sarsaparilla effected a complete cure. I have previously tried many reputed blood-purifiers without benefit."

Ayer's Sarsaparilla,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
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THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.
Sunday, Thursday, January 13, Bishop Shorter.
South Carolina, Thursday, Beaufort Church, Charleston, Bishop Shorter.
Mont Florida, Wednesday, March 16, Lake City Bishop Payne.
Louisiana, Wednesday, March 16, New Orleans, Bishop Wayman.
Virginia, Wednesday, April 13, Suffolk, Bishop Dickerson.
Baltimore, Wednesday, April 27, Washington, Bishop Campbell.
New Jersey, Wednesday, April 20, Trenton, Bishop Campbell.
Philadelphia, Wednesday, May 11, Columbia, Bishop Campbell.
New England, Wednesday, June 1, New Haven, Bishop Campbell.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Brown.
JAS. M. BROWN, Secretary.

CONFERENCE APPOINTMENTS.
Michigan, Battle Creek, Aug. 24, Bishop Campbell.
Indiana, Richmond, Aug. 31, Bishop Campbell.
Ohio, Xenia, Sept. 7, Bishop Campbell.
North Ohio, Delaware, Sept. 21, Bishop Campbell.
Pittsburgh, Parkersburgh, Oct. 5, Bishop Campbell.
Baltimore, Washington, Nov. 23, Bishop Campbell.

DENOMINATIONAL.
Bishop D. A. Payne, D.D., LL.D., 1826 Rutts Bishop J. P. Campbell, D.D., LL.D., 1826 Rutts Bishop J. M. Brown, D.D., 22 East Baltimore Bishop J. P. Campbell, D.D., 1826 Rutts Bishop J. M. Brown, D.D., 22 East Baltimore Bishop J. M. Brown, D.D., 22 East Baltimore Bishop J. M. Brown, D.D., 22 East Baltimore

Entered at the Philadelphia post office as second-class mail matter.

THE

Christian Recorder

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REV. J. C. EMBRY,
GENERAL AGENTS MANAGER, P. O. BOX 208, PHILADELPHIA, PA.

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6 " (six months), ... 2 50
1 year, ... 5 00

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All communications intended for publication in the paper must be directed to

REV. B. F. LEE, Editor.

Advertisers who fail to get their papers regularly will confer a favor by informing us promptly of the fact. Those who desire their subscriptions will begin with the first of the month should have their letters to be sent in the month before the first of the current month. After the 5th, in the case, the month following. All orders are against for the paper.

NOTICE.—All questions and business pertaining to publication in the Recorder, and all letters for the Editor, should be addressed to Rev. B. F. Lee, Box 208, Philadelphia. All letters relating to the Book Room should be addressed to Rev. J. C. Embry, Business Manager, box 208, Philadelphia. All letters relating to the business of this establishment requiring money to be sent to the Agent, or to subscribe for the Recorder, to the Manager. All orders for Books, Bibles, Hymn Books, Sunday School Books, etc., should be sent to the Manager, not to the editor. Please remember, nothing but matter for publication should be sent to the editor. Everything relating to business, should be addressed to the manager, and also by him acknowledged.

PHILADELPHIA, JULY 7, 1887.

BISHOP JAMES A. SHORTER.

Last Friday morning the sad news came to the Recorder office: "Bishop Shorter died this morning. Heart disease. B. W. Arnett." Thus ends, to the world, the life of a hard working, unassuming, pious, able man. Only two weeks before the day of receiving the sad news, we had enjoyed his hospitality in his new home and shook hands with him, receiving his hearty "God bless you," and good-bye. How little we dreamed then we were preparing to meet only in the great beyond!

James A. Shorter was born February 5th, 1817, in Washington City, D. C. He went to Galena, Illinois, where he was converted in 1838 and joined the M. E. Church. Coming East in July of the same year, he united with Bethel A. M. E. Church in Philadelphia, then under the pastoral care of Bishop Morris Brown, who was pleased with the outspoken zeal of the youngster. In the month of September, having married Miss Julia Pierce, he returned with his bride to his birth city, Washington, D. C., and united with Israel Church, Rev. John Cornish, pastor. He was received in the Baltimore Conference in 1846. Came out on slavery and its concomitant evils, and with a view of educating his children, he transferred to the Ohio Conference in 1851.

In 1868 the General Conference met in Washington, D. C. At this conference James A. Shorter was elected Bishop of the A. M. E. Church His first field of labor included Arkansas, Tennessee, Mississippi, Louisiana and Texas. In 1872 Bishop Shorter was appointed to the First Episcopal District, composed of the New England, New York and Philadelphia Conferences. He presided in the annual Conference at Trenton. At the end of his term his was declared the "best district," having received the largest amount of Dollar Money in proportion to the number of members. In 1876 he was appointed to the Fourth Episcopal District, embracing Indiana, Missouri, Kansas, Michigan, Iowa, Wisconsin, Minnesota, Nebraska and the Territories. He did another good district. In 1880 he was appointed to the Third Episcopal District, which includes the Ohio, Indiana and Pittsburgh Conferences. The General Conference of 1884 assigned Bishop Shorter to the Sixth Episcopal District, embracing the five great conferences in South Carolina and Georgia, and the most populous episcopal district of the A. M. E. Church. He was one of the delegates to the Methodist Ecumenical Conference in London, England, September 7, 1881. He visited France and Switzerland. He was President of the Parent Home and Foreign Missionary Board.

From its incipiency to the present, James A. Shorter has been second to none in interest in Wilberforce University. He stood by the side of Bishop Payne as soon as the latter had determined to purchase the property, probably advising him with reference to the purchase. It has been one of its treasures since it came into possession of the A. M. E. Church, and has probably contributed as much money to its support as any man in the connection. For many years he was its treasurer and president of its Executive Board. His counsel has done much to support the management under all its presidents, from President Rust to President Mitchell. We noted two weeks ago that he had given the university $2,000.—The loss of this wise man to Wilberforce University is almost irreparable.

The mental, moral, religious and ecclesiastical growth of James A. Shorter was regular and natural. He grew like the oak; like the oak withstood the storms of life and afforded protection and secour to those around him. His conversion was pronounced, his learning definite though not great, and his judgment usually correct. From the ground up he was a man. His very first appearance in any company made that impression. Though a man of rather fine traits respecting the art of appearance, he was so simply natural that the nobility of his own personality always eclipsed anything that the arts of dress or the prerogatives of position could give him. The openness of his character was remarkable. What his very expression face, lighted by remarkably brilliant eyes, failed to say of the thoughts within, the tongue would certainly utter in no uncertain sound, when it was deemed necessary. He could never have made a faithful devotee to the mysteries of our popular secret organizations; since, with him to know was to use without let or hindrance. To illustrate: When the Council of Bishops was considering a certain difficult subject during the General Conference of '84, the majority agreed to a given plan of action in laying an important proposition before the conference. The same majority resolved that given facts should be kept secret. These were the very facts that helped to settle Bishop Shorter on the side of the minority. Some men would have considered it best to join the majority in the impression of these facts, but Dr. James A. Shorter felt obliged to make his position known. So he said to the other Bishops "You see this little hole here," pointing to the opening left by extracted teeth; "it's more than likely a tooth will be broken there." The expression of his face settled it with all the other Bishops that Bishop Shorter would not help them keep the secret. Seen enough, before the conference had closed, he was asked and some of the leaders in the conference of a dangerous point that had better be mentioned while passing upon the report that the Bishops were about to make.

His staunchness of character was marked. He was in this respect a Martin Luther. While he was not regardless of human distinctions, this did not prevent his measuring human rights according to the standard of the Gospel as enunciated in the office of Bishop, he was a fearless advocate for the right of individuals, in conference and elsewhere, to express themselves freely and boldly on subjects that they had a conscience to feel. He could not endure for himself nor for his brethren cringing or cronishing before a men simply because of his more exalted position. He respected position; but position, unless accompanied with the one position, he would have done had his relative standing been different.

As a Bishop, he grasted to all other men just what he had exercised with reference to Bishops, both generally, in connection with the outspoken zeal of the young Bishop Campbell and Secretary Townsend arrived home Saturday, 23d, but, well and cheerful. Bishop Campbell remained in Philadelphia till Saturday, the 25th, and took the train for the sad scenes incident to the burial of Bishop Shorter at Wilberforce. "Dr. Townsend went directly on Westward to his home. They report the outlook in Texas for many promising than appeared before their visit. They organized a conference in Hayti and one in San Domingo, ordained several ministers and made several appointments However, he will present his report to the Church.

"THE MOUTHPIECE" is the title of one eight page monthly paper to be published in Chicago, as we hear, though no streater to that effect has come to our notice. We did not attempt a critical sketch of Brother Edwards' articles. Had we done so, we should have endeavored to do so with the highest respect for him in his position. We made no strictures on his notion respecting the 25 per cent. We are not the least troubled about that. To say one reading we carefully we were the more perplexed that the whole Church should have the benefits of Wilberforce, than that Wilberforce should have the benefits of the whole Church. Respecting the three teachers of Allen, we did not understand Brother Edwards to say that his housekeeper says she thought Bishop Shorter had cold stew and soup when they were on this earth. We are sorry to learn, and can see as we look at him. When she went into the dining-room to set out the breakfast, she remarked, "I'd better 'e on a high lift this morning." After eating an ordinary breakfast, he went upon the floor and died. Say to my Jessie Torchlight. He moved pleasantly, and smiled at all who passed. His grandson came over that he desired any letters. He then went into the house and dictated several communications.

Young Anderson had scarcely crossed the yard into his home when they were alarmed by the calls of the housekeeper. The Bishop had stepped out the door, and drove the horse into the stable yard, leaning as he went. "I feel a little sick." He returned in a moment, and passed leaning upon the fence, and found a heavy grass and calling his little grand daughter Eliza. He again groaned. She brought her pepper-box. He shook it. Emma came over, she also found him on the his sofa, where he had fallen, his hands on head and feet being cold. She made hot applications to him, and sent for the other members of the family. The doctor was telephoned for. Mr. Clark arrived and directed that to do. Soon other members of the family came, but alas! the Bishop died before they arrived. Professor Shorter came into the room as he was dying. The Bishop and several times while Mr. Clark, his son-in law, was trying to make him comfortable, "Jesus save, Jesus save." He is able to save," said Mr. Clark. "Yes," replied the Bishop, "he is." These were the last words that the Bishop uttered. Glorious words! Jesus is able, is willing in ways; he saves me now."

The writer was on his way to the residence following Mrs. Clark and Professor when a messenger announced the death. The same messenger met the wife of Professor Shorter and Mrs. Dr. Jackson, who were in a buggy hastening to the Shorter residence. Their dreams last night would meet their gaze when they left home for one "I'm Shorter" who was reported "real sick."

The remains of Bishop Payne, whose premises adjoin those of Bishop Shorter, came home from his Eastern trip last night. Professor Payne was accompanied by his grand-daughter, Miss Laura Clark, of the Tuskegee Normal School, Ala., who is also the granddaughter of Bishop Shorter. They came a day earlier than expected to make a pleasant surprise for relatives, but just in time to see a town full of weeping relatives and neighbors. The funeral occurs in Xenia on the same day at Wilberforce; both men and women and non-taxes, for nearly all Xenia had been in a delightful state of excitement before on the street. He stock bands played all day. The congregation was so often seen to that stricken household in the early part of the day. Did they think, they said, "that they would, the next morning, be preparing the body for burial?"

Both Bishop Shorter and his lament wife possessed remarkable powers of self control. When their daughter died, in Dallas, in 1884, having left a family of such family of little children, "Ma Shorter" said, she must not give way to

Miss Braddon is about to publish her fiftieth novel.

A projected underground railway is to use cables as a means of propulsion and be lighted with electricity.

Starvation, as found by coroner's juries, caused the death of forty persons in London during the year 1886, as shown by an official report to the House of Commons.

Documents are displayed in the Norse department of the American Exhibition in London to prove that America was discovered in 985 by an Icelander named Leif Erikson, this antedating Columbus 5 0 years.

Very thin, slender shavings of wood are now used in France, not only for packing but for filling mattresses, litter ing cages, filtering liquids, making horse-collars, and so on. The material is known as wood-wool," and when derived from resinous wood is said to be preferable to hair for bedding, its resin preventing it from absorbing moisture. In work-shops this wood-wool is even replacing cotton waste for cleaning machinery, as it costs far less.

No medicine is more conscientiously prepared, more powerful, or more highly concentrated, than Ayer's Sarsaparilla. Its standard of excellence is the result of careful study. This preparation is acknowledged by the medical profession to be the best blood purifier.

A hundred years ago Abiel Pease started the great clock-making industry of Connecticut. He arrived at Enfield and there made with a jack knife his first clock. From this rude beginning has grown up an industry which employs a great portion of the world with time pieces.

It is standard excellence as the result of careful study. This preparation is acknowledged by the medical profession to be the best blood purifier.

Dr. Geo. McKinney, Hannibal, N. Y., says: "I have used it in cases of nervous exhaustion, with quite satisfactory results."

An ounce of acontin was furnished lately by a druggist in Nashville (Tenn.), to C. G. Harris, a negro, who was fond of practical jokes and thought that a dose of the drug would kill him quickly. The old man drank the mixture, but lived to tell others to say that he had no idea that he had really been given poison. The druggist thought Harris was lasting and that he would not drink the drug.

Probably Innocent.—A Despatch from London, Kentucky, under date of May 23, says: "Samuel Barnard, who was cooked in the Laurel River jail, kept out a sentence for smoothing expected a mule in which he was charged with murder to be called here to-day. Three days ago he was released from jail. He had no money and walked 57 miles in two days, reaching here in time to appear as a witness."

Practical Use of Photography.—One of the latest uses to which photography has been put is that recorded by the *Fall Mall Gazette* lately. A correspondent in the Pacific, writing a description of whist the *Fall Mall* calls "A Reign of Terror in Tonga," stating that his MS. would be lost in the anticipation of having every lotio photographed. To prevent this our contemporary printed was from a photographic duplicate.

NOTICE.

To the Pastors of the North Ohio Annual Conference of the African M. E. Church:

Greeting—The committee appointed at the last session of your conference to plan camp-meetings grant permission to hold the same on the following dates, to-wit:

First, that the prime object of the camp-meeting shall be to glorify God and to advance the interests of the church.

Second. There shall be no buying, selling or traffic of any kind allowed on the premises, but the same shall be provided, however, that the hoarding tent may be allowed to prepare ordinary meals, but will not be allowed to sell; traffic in, or in any way dispose of wines, liquors, cordials, candies and cakes.

Third. That the Sunday school sessions shall not be dispensed with; they shall be held on the grounds or at the church, as the pastor and superintendent may elect. Provided, however, that the Sunday school be solicited to hold its regular session at such hour as the committee may, in its sole fac, see.

Fourth. That the Board of Bishops at Cape May on the date above named.

Fraternally,

D. A. PAYNE.

NOTICE.

All commissions intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name at the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Yet same addressed the same way will reach us. We are fully settled in our new quarters and expect to remain for some.

C. S. Smith, Secretary.

Manager's Notes.

What we must say

now, is that we are opening a regular campaign for the Christian Recorder. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the general illness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

Installment

Rests a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the Recorder:

Send us 50 Cents and we will enroll your name in a special book kept for that purpose and will send you the paper for sixty days; then send us 75 cents, and two months after 50 cents, and two months later 75 cents more. Total, $2.00.

All our Pastors

are Agents for the Recorder, and are hereby authorized to present this proposition to their people and receive their enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipts to all who will act for us in this matter.]

On this Plan

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J. O. EMBRY, Manager.

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Ayer's Hair Vigor,

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Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.
New Jersey, Wednesday, April 20, Trenton, Bishop Wayman.
Philadelphia, Wednesday, May 11, Columbia, Bishop Shorter.
New England, Wednesday, June 1, New Haven, Bishop Ward.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Brown.
Jno. M. Brown,
Secretary of Conferences.

THE JUVENILE LESSON PAPER is a neat paper for the little folks, and the readers who first recognize this friend soon, but we retain their subscription. Price, 25 cents per annum. Address, Rev. J. H. Hill, 1316 Pine St., St. Louis, Mo.

THE GEM LESSON PAPER is a beautiful issue, and is published in two editions, printed on and printed on pink paper; for primary or infant classes. Price, 25 cents per annum. Address, Rev. J. H. Hill, 1316 Pine St., St. Louis, Mo.

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T. A. Slocum, M. C., 181 Pearl St., New York.

About the latest is a glass bottomed boat nard, according to a foreign correspondent, to pass down upon the bottom of the bottom of the sea at Nassau.

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, speedily, permanently and economically cure every form of skin, scalp and blood disease, from pimples to scrofula.
CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the Potter Drug and Chemical Corporation, Boston.
Send for "How to Cure Skin Diseases."
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REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 208, PHILADELPHIA, PA.

ADVERTISING RATES

Ordinary advertisements, per agate line.
1 time ..... 15 cents
4 times (one month) ..... 50 "
13 " (three months) $1.50
26 " (six months) $2.50
52 " (one year) $4.00

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the publisher immediately, by Postal Card or otherwise. All changes of address must begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All orders have an agency for the paper.

NOTICE.—All questions and business pertaining to advertisements to the Recorder, and all correspondence to the Recorder, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of the establishment with which he has to do. All letters and communications for the editor should be addressed to him alone. Also for changing address of the paper, the name of the subscriber, Church supplies, must be sent to the Manager, not to the editor. Persons interested, writing for articles for publication, or letters pertaining thereto, should address the editor, and they to him exclusively.

PHILADELPHIA, JULY 14, 1887.

THE "Signal and Cyclone" is not a blustering, pretentious 16 page paper, but a neat little folio, book size, published by Rev. M. M. Maye, of Port Gibson, Miss., in the interest of St. Peter's Church at that place. There is much good to be done in this way.

OUR NEW RITUAL, suitable for carrying in the pocket, will be out very soon. It is intended to meet the wants of ministers in all the sacramental and ritualistic services, including the scriptural and hymnal selections for those services, with litany, etc. The book is to be in flexible binding. It will satisfy a want felt by our ministry for many years.

NEXT SUNDAY afternoon, at 3 o'clock, there will be a meeting at the Home for Aged and Infirm Colored Persons, West Philadelphia, to commemorate the death of Sarah Marshall, whose death was mentioned in these columns, as well as her generous bequeathment of nearly three hundred thousand dollars to benevolent institutions of colored persons, and to others where, with reference to her bequests, it is stipulated that no discrimination shall be made against persons on account of color or race.

PAOT GREENSA thinks too many colored persons walk through the country with a chip on their shoulder. If the Professor's face were several shades darker, or were he observed, we feel sure, soon learn that the chip theory is not necessary. There are certain walks in life which it is not intended that the negro shall tread. His very presence there is considered a banter. It is best for him to have no one to talk of his carrying a chip. It would be well if he entered a little more fully into the "chip" business.

THE WHITE people of the South, or some of them, pretend to believe that the formation of labor leagues among the colored people is equivalent to their organizing an insurrection. The colored men of that State seem to live always under terror of white organizations; it is no wonder that the terrorizers are sometimes think the terrorized are about to exchange places with them. However, there is scarcely any danger ahead. If the whites Southerners, and Northerners as well, will study to aid rather than harass in their inoffensive struggles, they will be troubled with very few illegitimate struggles by them.

THE GEORGIA STATE BOARD of visitors to Atlanta University have reported to their legislature that foods appropriated to said university by the State are misapplied, simply because being appropriated for the education of negroes, they are also legislated away from four Caucasians. Here is another case of superior wisdom. Of course the five white students have been enjoying a small part of the appropriation since it was made, but the outcry against it is just now heard. Poor Georgia. We would suggest that her very tender conscience be eased by turning the whole appropriation over to Morris Brown College.

THE BISHOPS' MEETING at Atlantic City, next week, will doubtless have many grave subjects under consideration. Twice, already, they have been obliged to recast their districts. Now they are called upon for the third time in this quadrennium. Surely their work if holding over forty conferences within nine months after full conferences begin will be all that seven Bishops can do, though we observe that Dr. J. H. A. Johnson, in this number, counts but six. It is plain that delicate questions are involved in difference of counting. But it is probable that, all things considered, there are some strong reasons for saying, "Nay, master, we are green."

THE LOCAL committee appointed by the Philadelphia Conference to arrange to co-operate with the general committee in celebrating the one hundredth year of African Methodist history next November met at the Publishing House last Monday, the Chairman, C. C. Felts, presiding. All members present. Provisions were made to render this occasion one of the most interesting in our history here and to suggest an elaborate programme to the whole connection. It is important that the entire Church become inspired with the importance of the affair. If the ministers of all localities feel as much enthusiasm as was evinced in this Philadelphia meeting, the starting point will be very favorable to general success.

THE GENERAL interest of the whole connection has a splendid opportunity for demonstration in the suggested centennial celebration. The men and churches that wish to go down in history as thoroughly African Methodist will be found earnestly engaged in this matter. It is the opportunity for the great enemy here, the hundreds of societies that have become a part of this great bend of struggling Christians and philanthropists, long since the historic days of Allen, to come forth cheerfully and heartily to the celebration of the event that under God sent out the freedmen, while the galling chains were yet threatening the entire subjugation of him and his fellows forever, to preach the unsearchable riches of the gospel, proclaim the year of jubilee and herald to the captive the will of the Lord that he should go free.

THE CORRECT catalogue of Kittrell Normal School, Bethel University, Allen University and Wilberforce University, all schools connected more or less closely with the A. M. E. Church, have found their way to our table. These institutions, with others, appeal to all the manhood of our Church for aid in sums that cannot be unheeded. Neither property nor income constitute a reasonable income for indifference toward them. If the next Endowment Day turns them off with results that cannot be published, we might as well acknowledge our inability to conduct our educational system. Any less than $10,000 raised on that day, not $40,000 counting all moneys raised by the regular methods of the schools themselves, will justly subject us to ridicule or pity. If Bethel Church, Philadelphia, would become the standard for all of our churches, we should feel up the nloe little sum of $128,000. The Philadelphia Conference alone gave $582.99, within $206.80 of double as much as the next largest sum, that of the Ohio Conference. Seventeen conference contribute $2,200.64. The Phila lelphia Conference thus contributes $631.28 more than one-fourth of this sum.

This $2,200.64 is no money for the First Educational District to raise. It is nothing compared with what it will raise if properly worked. The idea of Kansas and Missouri reporting less than $50 from their three conferences is too ridiculous to talk about. Our Church must begin to do, in this matter, as in closing up ranks and husbanding strength. Almost every church organization of white members shows its distaste to our holding and enjoying the full and perfect rights and immunities of equitable membership. There is nothing plainer to the man who is inclined to look the matter in the face squarely, than that this class of Christians, with golden exceptions, has no notion of allowing the true Christian logic to have full play in this country. They regulate their own bodies to please their fancies and perfect their schemes. They are the same people who, when they wished to hold us in abject slavery, lashed the gospel into their lives and made it do their bidding. When they wanted to disprove our absolute moral equality, they made the Bible support them. When millions of their devotees and members handed us down like beasts to lash, outrage, shoot, burn and hang, for the sake of intimidation, they found scores of texts in the sacred promises. They have used the "Hag" curse for a hundred years in the north and stuck to it long after they have learned that they have been the dupes of blind leaders and all the rest of the world has learned that it is doubtful whether either Ham or his son was divinely cursed.

When common sense and decency deprive them of this standing they declare that the colored race shall be cursed anyhow. Whether or not Ham was cursed and whether or not Canaan was cursed of God, and whether or not this curse on Canaan, who did not settle in Africa, may be supposed to stop across and settle on his brothers' line from God, the negro shall be cursed. This sentiment, it must be admitted, is not so strong as it once was, yet it is too strong for the health of colored Americans. If colored men organize to protect their families, to protect themselves against the unjust encroachments of wealth, they are arrested and sworn to bury this means of self-protection. The whole Northern press, with few exceptions, joins with the South in treating the matter with indifference or favor. Meanwhile the religious press and the pulpit say very little against it in any part of the country. Who cares that a hungry colored man cannot secure food in the restaurants of New York or Atlanta? These men who refuse, who jeer and who are silent are all of some of these great churches, which, if they would, could, and by the methods used to crush out what their philosophy considers unendurable evils, drive these unjust practices from the face of our civilization.

The unrighteous discrimination made against us on public highways could be overcome by the application of the proper moral forces, but when may we expect the moral forces in white churches that are so very fearful of the full logic of Christianity to stop them? There is no mistake; the Christianity that has been strongly in favor of nations and tribes that have become powerful must be allowed its full force upon and within us. The colored race must husband and utilize its moral forces. It must not rely in the day of sinful motive within, exhibiting the vile passions; it must govern the actions without, that its moral growth may be superior. The existence of numerous wisdom organizations among us tends to the encouragement of vice in some respects. The fact is, the maintenance of those separate existences depends upon a selfishness that is, to say the least, sinful.

The movements of the Roman Catholic Church for and among our people are not insignificant. They are powerful movements of a mighty force. Reasoning from the standpoint of policy, we may expect great effects from this great cause. A scattered Methodism will not offer half so strong an opposition as would united Methodism among us. The possibilities of Methodism of colored people are immense.

The most serious question of all on this subject, as we have said before, is, can we find sufficient organizing and executive talent there at the quarterly manage them? To study our history and observe the indications of top heaviness in our organizations is not encouraging. To manage great bodies of men great wisdom is required. The weaker and less informed the people, the wiser must be the government. But the government of churches like ours grows out of the masses. This is the one thing to be watched in all attempts to unify large numbers.

OCEAN GROVE CAMP-MEETING.

The National Temperance Society will hold a five days' temperance camp-meeting at Ocean Grove, N. J., under the management of J. N. Stearns, Corresponding Secretary, commencing Wednesday, July 27, and ending Sunday the 31st. Among the speakers expected are George W. Bain, John B. Finch, Rev. Dr. J. C. Price, Edward Carswell, General Clinton B. Fisk, Rev. Dr. George K. Morris, Rev. Dr. Thomas L. Poulson, Rev. Dr. J. B. Dunn and Rev. W. C. Steele. Geo. C. Stebbins and other well-known revival singers, will be present during the meeting, which insures the musical success of the programme.

Notice to ministers barring the school question from the district at stockholders' meeting. Owing to the high prices now asked by publishers for these books, we can no longer furnish them at the rates published in the BACCALAUREATE catalogue of last winter.

We do not expect to make profit on these books to students, but we must have our money back for their cost and expense of handling. We are compelled, therefore, after this week, to raise the prices on most of them to cover cost and expense. We change our rates this week.

J. C. EMBRY.

Personal.

—Revs. W. H. Heard and W. J. Gaines attended Bishop Shorter's funeral.

—The article of Rev. A. J. Kershaw in this number will be followed by several others.

—Prof. D. A. Straker, LL.B., has settled in Detroit, Mich., where he will practice law.

—Rev. I. S. A. Murphy is hopeful of building a new church at Paschalville, Philadelphia.

—Rev. G. W. Gibbs is making a nice opening at Langhorne. Children's Day was successful.

—Rev. G. T. Waters' church at Greenwhich, N. J., took up a good collection Children's Day.

—Rev. C. O. H. Thomas, A. M., LL. B., is about to issue a new "Order of Church Service."

—Presiding Elder G. E. Taylor, of Texas, is well spoken of by his ministers and members.

—Mr. William Still will act as chairman of the day at the celebration at Chester Heights, August 4th.

—Rev. B. S. Brinkley is said to be succeeding at Hutchinson, Kan., and preparing to build a church in so. John.

—Secretary Johnson's annual report will appear in our next issue, as will that of Dr. J. G. Mitchell, of the First District.

—Rev. B. F. Lloyd, of Prospect, Va., is visiting his family in Philadelphia. He is attempting to build a church at Prospect.

—Revs. Henry Tanner and Embry, Shaffer, Beckett, Cripps and others will speak at Chester Heights' Freedom Jubilee, August 4th.

—Mrs. Wolf, mother of Mrs. Bertha Wolf Cook, of Portsmouth, Va., was laid to her rest last week by the side of her husband.

—Rev. Mr. ——, of Prescot, Ark., will take to give his name, says he is succeeding nicely. He says he will complete the church soon.

—Rev. L. Sturges, of New Jersey, stopped in our office a few minutes last week. He reports New Brunswick in good condition.

—Bishop Turner has been delivering temperance speeches in New Jersey. The Bishop has a very popular place among the temperance lecturers of this country.

—Rev. C. T. Shafer holds quarterly meeting at Union A. M. E. Church Sunday, July 17th. Revs. G. M. Wilson and Dr. Lee are to be present and preach on this occasion.

—The nine year old son of our Brother Rev. J. E. McKnight, George McKnight, died at Robertsville, S. C., June 30th. During his illness he was baptized by Rev. B. E. Primus.

—Rev. W. B. Frierson, by order of Presiding Elder Ellison, notifies the brethren that the Price Circuit, in this District, meeting will take place at Concordia, Bolivar county, August 7th.

—As is plain to readers, Dr. J. H. A. Johnson intends to contribute a series of articles to the CHRISTIAN RECORDER. Those who read "Silver Leaves," "Paper Pods," etc., know how to appreciate the fact.

—Mrs. Elizabeth Bawlee, matron of the Sarah Allen Mission Home, of Philadelphia, has rented a house in Darby, Pa., where she intends to take aged ladies colored persons during the hot weather.

—June 19th, at Camden, Rev. G. M. Wilson performed the marriage services of Mr. Jonathan Jackson and Rachel A. Handy. Brother Wilson has made a very successful opening in Macedonia Church, Camden.

—Rev. J. C. Ayler's lecture on Seven Languages, last Thursday evening, attracted so unusually large crowd by the masterly effort and an intellectual treat. His discription of the Holy Land in connection with rare oratorical powers.—Princeton Press.

—Rev. G. N. Carter, of Kenerville, Texas, is making great preparation for the celebration of the one hundredth anniversary of African Methodism next November. He is pastor of Trevis Chapel, which is thriving under his administration.

—Rev. I. J. Copper, pastor of the Bethel Church and the church last Tuesday night. Allen Chapel is usually ready for the generous to the ministers' call. This reception to Bishop Campbell attended by a large crowd. It is in keeping with its general goodness.

—Rev. C. C. Felts will open a woods meeting at Freeford, Pa., Friday evening, August 5, and continue it for two Sundays. The Rev. will endeavor to provide the thousands who leave Philadelphia on Sundays to worship instead of revelling in sin and dissipation.

—Rev. J. H. Garner, pastor at New Richmond, Ohio, held his quarterly meeting June 27th. Rev. Garner is doing a very good work. He believes in Methodism. His preaching elder, Rev. J. G. Mitchell, baptized twenty-three children there at the quarterly meeting.

—Rev. C. C. Grace, of Snow Hill, Md., had a rally at his church July 3rd, at which $131 was raised. The elder says their church has been praying hard for an old claim for salary. This is to be permitted. It is better to settle these little difficulties without waiting for lawyers' fees.

A GOOD MAN HAS FALLEN.

BY REV. A. W. TALBERT.

Brother Curtis Smith departed this life on Thursday, June 23d, at 1 o'clock P. M. He died in the triumphs of faith. Brother Smith was born in North Carolina forty-four years ago. He was brought to Missouri when quite young. There he was converted and joined the church—he was sold away from them. In '57 he married a Miss Francis I Gaines, by whom she has since died. He served her a faithful and devoted wife. Brother Smith was the father of seven children, three of whom preceded him to the gates of pearl in their early childhood. As a husband and a father he was affectionate, faithful and devoted. He was converted many years ago under Sweet Springs, in Randolph county. An old gentleman who was present at the occasion said, "Brother Smith was powerfully converted, he was so happy that day we could not do anything with him." Brother Smith has lived an earnest and consistent Christian. He was a member of the M. E. Church, South, for years, but when the banner of African Methodism was first unfurled to the breeze in Huntsville, Mo., and a call for voices to be made, he fell in line and body, time, talents, prayers and means. He served the church in the capacity of local preacher for about twenty years, since which time he has been a faithful dispenser of the gospel of Christ. He was a great lover of African Methodism quite a number of our preachers of the North Missouri Conference know him, in his community, when the people were without a public school, Brother Smith left no stone unturned to securing the great and indispensable necessity for the people. The white people, I am told, threatened to mob him and thus defeat the education of the negroes of that district, but Brother Smith was brave and bold, therefore none of those things moved him. Brother Smith was a true and tried friend to education. He was a leader among the people of his community in the strictest sense of that term. On Thursday morning just before his death, he called his eldest son to his bed and committed the care of the family to him, and said "I am glad my son born to die!" He then lined the following with his dying breath:

"Happy, I'm with my latest breath
I may but gasp his name;
Preach him to all and cry in death,
Behold, behold the lamb."

He then fell asleep and whispered as he crossed the stream of death, "All is well, all is well," and softly the watchers said, "he is dead." And Brother Curtis Smith was on more. All was done. Alas, a good man has fallen. The mourners go about mourning. He leaves eleven children, a devoted wife and a host of affectionate friends to mourn his departure. Peace to ashes.

Huntsville, Mo.

HONORABLE MENTION.

THE LATE STEPHEN CLATAROON, OF WADDING, O.

It has been our purpose and desire, for more than three months past, to say a word to the BECONNAS concerning the life and death of this noble patriarch; but, like many cases of the kind, it has been simply impossible. The letter of Brother Chavis, stating that Sister Clayborne and family are all down on the RECORDER because the sketch of his life has not been published, is a case in point. A similar case; and it is no use to explain—no explanation will do.

We have known of Father Claybrook for many years as one of the ablest supporters of African Methodism in our native State. In the days when Willis H. Revels was in the Senate of Georgia and Bishop W. P. Quinn was in his prime, Father Claybrook, as a local preacher, in the good cause then sweeping the State. He was a member of the Colored Organization of the church at Medison, and I think was at the first annual conference held in the city of Atlanta in connection.

It is impossible for us in a few lines to do justice to the memory of such a life as his. He died on the 3rd of last April, leaving a widow and a host of friends.

One by one the old heroes pass away Wm Paul Quinn, Geo. W. Johnson, Bishop Wayman, Bishop Campbell, Bishop Winslow, Wm. Douglass, Horace B Smith, and many more who were giants in the days of our childhood, including many man like Father Claybrook, have left all behind and gone to their eternal rest.

"Part of the host have crossed the flood,
And part are crossing now."

J. C. EMORY.

RECOGNITION OF SYMPATHY

WILBERFORCE, O., July 8, 1887.

In the loss of our Chaplain, Bishop Shorter, we, his children, have been so supported by the expressed sympathy of the whole world, and the methods pulse is strong within us to write to each one individually. Yet, remembering the many telegrams and letters received, with kind offers of help present, and especially of those into whose hands came voluntarily the task of decorating the church during the services and the service, we must simply the present means of declaring ourselves sincerely and forever grateful for every attention.

J. A. SHORTER, JR.,
M. L. CLARK,
E. A. ANDERSON,
J. P. SHORTER.

A VOICE FROM THE MISSIONARY DISTRICT OF THE NORTHWEST.

BY REV. J. W MALONE.

While some are writing and discussing upon the Presidency, the Episcopacy and the Bishopric, etc., and others complaining and knit-finding about the and its discipline and work, the Missionary District are moving right along, trying to make the work a success. Souls are being saved and churches built. This is true that we have had many drawbacks and difficulties to contend with and overcome that other districts of the connection have not, but we say we take courage and go on trusting in God, praying for Christ and his cause and for the extension of African Methodism.

The district conference held in May, the committee on the spiritual state of the district reported that about two hundred conversions and additions to the church had been made during the year. It must be remembered that our district is mine five pastors by death, sickness and other circumstances, more work for the presiding elder. The Church Extension Fund is in the Dan Moinas District—two now in course of completion in that district soon. Lois bought and others to be as soon as possible. We have some stirring, energetic, good pastors in the district, but more are needed. The field is truly great, but the laborers are few. Give us holy, godly men for the ministry, men that will live and work for God—men of God, and by the help of the Lord we will capture the Northwest for Christ and the African Methodist Episcopal Church. Therefore, let us have more consecrated ministers and do more work for Christ and his cause. Let us not deal with the flesh, the self-aggrandisement, but for the glory of God. Let us not deal with the flesh, but for the salvation of souls. Let us not use the glories of the outside world, but the good of the people morally, religiously, socially, intellectually and financially, preaching to and teaching the whole man—body, mind and soul; by speaking the truth in love, preaching the doctrine, sound speech, which cannot be condemned; in all things showing ourselves a pattern of godliness, having reverence for God, Christ and his cause, not walking in craftiness, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God

In regard to the Bishopric, Presiding Eldership and pastorate, let the office seek the man and not the man seek for the place. Pastors of the African Methodist Episcopal Church, to the front in all things pertaining to the Master's cause. To succeed as a pastor, prosper, it takes the Holy Ghost, common sense, management, discretion, energy, activity and push in all good things and a heart to labor in the work a success by succeeding. Never say I can't, but say, I will try and do say we could not do anything with him" Brother Smith has lived an earnest and consistent Christian. He was a member of the M. E. Church, South, for years, but when the banner of African Methodism was first unfurled to the breeze in Huntsville, Mo., and a call for voices to be made, he fell in line and body, time, talents, prayers and means. He served the church in the capacity of local preacher for about twenty years, since which time he has been a faithful dispenser of the gospel of Christ. He was a great lover of African Methodism quite a number of our preachers of the North Missouri Conference know him, in his community, when the people were without a public school, Brother Smith left no stone unturned to securing the great and indispensable necessity for the people. The white people, I am told, threatened to mob him

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Under the management of some of my pastors and others allow me to say, twenty-four years I have been in the ministry, and during that time I have spent time has been spent in pioneer and missionary work in the Northwest, having unfurled the banner and planted the standard in the Indiana, Illinois, Wisconsin, Iowa, Minnesota, Dakota, etc., have suffered much from cold and hunger; sometimes twenty to thirty hours without a meal of victuals I have waited from ten to twenty-five and thirty miles regularly, from appointment to appointment; sometimes plunging through the snow waist deep, have been out all day and nearly all night when it was from twenty to forty degrees below zero; have been at railroad crossings and stations, where there was on building, waiting in the cold and storm for trains and had to walk the stir around to keep from freezing, etc. I have been away from the at a time before returning to my family in order to succeed in organizing in Wisconsin, Minnesota, Iowa and Dakota, etc. Others are now enjoying the fruits of my labors. During all these trials and hardships my family never suffered for food and raiment, etc. Thank the good Lord I am still in the field doing service. Therefore, brethren of the Des Moines District, sally to the front and stick to the work.

But I must stop this train of matter, else the brethren will accuse me of egotism. No sir, it is not egotism, but when I see so many fathers and brethren leaving their work, etc., it stirs up the old missionary fire in my soul and makes the "old missionary war-horse of a lawn," as I am sometimes called, feel like rallying forth to encourage the men to buckle on the armor anew by putting on the whole armor of God and taking the sword of the spirit—the word of God. Let us take the field and in the name of the Lord set up our banner. I must call a halt; I have said more than I intended to say, and said what I did not expect to say.

If Bishops are to be elected let them be well qualified, godly men, yes, saints of men, and if the Presiding Elder system is continued let the Bishop appoint godly men with the necessary qualifications, and not such men as Revs. M. Crosby and N. W. Edwards would shoot. Such men ought to be relegated to the rear. Down with the tyrant, whether they be Bishops or elders. How dare any man lord it over God's heritage. No, no, not in free America, "the land of the free and the home of the brave." Bishop Campbell spoke in too high praise of the brethren of the Missionary Conference when he bore done for the building up of the Church. Among are the statistics: Number of full members, 3,000; number of probationers, 73; number of Sunday schools, 40; number of superintendents, 26; number of teachers, 60; number of pupils, 522; number of local preachers, 17, 1,011; increase of full members, 153 Remember, dear brethren, the Dollar Money. Fail not to bring it up this year Notice that six hundred dollars was raised in the entire district to help you to collect said moneys on my third round. We have done a wonderful work spiritually, now let us do a good work financially.

NOTICE TO MINISTERS.—We have on hand 300 copies of Rev. Dr. Dunn's "GENESIS RE-READ" or, Mosaic history of the Creation," by Dr. Dunn and. To cover the expense of storage, etc., we make a special offer of three 200 copies at 50 cents per copy or 10 copies for $6.50 until all are sold. Send orders at once. The last edition at this rate Every preacher and intelligent layman ought to have a copy of this work. Address the publisher

J. C. EMBRY,
Box 208, Philadelphia, Pa.

A SPLENDID BOOK.

A THING LONG NEEDED!

Bibsal of the A. M. E. Church, 18mo, 192 pp. Bound in cloth, boards in silk cloth, flexible, and in plain roan and morocco gilt. This will be by all odds the most handy book ever put out by the Concern. Compiled and published by Rev. Dr. Dunn. We give the opening prayer, including selections from the Psalms, etc., in prose. Also Scripture readings suitable to funerals of both adults and children, taken from the Old and New Testaments. The whole concluded with Bible mottos. The work will be printed on beautiful paper, stereotyped, and sold at 50, 75 and 81 00 each They will be put at the lowest figures above cost and will be suitable for all ordinary purposes, in public or social worship. We intend to sell 1000 before the great centennial celebration in November. Bishop Ward says:" Ship me 200 copies as soon as they are out of press." Bishop Wayman says:" I can't what I have been wanting for years; an open page and large type." Rev. T. W. Henderson, of Quinn Church, Chicago, says: "Set me down for 100." And others, as Dr. W. H. Hunter, Bishop Brown, Bishop Campbell and many more.

Look out for a splendid programme for the great Centennial of African Methodism in November next. The Philadelphia Conference committee held a session the week and arrangements will be pushed

J. C. EMORY.

OUR WOMAN'S COLUMN.

A female orchestra, all players of brass instruments, is creating a sensation in Dresden.

Miss Mary Curran, of Bloomsburg, Pa., won the gold medal oratory prize in the Junior contest, June 30.

Mrs. Harriet D. Mavis, of Burlingame, Kan., has taken a patent for a board designed to hold a shirt while its front and back are hung ironed.

Mrs. Margaret Cook Harper, of New York, wife of Fletcher Harper, died and supported the Seaside Home for Consumptives at Far Rockaway.

Dr. Grace Woloott was sent as a delegate by the very conservative Massachusetts Medical Society to the recent Medical Convention at Chicago.

Mrs. Frank Leslie, now in Paris, will get a divorce in September to arrange for the publication there of the Leslie Illustrated Newspaper.

Miss Kate Ryan, of Brooklyn, N. Y., has patented a filling attachment for the ordinary sewing machine, by which it can be filled without scalding the hands.

Miss Antonia Thomas, of Shelby, Miss., conducts a 6,000 acre ranch, looks after valuable timber property, and has an interest in a cotton mill, besides being a planter, the leavening qualities of the Royal Baking Power swelling it to the requisite lightness. Miss Thomas also owns the used the Royal Baking Powder remorse say it "goes further" than others, the sweet as short, sweet and pleasure of made from the finest baking. Those who know the sparkling qualities of cousine home-made American pie will rejoice that the use of Royal Baking Powder in the pastry it can be made quite as digestible as it is delicious.

The new famous Dickson Will case are decided by the District Court of Ga., at Atlanta on the 13 h inst., in favor of the professed woman as heir and executrix to deposes medicines as a chemist. Although she had a pharmacist's diploma, she followed the medicine her, but have now been compelled to do so by the courts.

Miss Caroline W. Hall, of Boston, was awarded a medal at the recent display of the pictures at the Academy of Fine Arts, in Milan, Italy, she being the only lady who received honors in the school of landscape painting. Her subject was a view of the promontory surrounding the home of the great Leonardo da Vinci.

Mrs. J. H. Roberts, the widow of the first President of Liberia, is collecting money for a proposed hospital, to be located at Monrovia, the capital of the country. Mrs. Roberts was very kindly received by President Cleveland, who has become a contributor toward the proposed hospital.

The Woman's Medical College of the City of New York celebrated its fifteenth anniversary, Dr. Emily Blackwell, dean, presiding. Miss Longshore administered the oath to the graduates, and Dr. Mary Bissell told an interesting story of the early days of the college, some of whom are now missionaries in India.

A "Ramabai Circle" for the elevation of women in India has been formed in Boston, Mass., Ramabai, Pundita Ramabai, the eminent Hindoo lady who is visiting and speaking in this country in the interest of her country women, is lately from Poona, in the State of Cornell University. Her addresses have created a deep impression, and the plan of organization seems to result in educational work in India has been begun.

Read! Read! Read!

We have just received, and have on hand a few copies of Dunbar's beautiful set of splendid new books:

"Lessons in Character, From Nature," by Rev. J. B Smith, D. D. Price, $1.50

"Capital for Working Boys," Price, $1.00

This is a capital book in every sense of the word.

"General Grant from the Tannery to the White House." Price, $1.50.

This book tells us in a pleasant and simple way the whole story of the life of General Grant, and is well adapted to the grave. Send your order at once.

"Talks for Use for Breakfast." Price, $1.00.

This book is just the thing for our boys.

"Fact, Fun and Principle," by Wm. H. Hunter, D. D. Price, $1.50.

Who of us does not need this book? Well, send for it and you'll be glad.

"Recitations and Readings for Young People."

This book is mostly a collection of poetry on many subjects of nature and life. Send for it. Send for it. Send for it. It is well suited for the parlor and leisure hours.

Next we offer a splendid home book on the life of Abraham Lincoln. "Pictorial Life of." Price, $2 for cash and credit and profit by. It is good for all classes.

Next, we call you to our two last and best of all. We have just received from the publishers a large invoice. Here is found a scripture lesson, of five or eight verses, for every morning in the year, and a comment on the teachings of the same, by the late Rev. Daniel D. D, the well known Evangelist. A rare octavo, handsomely bound. Only $2 00.

The other book we speak of is a "Pictorial Life of Christ," compiled by Rev. A. B Earle. It contains nearly all of the fine pictures that have been used in all the churches for the last thirty years. It is not a "trashy" thing that will burn away in an hour, but a winnowed company of golden grains that will never die, as not to say equally vital. No church or congregation can afford to be without these books, even not yet "warm" in the aracrion. We are going so sell two thousand of them this season. Send in the full list and $1.00 extra. We will prepay postage.

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Box 208, Philadelphia, Pa.

WARAMAKER'S

PHILADELPHIA, Monday, July 11th, 1887.

Store closed at 1 P. M. on Saturdays during the Summer.

Book News for July, with portrait of Henry M. Stanley the African explorer. 5 cents, 50 cents a year.

These are from the New Book Table. It's always full of the latest comers:

Letters from the Far East. Colonel Fred A. Ober	$1.50
A Queen of Chance. By Anna Sheldon Rose	1.00
Curiosities of Old Church Life in England. By Charles Wareing Bardsley	1.50
Chips: Travels in the Middle Kingdom. By Rev. Frederick Gilman	1.50
Sketches of Prominent Methodist Preachers. By Rev. Leonidas L. Hamline, D. D.	1.00
Gil Garnsworth and Miss. J. W. Gunnison	1.00
Sketches and Readings. By Arthur Phillips	1.00
Norway Nights and Russian Days. By A. Laurie	1.50
Constantinople and How to Find Them. Wilbur F. Crafts	1.00
In Three Parts. By Norvel Hawkins	1.00
A Life for a Life. By Robinson, and other novels	1.00
Sketches of Bar Harbor. Almon Loring Rand	1.00

All the standard and popular Books you'll look for in a first-class Book Store. The Wanamaker price.

The price of all our India Silks has tumbled. The lightest of dress silks; as light as grossamer, almost transparent. Characteristic Indian audacity in the handling. These are the Surah silk muslins that drove the Swiss silks out of favor—wider, lighter, better, and printed in styles more to American taste. Delicate tints, dainty designs. More than 100 patterns; the choicest, neatest, picked out of the season. 50 cents to $1.25.

74 patterns and colorings 10 yards and under. 50 cents *by the yard* all around; they've been $1 to $1.50.

Summer bed-clothing—cheesecloth comfortables for over-wraps or for sea-side-matress stretchers. Pretty, dainty, soft. Tufted with contrasting colors. For white, $2 for pink, blue, red or yellow.

Summer blankets. As light as flannel but woolly; feel lighter than they are. 10-4 to 13-4; $3.50 to $8.50, according to fineness and size.

Summer Marseilles White Quilts; light, thin but generous. $2 and $2.50. Marseilles-pattern. Honey-comb Quilts, 90 cents to $1.65.

Stitchelless Spreads, bright, cheerful, and don't show every speck of dust. Blue, buff, pink and bronze. $2.25.

JOHN WANAMAKER.

Chestnut Tiff-south and Market streets and City-hall square.

If there is any one who should be "repped in slumber," it is the man who snores.

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THE MEDICAL PROFESSION.

HOW THE SCIENCE OF MEDICINE HAS BEEN HAMPERED.

"PROFESSIONAL ETHICS" WORSE THAN EASTERN LAETA—A LETTER FROM A PHYSICIAN WHO FOLLOWS THE "SCHOOL," BUT PORTRAYS HUMANITY TO THE SUFFERING—EDITORIAL ETHICS."

While the medical profession has made great progress all the century, it is acknowledged that the science of medicine has been hampered by the fact that the members of the profession are to a great extent bound by the rules of their respective schools, and that no one ought to be but one school of medicine, and they must not even try a remedy or prescribe for a case, much less cure it, if it belongs to another school. To such an extent has this been carried that it is said that a physician of one school would rather see a patient die than to "go fast out school" with a quack of one school while following the practice of another. "Professional ethics" is said to carry in the manors of the profession to such an extent that physicians of one school will not even consult with those of another, and it is said that a physician of one school would rather see a patient die than to "go fast out school" with

—Reporter (interviewing rich man): "You began life barefooted, and worked for a dollar a week, I believe?" "No, sir, I didn't!" "Well, that will have to go in, anyway. They all do it; and, if we should make an exception in your case, our readers would complain."—*Burlington Free Press.*

A teacher in a San Francisco public school was informed by a lawyer at 2 P. M. that she was heir to $300,000. He expected her to grasp her bonnet and run, but instead of that she calmly replied: "I will hear the class in geography, this three boys, and be at your office in an hour."

One day the children were having an object lesson on the blue heron. The teacher called attention to its small tail, saying, "The bird has no tail to speak of." The next day she asked the scholars to write a description of the bird, and a little German girl wound up by saying: "The blue baron has a tail, but it must not be talked about."

In a suburban Sunday-school last Sunday, the teacher of a class of little ones was about to entertain her pupils with the story of Abraham and Isaac, but, wishing first to gauge the children's knowledge of the chief actor in the story, asked: "Now, my dears, who is Abraham?" One answered: "He was a soldier." Another said: "He was the man who used to come round to my house and buy pa's old clothes."

NOTICE.

To the Pastors of the North Ohio Annual Conference of the African M. E. Church:

Greeting—The committee appointed at the last session of your conference on camp-meetings grant permission to hold one to be under the following conditions:

First, that the prizes object of the camp-meeting shall be to glorify God and to advance the interest of the A. M. E. church.

Second. There shall be no buying, selling or traffic of any kind allowed on the ground on the Sabbath day; prohibited, however, that the bona fide sale may be allowed to prepare ordinary meals, but not to be allowed to sell traffic in, or to any way dispose of water melons, peaches, cucumbers and the like.

Third. That the Sunday school sessions shall not be dispensed with; they shall be held on the grounds or at the church, as the pastor and superintendent may elect. Provided, however, that the children shall be admitted free to the grounds of the Sunday school services held thereupon. Provided, further, that no local preacher shall be allowed to hold camp-meetings.

THOS. H. JACKSON, Chairman.

O. P. ROSS,
D. W. BUTLER,
W. T. MAKEMIE.

HORSFORD'S ACID PHOSPHATE
IN INDIGESTION.

DR. MARSHALL and LONDACRE, Olney, Ill., say: "We have used it in cases of indigestion, with good results."

"O, my friends, there are some spectacles that a person never forgets!" said a lecturer, after giving a graphic description of a terrible accident that he had witnessed. "I'd like to know where they really have 'em," said a boy in the audience who is always mislaying his glasses.

Forth in the system, by the use of Ayer's Sarsaparilla, against the disease germs that are in the blood. This medicine induces a healthy action of the stomach, liver, and kidneys, causing them to prevent the accumulation of the poisons which produce disease.

A small boy in one of our public schools was reading, and came to the word "napkin," and hesitated. "Why do you stop there, Johnny?" said the lady teacher; "you know what a napkin is, don't you?" "Oh, yes," said the boy, with his face trimbling up; "that's something we use when we have company."

DEPOSITS, RATES APPROVED 30 PER CENT Specific and with diseases of the respiratory, as they that to justify person to the action upon the cutaneous surface, and thus determine the blood that impurities, whether they be manifested on the skin, in the form of blotches, eruptions, or sores, or internally, as scrofula, salt rheum, "fever sores," or other forms of blood disease. German Cure Removes Blotches, Restores, 30 Half a Pint of Blood in Ten Days. Sold by all Druggists. Phelps's Toothache Drops cure in 1 Minute, 25c.

Miss Mulcahey: "Sure, Mister O'Rafferty, it's disappointed that we were last night that you didn't call at all, at all, as ye promised." *Mr. O'Rafferty:* "Sure, Miss Mulcahey, I was invited, but I couldn't come. I can't be in two places at once. It's not amphibious that I am."

ADVICE TO MOTHERS.
Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

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Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, from experience have learned that James Pyle's Pearline, used as directed on each package, saves time, labor, rubbing, wear and tear.

Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearline.

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The Best Remedy

For Dyspepsia is Ayer's Sarsaparilla. Other medicines may give temporary relief; but Ayer's Sarsaparilla makes a positive and permanent cure, as thousands can testify all over the country.

"My stomach, liver, and kidneys were in a disordered condition for years," writes H. Wild, of Hartly, Texas, "and I never found any medicine to relieve me, until I began to take Ayer's Sarsaparilla. Less than one bottle of this benefit cured me."

Mrs. Joseph Achlin, of Holyoke, Mass., was for a long time a severe sufferer from Dyspepsia, trying, in vain, all the usual remedies. At last she began to use Ayer's Sarsaparilla, and only three bottles restored her to perfect health.

"I have gone through terrible suffering from Dyspepsia and Indigestion," says Mr. J. F. Bohner, 121 Columbia st., Cincinnati, Ohio, "and have tried many remedies, but the best relief I ever found was in Ayer's Sarsaparilla. I now take it regularly, and feel that no family should be without it."

Ayer's Sarsaparilla,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Practical and Analytical Chemists.
Sold by all Druggists. Price $1; six bottles for $5.

THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.

Georgia, Thursday, January 13,
Bishop Shorter.

South Carolina, Feb. 2, Emanuel Church, Bishop Jackson, Presiding Elder.

East Florida, Wednesday, Feb. 16, LAKE City Station.

Louisiana, Wednesday, March 16, New Orleans, Bishop Wayman.

Virginia, Wednesday, April 13, Suffolk, Bishop Turner.

Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.

New Jersey, Wednesday, April 20, Trenton, Bishop Wayman.

Philadelphia, Wednesday, May 11, Columbia, Pa., Bishop Ward.

New England, Wednesday, June 1, New Haven, Bishop Ward.

New York, Wednesday, June 15, Bridge St. Church, Brooklyn, Bishop Brown.

P. S.—Bishop Wayman, 730 M. Street, N. W., Washington, D. C., Secretary.

CONFERENCE APPOINTMENTS.

Michigan, Battle Creek, Aug. 24, Bishop Campbell.

Indiana, Richmond, Aug. 31, Bishop Campbell.

Ohio, Xenia, Sept. 1, Bishop Campbell.

North Ohio, Delaware, Sept. 21, Bishop Campbell.

Pittsburgh, Parkerburgh, West Virginia, Sept. 14, Bishop Campbell.

North Carolina, Warrenton, Nov. 23, Bishop Campbell.

BISHOPS' RESIDENCE.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the absence of Bishop Payne, the

Bishop J. M. Brown, D.D., 1027 East Baltimore street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1802 Bring street, Philadelphia, Pa.

Bishop H. M. Turner, D.D., LL.D., D.D. Young street, Atlanta, Ga.

Bishop J. W. Hood, D.D., 327 South Carolina avenue, Washington, D. C.

Bishop W. F. Dickerson, 512 King Street, East, Charleston, S. C.

The Bishops should always be addressed at their residences, unless otherwise directed by the Conference (when it should be stated in the letter of address), that the exemption to which they are known as the Bishops of the Conference may be secured.

For the General Conference, JOHN M. BROWN, SECRETARY.

THE MISSIONARY BOARD.

The Annual meeting of the Missionary Board will be held at Cape May on the 27th of July.

By order of the President.

J. A. SHORTER.

EPISCOPAL NOTICE.

All the Bishops of the A. M. E. Church are hereby notified that the Bishops' Council will be held in Cape May, July 29th 1887. After which we request the Bishop of the A. M. E. Zion Church at Long Branch, July 26, unless otherwise ordered. All the Bishops of the A. M. E. Church will please meet the Board of Bishops at Cape May on the day above named.

Fraternally,

D. A. PAYNE.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be sent to me, and it is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams should be sent the same way.

We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

Manager's Notes.

What we must say

now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

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needs a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER:

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All our Pastors

are Agents for the RECORDER, and are hereby authorized to present this proposition to their people and receive their enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipts to all who will set for us in this matter.]

On this Plan

we give full six months for paying the subscription.

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"I have been a great sufferer from Torpid Liver and Dyspepsia. Every thing I took disagreed with me until I began taking
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PHILADELPHIA, JULY 21, 1887.

ELSEWHERE we publish list of Bishop Heyn's conferences, which was forwarded by Rev. T. W. Henderson on the Bishop's order.

ALREADY a pastor of one of our large churches in the West proposes to take one hundred copies of our new triennal. Bishops Ward and Brown say several hundred will be wanted in their respective fields.

THE REPORT of the Secretary of the Sunday School Union is very encouraging. The Church will feel glad that the Secretary is able to resume business and that, even though himself unable to be at his post at times, his efficient management has secured such clerical aid as to insure success.

IT IS August 4th that Zion Mission and Murray Chapel wish to take short one thousand persons out of the heat of Philadelphia to enjoy the refreshing breeze of Chester Heights, hear important popular topics discussed and have a day of good social pleasure. The round trip fare will be 75 cents.

THE PHILADELPHIA PREACHERS' Meeting, at an extra session, July 11th, passed memorial resolutions on the death of the late Bishop James A. Shorter. Owing to the number of similar papers already in hand and the many more that will doubtless come, we must ask our good brethren to consider the space in the RECORDER and pardon the non-publication of their papers. Of course there may be some exceptions.

THE EDITORIAL which we reprint from the "The News," Philadelphia, is one of the best things, said in the best way, of all the utterances of the Northern press in behalf of our suffering people in the South. The report of the Hinds County, Miss., grand jury sounds like the report of men with conscience, recognizing both the solemn character of their oaths and the equal duty of colored men in respect to justice. If all the great papers of our great cities would speak as boldly as does the News and all our grand juries act as rightfully as the Hinds County jury, our hopes for success would enlarge rapidly.

THE GENERAL CONFERENCE of 1888 will fall to do this thing unless, and others, would tend to the advancement and unity of the African Methodist Episcopal Church if it does not have all our Bishops, within six months after its adjournment, located at such places as will give all parts of the Church an equal showing in episcopal presence and supervision. The Church has suffered too much to longer indulge the sentiment that any movement of this kind would be disrespectful to our chief pastors. Nor should the Church's will on this subject, when again expressed, be thwarted by the excuse that the Church will not have erected or provided for episcopal residences at the places designated as episcopal centres. It would require a full quadrennium to build or pay for such residences, the Church suffering all the while. Houses can be rented or rented for Bishops as well as for other ministers. This distribution of Bishop will be very effective if applied only to Bishops that be elected. The conference will be wise to appoint a special committee to arrange for this important progressive movement, or require the committee on Episcopacy to report on it.

PRELIMINARY the report of Dr. J. G. Mitchell this week, we are reminded of the Brown University, formerly the Western University, located at Quindero, Kans. What is the status of this school? What is its relation to the Church? Why no notice of it in the report of the Secretary of the First Educational District? These questions are suggested by the fact that no little money is reported by the Secretary from the Fifth District, the fact that more recondowment money must have been raised in said district than is reported, by the fact that said school is said to be the property of the A. M. E. Church and by the fact that the school is said to be in operation.

Does the law prevent Secretary Mitchell from making known the facts? Will other secretaries or Bishops give the Church some light? There is no inspiration in this silent movement. Even Heydt and San Domingo are entirely too reticent. The Church should hear from us if these places need a pastor. That may be considered legitimately and satisfactorily done by the reports to the Secretary of Missions and published in the Missionary Record, but this is a mistake. The Christian Recorder is the property of the Church and the only properly authorized organ of the A. M. E. Church. It is a sad day when, under whatever pretext, prominent and official matters are considered just as rightfully published when printed in any of the other papers that chance to be published by African Methodist ministers, officers or Bishops. All this sort of conduct leads to disintegration and should cease at once. Let us hear from the Islands through the CHRISTIAN RECORDER. The missionary to Africa, Rev. Fredericks, has the privilege to write to the Church through the CHRISTIAN RECORDER as well as through the Missionary Record.

Personal.

Bishop Payne spent last Sunday in Philadelphia.

Rev. J. M. Cargill, of Cambridge, Md., has been on the sick list.

Bishop Campbell preached in Union Church, Philadelphia, Sunday, 17th inst.

John O Whittier has never been further than Washington from his home in Amesbury, Mass.

—The widow of the late John A. Logan was badly injured last week by being thrown from her carriage.

—Rev. Lonnie Johnson has been transferred from the Georgia Conference to the North Carolina Conference.

—A card from Dr. I. H. Welch bears the sad tidings that our great church building in Bowling Green, Ky., has been burnt.

—George Woodson, the only negro student that ever attended Beloit College, will deliver the address at Beloit on Emancipation Day.

—Rev. W. H. Yocum accompanied one of his members, Mrs. Sarah A. Hall, to the Old Folks' Home, West Philadelphia, last week.

—Rev. J. C. Clarke has had great success at Ruville, La. Of ninety persons converted seventy-nine have joined our church there. The revival still continues.

—Rev. W. H. Bryant is making a very promising beginning in his new field, Chester. He has been holding Murray Chapel, this city, last Sunday evening.

—Mr. Archibald Stirling, president of the Savings Bank of Baltimore, has just contributed $10,000 to Howard. He is still actively engaged in the duties of his position.

—Rev. J. L. M. Curry, United States minister to Spain, will spend his holiday at his home in Richmond, Va., and will take an active part in starting the build ing of a new Baptist church.

—Carl Schurz has so far recovered from the injuries he received by a fall from a carriage last winter as to be able to dispense with the hand carriage and go about on crutches

—The Rev. N. Davidson, pastor at Opelika, visited St. Mark's A. M. E. Church June 19th and preached two very satisfactory sermons. Rev. Mr. Hoose, the pastor, baptised eleven children on the same day.

—Rev. H. McKenna will have the W. P. Quinn Church at Bastrop, Texas, dedicated July 31st. Rev. W. Rolark, A. Ornat and C. E. Taylor will participate in the dedicatory services, the latter preaching in the afternoon.

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—Mrs. Beecher seems unable since her husband's death to remain in Brooklyn or away from it. Her sermon, so pathetically composed face is seen every Sunday in the congregation of her late husband, though nominally she is attending the Plymouth Pilgrim, elder, Arthur Brooks.

—General Frank Sigel, the hero of the man who "fought mit Sigel," is now in the West visiting some of the old battle grounds. The object of his visit is to gather some information about the topography of the country. He is to write the story of his campaign, to be published in German.

—J. L. Withers, a brilliant young man of Fairfield County, S. C., who was graduated with honors from the South Carolina University last month, has become the subject of much favorable Democratic newspapers for having made one of the following language in his valedictory address before the Sophra dise Society of the college: "It is very difficult to hang a white man in South Carolina for killing another white man, but it is impossible to hang one for killing a negro. This is justified by saying that he is only a negro." The language is variously characterised as "incendiary," "diabolical," "inciting," "fiendish," etc., and Mr. Withers is called upon to recant it. Inasmuch, however, as the truth of his assertions is amply established by the results of recent criminal trials in the courts of that State, the young man is taking the matter coolly and treating these denunciations with silent contempt.—Phila. Press.

THE STATE OF THE CHURCH.

At the Sabbath school session the audience chamber was crowded filled with an earnest, enthusiastic assemblage. The pastor told me that on the 27th of February last the Sabbath school in the Sabbath school and then they were cheered by the presence of the superintendent, a venerable and faithful fathers se Lewis Hamilton, Isaac Hall, Wesley Brown, Joseph Wheler, Thos. Haines. Such sanguein and devoted sisters as Rachel Price, Eliza Brown. It was a glorious session. The pastor preached a present generation, each equally interes being the youngest, but not possibly least among the presiding elders of my conference. I have been more than content. Seeing in your issue of June 16th, one such article penned by a brother minister of the district over which I preside, and which therefore must reflect greatly upon me, I have space for a few thoughts on the subject. I desire to ask, Mr. Editor, is there a single branch of the great Methodist family in the world that has not the presiding elder system? If there is I am unaware of it, and if not, then what means this attack upon the system in the A. M. E. Church, and, too, by its ministers, not the laity, not the persons who support it, but by persons that it is calculated to help most?

Is it, Mr. Editor, that the A. M. E. Church is in advance of all the other branches of the great Methodist Church and that these chosen men, these far-seeing, these church regulators have been inspired to bring about this much needed reform, or is it rather on assumption that we are to lead the great Methodist family in this reform, or does the whole gas or power the negro Methodist ability, not of reversing, but of being governed by his brother? These men are well, these to be governed yet wanting govern. In reading the articles written against presiding elders we are reminded of what was said of a certain preacher, who had selected his text, preached his sermon, and was complimenting himself for having delivered a fine discourse when one of his leading officials said to him, "You preached a fine sermon, but that text had the smell upon the sermon would never have crossed it." These writers have made the office of presiding elder their subject, but have discussed only the odor of the office, nor how it can be done away with. Some one has shown the non-utility of the office, nor how it can be improved, but only its evil effects. They have simply abused and vilified the incumbent. The office is there they seem to give—for they give no plain reason for any argument they make—is, but they cast their arrows. Now, is this a crime worthy of death? God forbid; for for this I fear we are nearly all guilty who would escape the penalty.

In search of an argument against the office, some say that all the presiding elders can do and are doing they as pastors can do. This is the cry that is being heard from this through the CHRISTIAN RECORDER as well as through the Missionary Record.

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THE STATE OF THE CHURCH.

BY REV. I. G. LEE.

MR. EDITOR:—I have read with some regret the many scurrilous articles on the presiding elders, emanating from the pens of Christian gentlemen(?), heaping personal abuse upon their brethren and co laborers. Upon once discovering the utility or non-utility of the office. It is not for me to say. I have been content to of a presiding elder at present, and being the youngest, but not possibly least among the presiding elders of my conference, I have heretofore kept silent. Seeing in your issue of June 16th, one such article penned by a brother minister of the district over which I preside, and which therefore must reflect greatly upon me, I have space for a few thoughts on the subject. I desire to ask, Mr. Editor, is there a single branch of the great Methodist family in the world that has not the presiding elder system? If there is I am unaware of it, and if not, then what means this attack upon the system in the A. M. E. Church, and, too, by its ministers, not the laity, not the persons who support it, but by persons that it is calculated to help most?

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THE OFFICE OF PRESIDING ELDER.

BY REV. S. SICE.

It has been often affirmed that the presiding elder (fine does no good; his salary has to be paid, while the pastor does the preaching. This argument is supported on the presumption that the presiding elder does not preach. The fact is that the same proportion of failures may be found in the pastor as that is found in the presiding eldership. The presiding elder who has been declining for a pecuniary manner, so may the pastor; but the office of elder, abused as it is, is not to be condemned. The presiding eldership leads to hold pastorates in their respective fields of labor. The labors of the Church under review in an orderly way. The sins the affairs of Church, the Sunday school and all similar affairs correctly reported to the pastor and his successors. Of course, Bishop being infallible man, unworthy and incompetent men may be appointed to the office so well as to any other—men who manifest not only no interest in the Church, but a positive disinterestedness in everything except the line between the pastor and the presiding elder—who take months to write a sermon or who are too lazy to preach a sermon after it is written. But as a rule the presiding elder is a man whose industry, intelligence and personality are felt and seen in the district over which he presides. The Church feels the influence of his presence as it grows in grace. The Sunday school takes on a higher grade of efficiency. The pastor finds in the presiding elder a friend, counselor and helper. The presiding elder's office becomes the centre of the district. He is a leader in the conference. He is a man of influence. He is a man of power. He is a man of wisdom. He is a man of piety. He is a man of God. He is a man of prayer. He is a man of faith. He is a man of love. He is a man of peace. He is a man of joy. He is a man of hope. He is a man of charity. He is a man of meekness. He is a man of temperance. He is a man of brotherly kindness. He is a man of godliness. He is a man of patience. He is a man of long suffering. He is a man of gentleness. He is a man of goodness. He is a man of faithfulness

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REV. B. F. LEE, EDITOR.

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PHILADELPHIA, JULY 21, 1887.

ELSEWHERE we publish list of Bishop Hoyt's conferences, which will be attended by Rev. T. W. Henderson on the Bishop's order.

ALREADY a pastor of one of our large churches in the West promises to take one hundred copies of our new ritual. Bishops Ward and Brown say several hundred will be wanted in their respective fields.

THE REPORT of the Secretary of the Sunday School Union is very encouraging. The Church will feel glad that the Secretary is able to resume business and that, even though himself unable to be at his post at times, his efficient management has secured such clerical aid as to insure success.

IT IS August 4th that Zion Mission and Murray Chapel wish to take about the Sunday services and of the best of Philadelphia to enjoy the refreshing breeze of Chester Heights, bear important popular topics discussed and have a day of good social pleasure. The round trip fare will be 75 cents.

THE PHILADELPHIA PEACEMAKERS' Meeting, at an extra session, July 11th, passed memorial resolutions on the death of the late Bishop James A. Shorter. Owing to the number of similar papers already in hand and the many more that will doubtless come, we must ask our good brethren to consider the limited space in the RECORDER and pardon the non-publication of their papers. Of course there may be some exceptions.

THE EDITORIAL which we reprint from the "The News," Philadelphia, is one of the best things, said in the best way, of all the utterances of the Northern press in behalf of our suffering people in the South. The report of the Hilton Head, Mississippi, Conference, and that coming from outside our Church leaves but $35,000 to our credit, or a little less than 9 cents per member. Our figures must spur us to greater energies. The presence of the Colored Cadets makes it the more necessary for us to double our diligence. The report of our Secretary should be doubled this year, at least.

"ST. JOSEPH'S ADVOCATE," a magazine published in Baltimore under the auspices of the Catholic Church, in the interests of education, we would infer, of the colored people, and from its own standpoint a royal defender of them, justly criticises the A. M. E. Review for April, for not publishing the sketch of the Bishop, after promising to do so. Who was the St. Joseph's before it became sufficiently liberal to publish a picture and sketch of so African Methodist minister, who has been ordained and ordained to the holy work of a minister of Christ? There has been as much talk about this ordinary feet, a mere ordained to the ministry, as if an extraordinary specimen of humanity the world's race to America, or as where as it is only an ordinary American. The Catholic Church may possibly afford to gush over the matter; it will be profitable among the colored people, but why does our Protestant magazine need to do the same, when we obtain numbers of ministers equal to the Reverend Tolton? On the other hand, the St. Joseph's condemns the editor of the A. M. E. Review for publishing the article on Hayti by the late Mrs. Mossell. Similar criticism has been made by members of the New York Conference and a few others. The St Joseph's does not hesitate to speak contemptuously of our good Sister Mossell, because she had written, and after her death her husband had published, what she believed to be the truth. Doubtless, though a Protestant, she was an honorable lady, and though she may have spoken slightingly of Roman Catholics, it is only once to the many times Roman Catholics have spoken slightingly of protestants. So far as the criticisms by Mrs. Mossell go, they are just the same as have been made scores of times. Our own Church critics and the St. Joseph's critic may as well know there are many Haytiens who will corroborate the statements made by Mrs. Mossell. Perhaps she was not careful to discriminate between Haytiens and some Haytiens, but it is useless for "our friends, the enemy," to try make us believe that Mrs. Mary Ella Mossell intended any wrong. As to the criticism our own Church, we have only to say that they will observe that the mistake of ordering the general term where the particular should be used, is a fault often committed. They say the publication of the article will be against us in some of the best families in the land. If so, utterance of some of the young ministers from Hayti, educated at Wilberforce University, must also be against our success in Hayti, for they agree with Mrs. Mossell's statements; excepting that the universal term would not be used by them in connection with vivid in their positive land. If our Church is to proceed in any part of this world to correct the morals of men by cowardly methods, shutting its eyes to people's faults, it will have not much success. If telling the truth should drive us from missionary work, it is evidence that there is darkness in that land. If, on the other hand, the island of Hayti is as cultured as the best of the States, as said by our contributor, "Our Schools, Academies and Colleges will compare favorably with the best in the land," and "the sammy," then we need not consider it longer especially a mission field. Once more we say, it is not likely that Mrs. Mossell told other than the truth, as the explanation in her charges of vileness and wretchedness should refer to some Haytien persons, not the Haytien people.

APPRECIATION OF GENEROSITY.

The meeting at the Home for Aged and Infirm Colored Persons, Philadelphia, to express appreciation of the benevolence of Mrs. Sarah Marshall and Mrs. Mary Cassidy in giving each large amounts to charity, and so placed as to largely benefit colored people, notice of which was given in our last number, was satisfactorily attended. Mr. Stephen Hill, President of the Board of the Institution, presided. Thoughtful addresses were made by Bishop J. P. Campbell, Mrs. F. J. Cooper, Dr. J. B. Reeve, Dr. T. D. Miller, Rev. D. C. Dawkins, Dr. Isom and others. Music was furnished by the choir of Bethel A. M. E. Church. A good audience was present, notwithstanding the excessive heat. It is proper to add that the observers of these women of God should be talked of for the sake of the inspiration it gives to others to live and so as God designs we should do. Besides the sums given directly to the institution, many have testified of their benevolence to us much about the afflicted and destitute, especially that in the use of none of the $500,000 in their bequests shall soy discrimination be made on account of race.

THE ISLANDS OF THE SEA AND BISHOP CAMPBELL'S RECEPTION.

The entertainment of Bishop Campbell by Allen Chapel was a pleasant affair. There were several members of Philadelphia sod vicinity present. The house was well filled by many of our best citizens and incidental sojourners, other, etc. Will not secretaries or Bishops give the Church some light? There is no inspiration in this silent movement. Even Heyti and San Domingo was entirely too violent. The Church should bear from us if these places once a quarter. This may be considered legitimately and satisfactorily done by the reports to the Secretary of Missions and published in the Missionary Record, but this is a mistake. The CHRISTIAN RECORDER is the properly, and the only properly authorized organ, of the A. M. E. Church. It is a sad day when, under whatever pretext, prominent and official matters are considered just as rightfully published when printed in any of the other papers that chance to be published by African Methodist ministers, officers or Bishops. All the acts of conduct tends to distinguish and should cease at once. Let us hear from the islands through the CHRISTIAN RECORDER. The missionary to Africa, Rev. Frederickson, has the privilege. The Church knows something from him through the CHRISTIAN RECORDER as well as through the Missionary Record.

Personal.

—Bishop Payne spent last Sunday in Philadelphia.

—Rev. M. Cargill, of Cambridge, Md., has been on the sick list.

—Bishop Campbell preached in Union Church, Philadelphia, Sunday, 17th inst.

—John G. Whittier has never been further than Washington from his home in Amesbury, Mass.

—The widow of the late John A. Logan was badly injured last week by being thrown from her carriage.

—Rev. London Johnson has been transferred from the Georgia Conference to the North Carolina Conference.

—A card from Dr. I. H. Welch bears the sad tidings that our great church building in Jersey City, N. J., has been burnt.

—George Woodson, the only negro student that ever attended Beloit College, will deliver the address at Beloit on Emancipation Day.

—Rev. W. H. Yocom accompanied some of his members, Mrs. Sarah A. Hall, to the D. C. Folks' Home, at Philadelphia, last week.

—Rev. J. C. Clarke has had great success at Saville, La. Of ninety persons converted seventy-nine have joined our church there. The revival still continues.

—Rev. W. H. Bryant is making a very promising beginning in his new field, Chester, Pa. He preached in Bethel church, the city hall Sunday evening.

—Mr. Archibald Stirling, president of the Savings Bank of Baltimore, has just celebrated his 80th birthday. He is still actively engaged in the discharge of his responsible duties.

—Rev. J. L. M. Curry, United States minister to Spain, will spend his holidays at his home in Richmond, Va., and will take an active part in starting the building of a new Baptist church.

—Carl Schurz has so far recovered from the injuries he received by a fall last winter by stepping on a piece of orange-colored ice as to be able to dispense with his hand carriage and go to

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DISTRICT MISSIONARY CONVENTION. 1
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Literature. 1
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HOW TO BE HAPPY. 1
A KENTUCKY OPINION. 1
Personal. 1
SOUTHERN SLAVES. 1

seeing, these church regulators have been inspired to bring about this much needed reform, or is it rather an assumption that we are to lead the Church? Official lassity in this reform, or does the whole go to prove the negro incapability, not of governing, but of being governed by his brother? These men are unwilling to be governed yet want to govern. In reading the articles written against presiding elders it is said by one act of what was said or a certain preaching had not been to his taste, preached his sermon, and was complimenting himself for having delivered a fine discourse when one of his leading officials said to him, "You preached a fine sermon, but you preached a poor discourse, for your text had had the small-pox the sermon would never have caught it." These writers here made the office of presiding elder their subject, but have discussed men. Not one of them has shown the non-utility of the office, nor how it can be successfully be gotten along without. They have simply abused and vilified their brethren who fill the office. Surely they seem to give—for they give no plain reason for their opposition—for the "they get their salary." Now, is this a crime worthy of death? God forbid; for if it be, all the world will be guilty who would escape the penalty.

The writer of an article against the office, some say that all the presiding elders are doing nothing else but drawing their salaries can do. Now, here we have been bearing along the line the same argument made by local preachers against presiding elders, and there not as much ground for it? If it is that the men who write these articles are members of the A. M. E. Church, then what explanation? Possibly they are of the "Ishmaelites." Not being well informed as the good brethren who are opposing the presiding elder's office, I will not presume to offer reasons for the writers' position. We can say of South Carolina, the people demand the office, or will reserve to themselves the right to elect the visitors and dispose of them by vote when the Church is properly organized and set it. The salary of the presiding elders is $1,200 per year. Now, the man to whom is it burdensome, the people who pay the money or the men who complain? Very likely the latter. We can unwilling to believe that these brethren mean what they say, but they are simply willing to accuse a presiding elder, and by so doing they bring themselves into notoriety. Brethren, fear the end will not justify the means. Let the Church be governed according to these parts, are, to say the least, dangerous. Be faithful, prayerful and diligent, and they are sworn enemies to the Church and seek this as the means of destroying it.

I repeat that I would not have written, but I was not long in the office to the thinking mind that the presiding elder of the work would be one of the able above referred to is guilty of all the acts which he charges presiding elders with. I am prepared to say that so far as I am concerned, they are not guilty of all the charges that are brought against them. So grateful am I, Mr. Editor, to be a humble instrument in the hands of God that I regard not the office, but am willing to go to the small est point in my estimation for colored men in trusting Jesus, I know I can not fail. Therefore, I am willing to accept less than in presiding over meloonient groups.

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—Rev. John Jasper, the famous clerical astronomer, of Richmond, Va., has been appointed, and is the Capitol Square near the north steps of the Capitol building, and he will speak to the people on the alder with any of those artists. Rev. Dr. Tennent was one of the guests of the Hon. Mrs. H. C. C. Astwood, wife of the Consul General from the United States. They were well received by both civilians and Blue uniforms. The Bishop organized a conference, ordained a native deacon and our good brother, A. H. Mews, missionary to San Domingo, elder. At Port-au-Prince another conference was organized and other ministers ordained. Rev. John Hurst, a noble young minister, who was educated at Wilberforce University, was ordained elder; others, deacons. President Salomon and his wife received the Bishop and Secretary stiingly and the people received them gladly. Among the many American-Haytiens the Bishop found relatives of some of his personal friends in Philadelphia and elsewhere. He even found great grandchildren of Bishop Allen himself. Bishop Campbell thinks our work in Hayti requires only circling to and pushing strongly to ensure the success of America, and he reports the people ready for them. There will prove one of the greatest inspirations received by our Church It is a strong intimation that we should double our diligence in the West Indies in general, or else abandon the field to those who will exert themselves properly there.

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MY VISIT TO SMYRNA.

BY REV. JNO. C. GROCE.

Having but lately returned in my old country home from the West, and still revalled myself of the earliest opportunity to write you a few lines, and to assist the pastor, my old and valued friend, Rev. Jere. W. Norris, in his first quarterly meeting at Smyrna. I avail my privilege to preach twice, also address the Sabbath school. It was a difficult to begin in South Carolina after killing another white man, but it is impossible to hang one for killing a negro. This is justified by saying that he is only a negro." This language is variously characterized as "insolence," "slandering," "bare," "nature," etc., and Mr. Wilson is called upon to retract it. Inasmuch, however, as the truth of his assertions is amply established by the results of recent elections in the courts of the State, the young men in the habit of using the term and treating these denunciations with silent contempt.—Phila. Press.

THAT "BONE OF CONTENTION" IN THE A. M. E. CHURCH.

BY REV. T. G. LEE.

MR. EDITOR:—I have read with some regret the many contrilous articles on presiding elders, emanating from the pens of Christian gentlemen (?), heaping personal abuse upon their brethren and co laborers, without once discussing the utility or nonutility of the office. Not being my lot to be placed in the position of a presiding elder at present, and being the youngest, last and possibly least among the presiding elders of my conference, I have therefore been silent. Seeing in your issue of June 16th, four persons passed by a brother minister of the district over which I preside, and which therefore must reflect upon me, I beg space for a few thoughts on the subject, if I desire to do so, Mr. Editor, as there is a single branch of the great Methodist family in the world that has not the presiding elder system? If there is, I am unaware of it, and if not, then we have the strictest upon the system in the A. M. E. Church, and, too, by its ministers, not the laity, not the persons who support it, but the persons that it is calculated to help most!

Is it, Mr. Editor, that the A. M. E. Church is adverse at all the other branches of the great Methodist Church and that these chosen men, these favored ones, these church regulators have been inspired to bring about this much needed reform, or is it rather an assumption that we are to lead the Church? Official lassity in this reform, or does the whole go to prove the negro incapability, not of governing, but of being governed by his brother? These men are unwilling to be governed yet want to govern. In reading the articles written against presiding elders it is said by one act of what was said or a certain preaching had not been to his taste, preached his sermon, and was complimenting himself for having delivered a fine discourse when one of his leading officials said to him, "You preached a fine sermon, but you preached a poor discourse, for your text had had the small-pox the sermon would never have caught it." These writers here made the office of presiding elder their subject, but have discussed men. Not one of them has shown the non-utility of the office, nor how it can be successfully be gotten along without. They have simply abused and vilified their brethren who fill the office. They seem to give—for they give no plain reason for their opposition—for the "they get their salary." Now, is this a crime worthy of death? God forbid; for if it be, all the world will be guilty who would escape the penalty.

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—The Rev. N. Davidson, pastor at Opelika, visited St. Mark's A. M. E. Church June 19

A new Mammoth cave is said to have been discovered near Kenisee, Ky.

Gen. Hall has signified his acceptance of the mission to Belgium.

The sign "Beware of the dog" is not hung up "lest he who runs may read," but "that he who reads may run."

At Paris, the other day, a gold coin of the reign of the Emperor Constantius was bought by the National library for $402.

At a recent wedding in Ohio, the minister was about to salute the bride when she escaped him like a wild Negro. Next time, I give up them restless new."

The author of 'Home, Sweet Home,' never had a home; and George McDonald, who has eleven children, is the author of "Annals of a Quiet Neighborhood."

A lady who advertised for a girl "to do light housework" received a letter from an applicant who said that she really demanded sea air, and asked to know where the light-house was situated.

The Crown Prince of Italy is a very clever young man. He is only eighteen years of age, but can speak fluently five or six languages. He can also play strongly with a general or serious with a scientific.

In Comanche county, Kansas, a lot of finely preserved oyster shells, enough to be claimed to be the cast-off of a ship's mess, have been found. The latter is put down as a fact and has an iron bend around the end.

"I will add," concluded the young man applying for a situation, "that I am a college graduate." "If that won't make any difference," was the reassuring reply, "you won't be asked to give your age, and besides, we want somebody about this place who is strong enough to carry coal."

Everybody has experienced the pain and annoyance of a mosquito getting into the eye." To the merry cry of cases, if the sufferer has the patience to close his eye tightly, and keep it closed for from five minutes to a quarter of an hour, the floating particle will be safe and painlessly washed away by the tears which the eye will naturally shed.

Among the articles left by passengers in the trains of the New York elevated railroads last year were 1,703 umbrellas and parasols, 400 overcoats, 400 clothing of all sorts, 300 pairs of shoes, 400 pocket-books, 170 watches, 150 pairs of opera glasses, 107 fans, 100 hats, 100 linen collars, 269 pairs of linen cuffs, twenty breastpins, and five watches. Several babies were also surreptitiously disposed of in this way.

Boils, health and vigor may be maintained or quickly in the hand of anyone in the winter months, if the blood is purified and vitalized with Ayer's Sarsaparilla. Every person who has used it to remedy has been greatly benefited. Take it this month.

"What makes Mr. Pattleton so nonobservant, do you suppose?" "Why, he's always men and quite intelligent." "Yes, but he writes poetry." "Well, it's an inch against a mile, anyhow." "No, but he insists on reading it to you, too."

HORSFORD'S ACID PHOSPHATE IN GENERAL NERVOUS PROSTRATION

Dr. A. G. SIBELL Dimit, Mich., says: "I have used it in a severe case of general nervous prostration, and never much pleased with the result. I shall prescribe it hereafter in similar cases with a great deal of confidence."

NOTICE.

To the Pastors of the North Ohio Annual Conference of the A. M. E. Church:

Greeting.—The committee appointed at the last session of your conference on camp-meetings great permission to hold such meetings in the following conditions:

First, that the prime object of the camp-meeting shall be the glory of God and to advance the interests of the church.

Second. There shall be no buying, selling or trading of any kind allowed on the ground on the Sabbath day; provided, however, that like hoarding tent may be allowed to furnish meals, but will not be allowed to sell, trade in, or in any way dispose of liquor or melons, peanuts, cookies and such like.

Third. That the Sunday school sessions shall not be dispensed with; they shall be held on the ground of the church, as the pastor and superintendent may elect. Provided, however, that the children shall be admitted free to the grounds of the Sunday school service held thereupon. Provided, further, that no local preacher shall be allowed to hold camp-meeting.

THOS. H. JACKSON,
O. P. PECK,
D. W. BUTLER,
WM. MAXWELL,
Committee.

BRIGHTFUL, VARIED AFFAIRS, as FREE FROM DULL SKIN FOODS as bread is from lime; the one is as necessary to the health as the other is to those who eat it. Both are the staff of life. Ayer's Pills are members of the family. Go with bread.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church should be addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our house. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach me without delay. We are in our new headquarters and prepared for business.

REV. C. S. SMITH, Secretary.

Manager's Notes.

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THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.
Georgia, Thursday, January 13, Bishop Shorter.
South Carolina, Feb. 3, Emanuel Church, Charleston, Bishop Shorter.
East Florida, Wednesday, Feb. 16, Asbury Church, Bishop Payne.
Louisiana, Wednesday, March 16, New Orleans, Bishop Warren.
Virginia, Wednesday, April 13, Suffolk, Bishop Turner.
Baltimore, Wednesday, April 27, Washington, D. C., Bishop Weyman
New Jersey, Wednesday, April 20, Trenton, Bishop Shorter.
Philadelphia, Wednesday, May 11, Columbia, Pa., Bishop Wayman.
New England, Wednesday, June 1, New Haven, Bishop Brown.
New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Brown.
Sec. Jas. H. Brown,

CONFERENCE APPOINTMENTS.

Michigan, Battle Creek, Aug. 24, Bishop Campbell.
Indiana, Richmond, Aug. 31, Bishop Campbell.
Ohio, Xenia, Sept. 7, Bishop Campbell.
Allen, Wilberforce, Sept. 21, Bishop Campbell.
Pittsburgh, Pittsburgh, West Virginia, Oct. 5, Bishop Campbell.
North Carolina, Newbern, Nov. 23, Bishop Campbell.

BISHOPS' ADDRESSES.

Bishop B. A. Payne, D.C., LL.D., Evergreen, Columbia, S. C.
Bishop J. P. Campbell, D.D., 1229 Vine street, Philadelphia, Pa.
Bishop J. A. Shorter, Wilberforce, Greene Co., O.
Bishop T. M. D. Ward, D.D., 53 Bond street, New York City.
Bishop J. M. Brown, D.D., 1643 Darien street, Philadelphia, Pa.
Bishop J. P. Thomas, D.D., 3 Young street, Toronto, Canada.
Bishop J. E. Cain, D.D., 107 South Carolina avenue, Washington, D. C.
Bishop H. M. Turner, Atlanta, Ga.
Bishop W. F. Dickerson, Nashville, Tenn.

Bishops' letters should always be addressed at their residences, from whence their mail follows them to the appointments of visiting conferences. Also be sending conferences of visiting conferences.

JOHN M. BROWN,
SECRETARY.

THE MISSIONARY BOARD.

The Annual meeting of the Missionary Board will be held at Cape May on the 27 b of July.

By order of the President.

J. A. SHORTER.

NOTICE.

The Bishops of the A. M. E. Church will meet at Atlantic City on Thursday, July 19 1887, and the 21st next, at 10 o'clock A. M., for the purpose of the A. M. E. Zion Churches at the same place on Tuesday, October 18, 1887.

By order of the SECRETARY,
JAMES M. BROWN

NOTICE.

To the Bishops, Ministers and Laymen of the A. M. E. Church:

Dear Brethren—The Sunday School Union of the A. M. E. Church has been authorized to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our house. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach me without delay. We are in our new headquarters and prepared for business.

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CENTENNIAL OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

EPISCOPAL ROOMS, AFRICAN M. E. CHURCH,
No. 1424 R. I. AVENUE,
WASHINGTON D. C., Feb 4 1887.
TO THE BISHOPS MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular No. "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask your father, and he will show thee; the elders, and they will tell thee. Remember all the way which the Lord thy God led thee these hundred years in the wilderness!"

Next November will be one hundred years since Richard Allen and his associates left St. George's M. E. Church, in the city of Philadelphia, (1787) and the Bishops of the semi-annual meeting adopted the following Preamble and Resolutions:

WHEREAS' November ones, 1887, will be one hundred years since Richard Allen, Absalom Jones and others left St. George's M. E. Church, Fourth street Church in Philadelphia, because the colored people belonging to the Methodist Society of Philadelphia were taxed together in order to take into one denomination the white people then labored, arising from unified treatment of their white brethren, they conceived the idea of the house of worship, and even pulled them off their knees, while in the act of prayer, and told them to go to the back seats!" (See preface to the A. M. E. Church Discipline.)

AND WHEREAS: The is the most decided act on the religious colored people in the United States, and the history of ness like it of the descendants of Africa in the world; it was through the labors of the Haitians under Toussaint, a true-hearted Negro, that the shackles were torn in Hayti and San Domingo, in a civil and political sense, while Richard Allen, Absalom Jones and others were to be colored Christians of America, in the sense of ecclesiastical and manhood christianity. We must not forget that the early religious and a republic we have—all therefore recognize their manhood because Richard Allen, Absalom Jones, Daniel Coker, Rev. James Champion, and others in Church or State is manly. Toussaint and Allen were both Negroes, reverend and loved. The success of Allen and his company in the organization of the first given to the largest colored organization in the world. It is therefore proper and right that we should commemorate as a feast so important and so full of blessings to the A. M. E. Church as it be it.

Resolved, first, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be fixed, and be used to commemorate the one hundredth year of African Methodism, and that the first service be held at all our churches throughout the connection. The order of service be fixed by the Bishops, quarterly conference, and pastor in charge, and that a collection for the same be taken by a committee hereafter named.

Resolved, second, As per publishing, matters has long suffered, because of lack of publication. It will be necessary made by all of our churches, and whatever collection is realized to be forwarded to assist in the paying off of debts now resting on our Publication Department.

By order of

COMMITTEE OF ARRANGEMENTS:
T. M. D. WARD,
J. M. BROWN,
R. H. DISNEY,
B. W. ARNETT,
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NOTICE.—All questions and business pertaining to advertising, subscriptions, etc., should be sent. All questing correspondence to the RECORDER, should be addressed to Rev. B. F. Lee, Editor, Business Manager; not to the editor. There is no part of the business of the office that the editor cares to be sent to the editor; nor communications for the paper to the business manager. Carelessness in the neglect of notices of the paper, securing Sunday school or Church supplies, must be sent to the Manager, and NOT TO THE EDITOR. Please write nothing but articles for publication, or letters pertaining to them, on a sheet by themselves to the editor, and they to him exclusively.

PHILADELPHIA, JULY 22, 1897.

In our reference to the Brown University last week, we said it is in the Fifth District, whereas we should have said the Fourth District.

Bishop Brown is sounding the ecclesiastical trumpet wherever he goes. We notice in correspondence from the Fourth District that he has lectured on the subject in several places. If all our Bishops will thus call the attention of the masses to this important subject they will do much towards making a successful session of whole-souled enthusiasm.

Do not our brethren see that a member of brethren have already said the same thing? Why not organize something new instead of going round and round on the "Bishop question" the "Presiding Elder Office" and the "General Offices"? Brother Strange has reference to a good subject, "The Relation of our Bishops." We believe the majority of our ministers, as well as a majority of our Bishops, consulting the interest of the connection, its unity and its growth, will agree that our Bishops should rotate. So far as the residences are concerned, the circulation or retention is more favorable to an equitable distribution of episcopal residences than is the district plan. The liability to move often is not nearly so great as that in the former plan as in the latter. The presiding eldership is likely to remain throughout the remaining history of the Church. With it, the rotation of Bishops is consistent, the Bishops seem hardly needs such an aid, if the Bishop resides in his district.

THE CHURCH AND THE PEOPLE.

How often we hear these terms thus united, as if the Church were not the people, so far as "people" refers to church members. The tyranny, the oppression, the outrage, the taxation of the people by the Church are frequent and choice expressions of dissatisfied and disloyal members. You are the Church, brethren. Hot you reply, no, we don't make the laws. Yes, but you do. The balance of power in our General Conference is held by the laity. They can modify or prevent any legislation concerning which there is a considerable division in the ministry. It is possible for the laity to have more than one hundred delegates in the next General Conference. Thus far they have elected once hot very able men, so far as we have learned. P. P. Main and D. P. Hindley represent the Fifth Episcopal Conference; F. Savage and J. Holden the New York Conference; W. H. S. Seals and Nathaniel Dyson the Illinois Conference; and J. P. Shorter and W. S. Thomas the Ohio Conference. All this class of brethren coo be secured by all the conferences, the laity will be quite equal to the ministry, uno for man Hot the obligation of every member to be subject to the law of the Church is sufficient to keep every man in the line of duty. Now and then a thoughtless member, who dotes on his obligation to pay all the dues and assessments all the heretofore connection, says, "I don't care anything about the law." That truth is out. He would result it, but it has past and is recorded. In this sense way ministers sometimes say in their government, "I can't help the law; I am a law oote myself" All this means desrnotism of cur organization; leaving the matter only a question of time.

The loyal minister and the loyal laymen have much to do to hold the Church in the proper line. Men who talk about the Church of to-day being more oppressive than the Church of former times are simply ignorant. Those who think that there is less tendency on the part of men to loyalty to the Church than there was formerly, that the little flights of such men as Sabine, Ilyseyath and McGlynn are instances of an uprising against church government, peculiar to the present times, show an ignorance of church history or as evil inclination to stir up discussion among those who do not know anything of church history. The fact is that never, since the solidifying of Christianity into organization, has there been comparatively a greater unanimity than at present. True, there is questioning on all sides. This fact has marked the formation of religious, dogmatism and organism always. If there are indications in this Church or that Church of disintegration, it must be remembered that the very fanaticism of "this or that church" is to be found in the very conditions in some other church that are complained of in "this or that church." The spread of the church has resulted largely upon this very unreasonable and dissatisfactle.

OUR CENTENNIAL.

The time for preparation for the Centennial is very short; the cause is of great interest. The general Conference to push the matter from this time forward, throughout the summer and fall, closing with November.

The prime object is that the Church at large may take advantage of the feelings that the occasion is calculated to inspire. The hundred years that have passed since Richard Allen determined to establish a society where the colored people might worship as they felt inspired by Christ lanity should not be prevented from legitimate action by the simple incidents of the color or previous condition, have been years of great change. These changes have not yet made it certain that the African Methodist Church is not needed, nor that its formation and development were mistaken. Instead of preventing progress among the colored people it has been the greatest promoter of that fact. There may every now and then be seen in papers, promoting the idea of the half association of the two races in church government, insinuation that the African Methodist Church is one of the great hindrances to race union in churches. The truth is, the African Methodist Church is a promoter of the very best spirit of An rieans on this subject. It makes no distinction between, no previsions for, a particular race, exclusively, but, seeing that all hat e very few of its members are separated from the masses of such distinctions and provisions, it moves upon a catholic and reasonable basis. Certainly the ground upon which the A. M. E. Church stands is a Christian one as that of any one of the white Church. The allegations of some very prominent Methodist Episcopalians to the contrary is no indication that they mean to consider our organization in the light of fairness and reason. An "appeal to the records" will send him the falseness of their charges and disclover, some other cause than the desire to promote good and peace, actuating them.

African Methodism has achieved a victory over the contemptible prejudice that existed between Christians and Just as they left their native State seeking to live on less expense of scarcity than is possible in a free citizenship, are willing to go to Africa to try it there.

Mr. Coppinger's argument is continued thus: "They feel that they are not a part of the dominant race and that they are not properly recognised socially and politically by the whites and never will be." The first member of this interesting sentence seems to little, forgoing to Africa will not constitute them "a part of the dominant race." It will do as much toward it as going anywhere else, perhaps. The dominant race is not composed of sponge and feeling, but of muscle and mental energy. To become a part of it is to take on its qualities. This only. It is not made of color nor physical contour, but of inner energies. These make the proper colored physical contour; but of inner energies. These make the proper colored physical contour; but of inner energies. These make the proper colored physical contour;

The Japanese make cheese from beans and peas.

The daughter of George W. Clark, of Newport, Ind., is 5 years and 3 months old, she weighs 101 pounds, and measures three feet around the waist.

Oven store are again fashionable. It is correct to have as great a shades, according to the part of the country you are living to for the Summer. To be sure the shades are correct, and to the clerks of the various hotels you intend to stop at on the route of the east, found on the road in front of the hotel. Take these samples to your shoemaker and have the overgaiters made to match.

The University of Kings College, Windsor, Nova Scotia, is the oldest of all the British North American colleges. The royal charter under which it was founded in 1788 explicitly provides that its academical beliefs shall be the same as those of the University of Oxford. And no oconcie is confected every year with all the pomp and circumstance of an Oxford encenia. The Rev. Dr. Isaac Brock, Dean, is the president.

The feature of the Fourth of July celebration at Norwood, N. J., was the presence of Mr. William Whitley, a native of Stanley County. He was born in 1775, and in 1808, when 33 years old he married his wife, who lived until 1881, when she died, aged 101 years. Uncle Billy began as a waiter, and on the platform and was orated over, and closed the exercises by firing off an old flintlock musket that had been carried in the Revolutionary war.

A friend of Sir Edward Landseer, who accompanied him to Kensington Museum on the first occasion of his exhibition of his gallery, relates that Landseer stopped short before his large picture, "A Walk to Waterloo." "I must have remodeled" said he, "when I painted that." And waiting up to the address he placed his hand over the part which a bracket hid his cribbum. An attendant policeman shouted his polite caution—"Now, then, take your hands off there!" "My good man," said Sir Edwin, "I am particularly remarking how bad that was!" "Then why don't you go and do it right?" said the policeman, he bet no idea to whom he was speaking. "Quite right, quite right! I am ashamed of it," returned Sir Edwin.

Joseph Garraux, of Harley, Idaho, has lost been notified from Washington that his claim for pension was allowed. He claimed back pension from 1865 to 1868, a period of thirty-one years. He was a private in the war of the rebellion as a lieutenant in the 2d California Cavalry. he expects to get quite an additional sum. The allowance to him and to his wife secure him over $10 000, and when his other claims for commutation of pension are adjudicated, he expects to receive $15,000 to $20 000 more.

If you wish to restore the bloom to your wasted cheek, and so improve your health that plumpness and roundness will succeed emaciation and debility, purify your blood with Ayer's Sarsaparilla. This remedy will both do you more good and speedily than any other.

A lady being examined in court the other day as why she had changed her religion stated that she had come so because, having suffered from her infancy, she determined to avoid meeting him in the next world.

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Dr. R. S. McCune, Philadelphia, Pa., says: "I have used it in nervous dyspepsia with success. It is a good nervous tonic."

Johnston Hcostin, a ragged old man, of Decatur, Ind., died recently, and the authorities ordered his clothes to be burned. Before the order was carried out the rags were fumbused, and $200 in currency and $450 certificates of deposit to the Adams County Bank were found.

BRONCHIAL TROCHES are unrivaled in Fever Hoarseness for safe diseases than Sulphur, or they have a specific influence. Public Speakers and Singers who are afflicted with eruptions or blood spots, soon find relief by their use. Sold only in boxes. Price, 25 cents. Obtain Sulphur Soap.

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RELIABLE

as Ayer's Cherry Pectoral."—Miles Thresher, Edwards, N. H., of Blanco, Texas.

George W. Dick, of Newton, Mass., says: "Two years ago I took a severe cold, which, being neglected, was followed by a terrible cough. I lost flesh rapidly, had night sweats, and was confined to my bed. A friend advised the use of Ayer's Cherry Pectoral. I began to take this medicine, and, before finishing the first bottle, was able to get up. Four bottles effected a perfect cure."

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THE CALENDAR OF THE CONFERENCES FOR 1886 AND 1887.

1887.

Georgia, Thursday, January 13,

South Carolina, Feb. 3, Emanuel Church, Charleston, Bishop Wightman.

East Florida, Wednesday, Feb. 10, Lake City Bishop Pierce.

Louisiana, Wednesday, March 16, New Orleans, Bishop Wayman.

Virginia, Wednesday, April 27, Wesleyan Church, Bishop Turner.

Baltimore, Wednesday, April 27, Washington, D. C., Bishop Wayman.

New Jersey, Wednesday, April, Trenton, Bishop Wayman.

Philadelphia, Wednesday, May 11, Columbia, Pa., Bishop Ward.

New England, Wednesday, June 1, New Haven, Bishop Ward.

New York, Wednesday, June 8, Bridge St. Church, Brooklyn, Bishop Brown.

Jno. M. Brown, Secretary.

CONFERENCE APPOINTMENTS.

Iowa, Chicago, Ill., Aug. 3, Bishop Brown.
Illinois, Cairo, Ill., Aug. 13, Bishop Brown.
California, Sacramento, Aug. 31, Bishop Brown.
Michigan, Battle Creek, Aug. 24, Bishop Campbell.
Indiana, Richmond, Aug. 31, Bishop Campbell.
Ohio, Xenia, Sept. 7, Bishop Campbell.
Colorado, Denver, Sept. 14, Bishop Brown.
North Ohio, Delaware, Sept. 21, Bishop Campbell.
South Kansas, Emporia, Sept. 22, Bishop Brown.
Kansas, Omaha, Sept. 29, Bishop Brown.
Central Pennsylvania, Sept. 29, Bishop Ward.
Oct. 8, Bishop Campbell.
North Missouri, Hannibal, Oct. 12, Bishop Brown.
Missouri, St. Louis, Sept. 29, Bishop Brown.
North Carolina, Warrenton, Nov. 23, Bishop Campbell.

DIVORCE RESTORED.

Bishop G. A. Payne, D.D., of the Congregational Church, Hinesburgh, Green Co., Ohio. During the Bishop's absence

Bishop J. M. Brown, D.D., 37 East Baltimore street, Baltimore, Md.

Bishop D. D. Ward, D.D., Broadway, D.D.

Bishop J. M. Brown, D.D., 37 East Baltimore street, Baltimore, Md.

Bishop D. D. Ward, D.D., Broadway, D.O.

Bishop J. M. Brown, D.D., 37 East Baltimore street, Baltimore, Md.

Bishop D. D. Ward, D.D., 37 South Carolina avenue, Atlantic City, N.J.

Bishop D. D. Ward, D.D., 37 South Carolina avenue, Atlantic City, N.J.

Bishop H. H. Henry, 313 King Street, East, Charleston, S.C.

The Bishops should always be addressed at their residences, unless the exception is when they are known to be at the Conference, or at the Publishing House.

To be Continued in the Next Issue.

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NOTICE.—All questions and business pertaining to advertisements must in the RECORDER, and remitting correspondence to the Business Manager, should be addressed to Rev. J. C. Embry, Business Manager; not to the Editor. Matter for publication must be sent to the Editor; not to the Business Manager. Letters containing matter for both should be addressed to the Editor, and they to him enclosed.

PHILADELPHIA, AUGUST 4, 1887.

THERE is no reason to doubt that our next General Conference will be an improvement on our last in point of order and wisdom.

DR. W. D. JOHNSON called at the RECORDER office, on his way home from Atlantic City. He is hopeful of great results from the next Endowment Day.

IT MAY REQUIRE considerable effort to keep cool now with the thermometer at 105 and the General Conference at 1888. Yet with ice and honest purpose the end may be obtained.

THE North Ohio Conference failed to appear in the calendar last week, because it was received from the manuscript for awarded by the good secretary of the Board of Bishops. It will be found in place this week.

SOME correspondents to certain contemporaries seem to forget that they are not writing to the CHRISTIAN RECORDER, hence refer to this paper as though it could hear what they say to another. Can't always do it, brethren.

WE mean glad to read in the South-ern Recorder of the proceedings of the Ohio Conference, which seems to have been a very pleasant affair. Bishop Brown and Dr. Derrick were present. Their visit was altogether pleasantly and thankfully received.

NEITHER orators nor writers can expect to crowd too unreasonable lies down the throats of the masses. It is remarkable how bold they sometimes become in their efforts in this direction; as if there were to come a time when these things should all be tested before the great Judge.

A HEARTY invitation from Bishop Wayman to attend the memorial service of our late and beloved Bishop Shorter, to be held at Wayman's Grove yesterday, could not be complied with, owing to previous business engagements. The oration was delivered by Bishop J. P. Campbell. It was doubtless worthy of the man in whose honor and love it was delivered as well as the good orator himself.

"WOMAN ignorance is bliss 'tis folly to be wise," is not so true as it is old. It is a pity for men to be unwise, though their foolishness is a source of pleasure to them. At this time we are suffering much because of our inexperience and lack of observation. A man says, "I know this or that." So he does, but he may not know it as he might. His ignorance often creates arrogance, as well as bliss.

WHAT MAY be said to enlist our readers in the sail of Wilberforce University? Cannot her alumni and undergraduates show themselves worthy of the noble work done by our fathers in founding and perpetuating Wilberforce for our benefit by making up a purse of one thousand dollars to help the university through its temporary peril? The best institutions in the land have had their wants and have been elevated to their present standing largely by the efforts of those whom they have trained. There are times when we must make efforts. Will not the students of Wilberforce University come to the relief of their alma mater at once?

DR. GAINES, en route from Atlantic City, called in for a few minutes. The Doctor does not think the Glean bill, now before the legislature of his State, making it a penal offense to educate white and colored together, will pass. The Doctor thinks the good men of the State have too much influence to allow it to become a law. He also thinks that the colored men of the State could use the $9,000 appropriated, as the education of colored children would be of more service in ten years than white men's management of the same funds would do in thirty years, in that colored men would be educated in the management itself as well as the children.

SOUTH CAROLINA allow a little colored child of twelve years, who killed a white baby, to be hanged in accordance with the announcement of the court, she would say the climax of wrong and outrage upon the negro race. She would demonstrate the fact that what the white men of that State want is not the reformation and security of the negro in her jurisdiction, but his degradation and final extinction. It was a bad hearted child that cruelly took the life of her ward, an infant, because she was determined not to nurse it; a child that should be placed in a reformatory. The wonder is, however, that, with the lessons of brutality under which the existence of colored persons is begun and ended, they are not more heartless than they are.

SOUND THE notes of the centennial of African Methodism. Tell the children of it. Let the Sunday schools participate in the joyousness. This is the centennial of local African Methodism. Only very few of the active men and women of to-day will see the centennial of connectional African Methodism, but every one active knows, but there are thousands of our boys and girls who will be controlling men and women of that day; hence the necessity of stimulating them to make the occasion all that can be expected. To do this we must touch their young hearts now with the magnitude of the work undertaken by Bishop Allen and brought down to the present time. Besides this we must use this occasion to fix them the more strongly in the Church for the future, that they may take delight in strengthening its pillars.

FROM A REPRINT from the Wasp Day on our first page it will be seen that Paul Quinn College has an excellent character. President Burgess deserves great credit for his pluck and persistence, prudence and progress. The members of the Texas Conference alone have managed this institution and have done it very well, judging from their report. Their catalogue shows a curriculum capable of making good scholars and a department capable of making good men and women. In undertaking to erect a new building Paul Quinn should receive aid to the extent of not less than fifteen or twenty thousand dollars from our connection. This cannot be done by taxation and appropriation, but it can be done by consideration and application. There are several members of our Church who can give from $10 to $100 to Paul Quinn this year. Education in Texas is of great worth to men everywhere. We must not think of the matter as State education, but as the education of men. God bless the work. Men, aid the work.

BISHOP Ward and Turner spent a few days in Cape May, and Bishop Payne and Campbell a few in Atlantic City, after the adjournment of the council. Bishop Disney was not at the council. The joint meeting of the Bishops of the two Churches seems not to have taken place, Bishop Jones being the only representative of his Church who was present. The meeting was made unusually interesting by the presence of all the General Officers except the editor of the RECORDER, Dr. Derrick, Revs. L. J. Coppin, J. W. Bozeman, W. J. Gaines, C. T. Shaffer, J. A. Johnson, J. B. Stansberry and perhaps others connected with the connectional boards. While there, Dr. Smith was again prostrated upon his bed by the malignant fever that has affected him for several months, but out of whose clutches we had hoped he was about resoned. At this writing, July 29th, it is said he may be improving. Surely the prayer of the Church will be offered in his behalf, that the Lord will spare this useful minister, who, by human calculation, has just entered upon his life work in earnest and has been most brilliant and successful.

The General Officers, having the responsibility of money and large business transactions committed to them, reported to the council of Bishops, who reviewed their work generally; that they might act out on the fourth year of this quadrennium thoroughly furnished. The Departments are said to be in fine condition. The Sunday School Union seems to stand "up head." No doubt the visit to Hayti rendered the Missionary Secretary's report especially interesting. The Business Manager's report must be considered among the subjects for congratulation. Though our publishing interests are not overburdened, we are growing. The Review has made a real success. The future cannot score for it a failure on the ground of lack of proper foundation. If the management succeed as well in the fourth year as it has in the first three of its existence, the A. M. E. Review will be reported to the next General Conference as a business very nearly, if not quite, self-supporting.

GEORGIA'S EDUCATION LAW.

MR. Glenn has presented to the Georgia Legislature a bill making it a penal offence for any teacher in the State to teach a white child and a colored child in the same school, making the penalty imprisonment and a heavy fine. The reason for such a law, which Mr. Glenn reported as giving to a reporter, are so foolish as the law is slaveocratic. Mr. Glenn must have it in mind that the old days of salvery still exist and that the entire strength of the South, or a pore, must be bent towards the subjection of the negro. The bill has been reported to the house by the committee to which it was referred and will probably become a law, though Dr. Gaines, one of the wide-awake men of the State, thinks there are too many good, sensible men in Georgia to allow it. He thinks the State of Georgia would do wisely in arranging to have the control of the $8,000 appropriated to the education of colored persons in the hands of colored men; as it would have the twofold influence of educating the colored children and impress the whole people of the State with the ability of the negro to discharge responsible trusts.

OUR COMING CENTENNIAL.

This is the only opportunity that the most of those on the active stage of African Methodism will have to celebrate the centennial of a united organization of colored men. There are but few institutions that have existed one hundred years in the bands of colored Americans. Many think the colored race incapable of organizing for long continued activity. We are said to lack that ingredient of character that boldly men a long while to every one of these feats and to many not here mentioned. There is also a soul in and including the general fact, Nation. Soul prespposes morality. Is it not a question whether this forming nation is not suffering in respect to its soul; whether morality is keeping pace with development in other respects; whether the goodness of to-day is equal to that of one hundred years ago, proportionally? If not, the wither side of the elements of our success may be be'd responsible; the conglomeration of our race-varieties and social relations, the prosperity that has attended our efforts, the prosperity that has attended our powerful arguments that could be adduced in favor of the worth of the negro to the world; for, if he is capable of such fidelity to right principles and progress to morals as the A. M. E. Church shows, in these circumstances, what may not be expected of him when more highly enlightened? It is considerations of this kind that should cause every African Methodist to enter largely into the rejoicings of our centennial. Our present status is a glorious foundation for building by the next generation; therefore the young as well as the old may enter into the spirit of a grand jubilee.

QUERIES.

1. Can a man who is not a Christian and who has no connection with any church be elected to the Conference, take seat in the Electoral Colleges as a proxy? 2. Is the election of such a person as a lay delegate to the General Conferences by the Electoral College legal? 3. If not, what steps should be taken to depose him?

Please answer and oblige
A SUBSCRIBER.

Doubtless Subscriber has been misinformed; the Ohio Conference Electoral College can scarcely have committed so gross an error and outrage as to initiate.

In an electoral college of the A. M. E. Church every member must derive his qualification immediately from an election by the members of a circuit or station. No college, conference or board provided for by our Discipline admits of proxy representation; i. e., neither official board, quarterly conference, annual conference nor General Conference; the boards representing general departments nor the electoral college. These bodies are composed of persons authorized especially to attend to the business for which they have been instituted. Any man who has not been a member of the A. M. E. Church four consecutive years (next) preceding the General Conference session is disqualified for election as delegate to that Conference. If an electoral college is sufficiently unwise to elect any such person, the annual conference to which his name goes for confirmation will be too wise to confirm his election by giving him credentials. Should it fail, however, to check him in his mad career, he could not be seated in the General Conference. But, as said above, there is little doubt that Subscriber has been misinformed concerning the action of the Ohio Conference Electoral College. The gentlemen elected would hardly have accepted honors conferred illegally. There was evidently a sufficient number of ordinary present to see that the proceedings were legal. The college sat in St. Paul's church, Columbus, where the scholarly Dr. T. A. Thompson is pastor, and where, other scholarly ministers were.

THE UNITED STATES PROSPERITY.

It requires no argument to establish the phenomenal success of the United States; for it is written on the business transactions of her citizens, the combined commercial representation of that business; her vast area of highly cultivated fields; her mammoth cities; her wonderful economy; her cities, beautiful homes; her cultured minds, her extensive literature, her ample schools and her easy and honored international relations. In hopefulness her broad, unbroken prairies, her enlarged mines, her growing forests and her struggling energies are abundant. No man worthy of the title man, can look about him here without pronouncing this a goodly heritage. The most hopeful of those who drafted the constitution could not have imagined the success that has attended the thrift and patience of the brave people settled here. The side to this success has not been confined to any one class, but have flowed together from many sources, like the thousand streams that make the mighty ocean.

It is no uncommon error to bear that the people of this country are "a chosen people." This is the grand mistake. It is the brother of ease and the beautiful but is not immortal. It is the parent of carelessness and companion of wealth."

Let us have it. Self-exuberance is an enemy, cruel and frantic dooms that generally redoces its followers to decrease, dependency and debt that will fetter with iron its environments. A sound economy is a sound understanding brought into action. Therefore let us better understand each other by sending not only certain men, but the best men to the next General Conference; curtail the expenses and we will be sure to understand each other. We like the doctrine of proportion reduced to practice. To the poor, economy is indispensable, and thus our Church is poor. Wisdom and economical means, economy is the representative of wisdom. We don't like to undervalue ourselves, for we believe that that would be downright sinfulness, nor would we like to overrate ourselves, for that would be extravagance, of the which we fear is our trouble.

We can not consider well the source from whence we are to obtain the means to support and keep so many different departments, and then reckon from that standpoint. We want to see every general department flourish, and if possible have sufficient means in many of them comfortable and happy. But don't be deceived, brethren, at the expense of the above brethren's sufferings. In short, as we have said, economy appears to induce the exercise of almost every grace and is a strict regard to honesty, a laudable spirit of independence; a judicious preparer is now provided for the wants; a steady benevolence in preparing for the claims of the future; and as we consider well the virtues of justice, honesty, independence, prudence and benevolence.

THE YOUNG PEOPLE'S TEN MINUTE SERMONS.

BY REV. R. V. N TERRICK.

DOING GOOD.

"He went about doing good."—Acts, 10, 38.

What a beautiful idea these words suggest to us as we look into them—that of one coming from heaven to earth to go among us doing good. What a work is this! Oh, that the hearts of the wodrous love be felt toward us. Other men had done good before our time, but not in such a wholesale way as this. Doing good actuated by various motives; but all of which stood wide from that here before us. Our Lord's motive to take up the work that he did. While there was a great deal of good done, and pecuniary gains, he acted purely and strictly by the force of love for the spiritual, and not for wealth and glory, but for our happiness, our enjoyment of heaven at last and eternal life in the future and endless world.

Doing good. Can anything more noble be said of a man? Yes, when he begins to do, upon the true basis of unselfish love—that love which reaches out to God on the one hand, and to man on the other, he then has reached the highest peak in the sphere of manhood. He then stands in the sunlight of the great and glorious. He breathes the fresh breezes that come sweeping down the delectable hillsides of heaven, and hears the delightful music, that comes upon the spiritual chords of his soul.

Doing good. Who and where did he do it? He did good when he went to the house of the bereaved elder and spoke the thoughts from the Lord. He did good when he followed the two disciples down from the mount of transfiguration and restored their departed brother to life. He did good when he strengthened the weak limbs of the lame, and received the sight of the blind. He did good when he raised the dead from their graves, and the inmates and gave health to the sick and paralyzed. He did good when he preached truth and salvation upon the mountain top and taught the multitudes by the seaside, and to vast multitudes assembled beneath the cool shade of the groves. He did good when he fobidled the Mosaic law of works and established salvation by grace through faith.

Nothing attracted his attention more than suffering, sin enforcing and human crosses. His soul was coolian upon the sympathetic through the instrumentality of human love. He knew how to perfectly adapted itself to every human want.

Now, since that time of our Saviour's visit two thousand years have nearly elapsed. Kingdoms have fallen and kingdoms have risen, yet the same opportunities stand open to you, inviting you to come to the feet and do good. A thousand voices are calling you on every side. Your own community is filled with temporal, physical and moral wants, which are strongly enlisting your sympathies. Will you not go forth and do good, and help alleviate some of your band to help alleviate some of your burdens?

But I hear some little girl say, I can do no good; I am too little. But perhaps you have not thought that you are too little. You have several times met with a little girl upon the street, who not dressed like you. She was ragged, dirty and almost despicable. In fact, you did not even despised such creature and that you thought it was a shame that such a miserable looking child should be upon the street. But think once more upon this matter. While you despise her, she is to be pitied. She needs your sympathy; she needs your love; she needs some one to lead her in the right manner. The Lord Jesus Christ just such little creatures when he was here 2000 years ago. Are you she not do it? If the mothers at home are not, else if her father and mother did not waste their means in drunkenness. True, they do not need your sympathy and love so much the more. Speak to her kindly; show her a look of love; give her a little present and then tell her of the Lord her God and the good and the Saviour he is. Perhaps you can give her a tract, a good paper or a good little book. Take her to some Sabbath school or home. Ask her to come to the Sabbath school. Press the matter upon her, and she consents to come. See some of your friends and get them to help you further in the good work. Labor with them. Don't be satisfied merely in asking them to go, but when the next Sabbath morning comes go and bring her into the school. Let her see that you love her, and do love her for Jesus' sake. Let her see that it is Christ-like to love, and that you are not constrained to love as the Saviour, too.

Yes, I pray God that you will not be timid in doing good in this and other ways. Remember that it was the just such creatures that Jesus came to save. Just think for a moment. Within that torn, petched and dirty appears a soul—a mortal frame which, if properly cared for, will be capable of growing into a home and a living gem of society. And within that frame dwells an immortal spirit, which is loved by the great God, will become a shining star among the assembled saints of heaven. You would it not afford you a great deal of happiness to think that you were the instrumental in helping to save such a soul? Remember that all the luxuries and enjoyments that you have are what God has given you, and that his arm is almighty, able to lift up the low and put down the high. Therefore we should try to live with a humble spirit and use our means as much as lies within in our power to bless others when we can. We should also be watchful of the little opportunities that present themselves in this direction. And for every deed of kindness that we do, we will be rewarded by the Lord. Let us then go forth and do good.

Personal.

—Rev. L. Stances reports the work of our church in New Brunswick, N. J., in fine condition.

—Rev. J. H. Morgan is pushing the work of his history of the New Jersey Conference forward.

—The Electoral College of the West Texas Conference has elected Messrs. H. J. Macadoo and William Hunter lay delegates to the General Conference.

—Dr. Gaines is very hopeful of the success of Morris Brown College, under the presidency of Rev. J. W. Lee, a favorable young minister, graduate of Atlanta University.

—Dr. Tanner and the editor of the CHRISTIAN RECORDER are attending the Iowa Conference in the interest of their respective departments of the Publishing House represented by them.

—Bishop Turner spent two or three hours in the RECORDER office last week. He has had an interesting temperance campaign in Texas, having delivered twenty-five long speeches in fifteen days. The Bishop stands in the forefront of temperance lecturers.

—Rev. C. Crosby, of Wimsboro, S. C., says, "The substance," can't see the bones, good they do. I know he sold the whole truth so far as he could and the worth of a cellar as seen by the presiding elder of to-day. The intention of the offices is to open new fields, particularly on the borders of Zion, bring in new territory, etc. And so it was at first, but with us the presiding elders do now, especially down South in some of our old established conferences. They stand on Friday or Saturday mostly, unless they have a good distance. With, hold their quarterly conference, stay till Sunday service or Monday, go home and there remain till the next Saturday. The intelligent members are looking at it and they are all different. This is why the ability of the system is questioned so much. If the brethren who are appointed presiding elders would go to fields know not at the time of going to, they did, it would fully vindicate itself, with a few exceptions.

—Rev. Crosby has taken down so that they have to take their fare with other presiding elders they try to break up the Church or leave it.

—"They make it impossible for every one of the members can't be had. Presiding elders would do their work if they had the time. Please forbearance every one would want the system to be continued.

DO WE NEED ANY MORE BISHOPS?

We do not need one unless we are going to do away with the presiding elder entirely. What is the use of keeping up a whole lot of expense upon the Church simply to put certain men in position? We heard Bishop Campbell say at our last annual conference, held in Sumter, S. C., that he had assisted in holding nine conferences, generally his chief ruling class accepts these borders since they are white, and with its communism, its forgories, its robberies and its murderers, shoots it at the same time it does almost all its power to prevent the peaceable black race from a fair show in that life course.

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BOOK NOTICE.

"Mulukahlie" is the odd name of one of the most interesting works on Indian work and the influence of Christianity on savage life that has been written. It is by Harry S. Willcome. The story is of the adventures and observations of Mr. William Duncan, who thirty years ago began his mission work among the Metlakahtlan Indians of British Columbia, then cannibal barbarians of the lowest type, but now a civilized community. The mode of Mr. Duncon was much after the style of William Penn, so far as honest trade with the Indians was concerned, and like Bishop Taylor so far as concerns dealing with them religiously. These are the methods that have done the most good so far. The treatment of man with respect and placing upon them moral responsibilities is not likely to fail to give them the highest moral training. The style of this work is as beautiful and happy as its contents are interesting. It contains many pages, both of wit and pathos. Price only $1.50. SAXON & Co., New York.

AN OUNCE OF PREVENTION IS WORTH MORE THAN A POUND OF CURE.

GENERAL CONFERENCE DELEGATES—THE PRESIDING ELDER SYSTEM—THE ELECTION OF MORE BISHOPS—GENERAL OFFICERS—ECONOMY, &C.

BY REV. H. B. WILSON.

Let us call a halt, brethren, and read the signs of the times. There is a voluminous amount of General Conference hard tacks we have had to eat. Yes, brethren, I know, I have got your work and then work out your salvation. We earnestly hope that the next annual conference will elect its delegates according to law, and not by hearsay before the Book of Discipline, page 86, section 3, paragraph 7, reads, forte, the grand signal for the spoils and pecuniary gains, be acted purely and strictly by the force of love for the purest, holiest, and for wealth and glory, but for our happiness, our enjoyment of heaven at last and eternal life in the future and endless world.

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A VISIT FROM BISHOP BROWN.

BY J. D. PETERSON.

Our beloved Bishop John M. Brown visited Metropolis April 27th, the first Bishop of the African M. E. Church that ever visited this place. He preached on Wednesday evening and Thursday. The sermon was encouraging and rousing. The lecture was filled with interesting items in regard to the rise and progress of African Methodism. His visit and lecture will no doubt be of the standard of African Methodism to the people of this place, and for every dollar it costs us to make the visit he has fully paid. Any amount you may send will be duly appreciated by the undersigned people. We feel assured that our brethren and friends are going to aid us, but we want our brethren and friends to help us identify ourselves with them. If they will do this in a liberal way we feel perfectly satisfied that within the next three months we will have established a church in this city. Bishop Brown left on the 28th inst. for Cairo, Carr and Turner. Why don't the pastors work as before? What is the matter?

Obituary.

Nathaniel E. Davidson, infant son of Rev. J. E. Davidson, died at Lower Peach Tree, Ala., June 16, aged one year, one month and three days.

There very feet of ours are pushing by Death's awful river; the sturdiest oak which fell from his own born and pierced by the keen shaft of death. They are the arrow-messages. How can we let the world die fast, and the devil have the world to himself? Brethren, are you provided with such powers?—*F. E. Honeywell.*

Get to the root of things. The gold and silver are found not in the top soil; you must open a shaft; the precious ore is down deep. Men and women are up in the revival; their source, please are far down. Get down to the vitals of the work of God, and seek to possess all the sweet word of the blessed Spirit.—*Sparrow.*

Subscribe for the RECORDER. Only $2.50 per year in advance.

THE CALENDAR OF THE CONFERENCES.

1887.

ADRIAN.

Iowa	2, Beb'n, Cl'ge	Sp Brown
Illinois	17, Cairo	Campbell
Michigan	24, Battle Creek	Brown
California	31, Sacramento	Brown
Indiana	31, Richmond	Campbell

OCTOBER.

Ohio	7, Xenia	Campbell
Mississippi	12, Meridian	Turner
Kentucky	14, Harrodsburg	Brown
Colorado	21, Pueblo	Brown
West Kansas	26, Emporia	Brown

OCTOBER.

South Kans's	1, Parsons	Brown
Pittsburgh	5, Park's'g, W.Va	Campbell
Tennessee	12, Cumbla,	Turner
Tennessee	12, Nashville	Turner
Arkansas	19, McAlister	Ward
North Mo	19, Hannibal	Brown
Missouri	26, St. Louis	Brown
West Texas	26, Austin	Brown

NOVEMBER.

Nth Georgia	9, Rome	Campbell
Arkansas	9, Little Rock	Ward
Florida	16, Fernandina	Payne
Alabama	16, Selma	Ward
Georgia	23, Savannah	Brown
Louisiana	30, New Orleans	Wayman
West Texas	15, Bastrop	Ward

JANUARY.

North La.	25, Shreveport	Wayman

FEBRUARY.

Sth Carolina	1, Mt Zion Chris'n	Ward
Virginia	1, Lynchburg	Turner
Louisiana	28, New Orleans	Wayman

MARCH.

Virginia	28,	Turner.

APRIL.

New Jersey	4, Millville	Campbell
Baltimore	12, Baltimore	Wayman

MAY.

General Conference, Monday, May 7,		Indianapolis, Ind.

PUBLISHING BOARDS.

Rev. D. A. Payne, D.D., LL.D., Bishop, Cin. Rev. B. T. Tanner, D.D., Editor, Washington, D. C.
Rev. J. C. Embry, D.D., 237 Black Horse Pike, Atlantic City, N. J.
Rev. J. F. Campbell, D.D., LL.D., 1629 Notre Dame Ave., Allegheny, Pa.
Rev. J. M. Brown, D.D., LL.D., Bishop, Cin.
Rev. B. W. Arnett, D.D., Wilberforce, O.
Rev. T. M. Turner, D.D. LL.D., 34 Young street, Atlanta, Ga.
Rev. J. H. Thompson, 32 King Street, Bost., Chelsea.

The Bishops should always be present at each session of the Conference, and preside. In their absence the Conference should elect a presiding officer. The Conference should be opened with prayer and singing, and the Secretary should call the roll of the members, and the Presiding Elders should report the number of churches in their districts, and the number of members in each church. The Conference should then proceed to the election of a Secretary, Assistant Secretary, Statistical Secretary, Treasurer, Missionary Secretary, Sunday School Secretary, Secretary of Education, Bible Secretary, Secretary of Finance, Secretary of Temperance, Secretary of Church Extension, Secretary of Tract Society, Secretary of Church Records, Secretary of Church Property, Secretary of Church Literature, Secretary of Church Periodicals, Secretary of Church Statistics, Secretary of Church Finance, Secretary of Church Education, Secretary of Church Missions, Secretary of Church Sunday Schools, Secretary of Church Temperance, Secretary of Church Publishing, Secretary of Church Publishing Boards, Secretary of Church Publishing Boards, Secretary of Church Publishing Boards

A New York firm advertises skeleton suits. Undertakers ought to look well in them.

With the average man the pleasantest hot-weather drink is the drink some one else pays for.

It is no credit to say of a man that he is regular as a clock. To some it might imply that he moves through life on tick.

It has at last been discovered why so many Chinamen call themselves Lees. It is a name that is spelled with considerable o's.

All the waves of the ocean do not receive by the seashore as great a sensation as a pretty woman by a single wave of her handkerchief.

To the man who is hunting for an opportunity for marrying a fortune, the best man her resort is the place where the most heiresses congregate.

The cow French rules will shoot through an eight-inch brick wall. Thank goodness. A weapon that can be used against a book agent has been discovered at last.

It often happens that the men who cannot bear the call to duty when it is uttered in the ordinary tone will catch the low-cut whisper when it conveys an invitation to have a drink.

The disagreeable feeling that follows when a fly steps upon you is due to the fact that the frequent appearance of the fly in a base ball field necessitates its wearing spikes in its shoes.

A man in Mississippi has a beard over six feet in length. Americans have the reputation of being restlessly active, but the beard and hair is a striking example. What business has a man wasting six feet of time hair when thousands of women are positively pining to death for new switches.

A Pennsylvanian man tried to secure a patent for producing cool weather by plunging all the thermometers in hot water at the commencement of a hot spell, but he has given up his noble and charitable work because the unfeeling Patent Office refused to grant him papers for his invention.

It is very probable that a woman may occasionally forget that her husband does not like cabbage and cauliflower at dinners, but when she forgets to see how her back hair looks before she goes out on the street, she is no longer interested in earthly affairs.

A Cincinnati milkman who was arrested for selling thickening in milk out-thirst is highly indignant. He has been in the habit of putting in both water, but, troubled by conscience, he had reduced the quantity of water as stated.

In Japan, according to a newspaper correspondent, a man introduces his fiancée half as "my girl of a wife." The correspondent does not inform us with regard to what the wife does to the husband when she gets the chance, and we may as well make a bolder.

The young lady who, while taking her morning bath among the murmuring waves of the surf let love be stolen by a summar resorter, steps upon a crab is forced to the conclusion that the act of catching on is not wholly confined to the dode of the period.

Young man to messenger boy—What did the young lady say when you gave her the flowers? Boy—She asked me how many feller was stuck on me, an' when I told her he'd don't, went some for a button hole bouquet.

He wasan artist courting the daughter of a sea Captain. While he was whispering soft nothings in her ear in the parlor he was paralyzed by the harsh voice of the ancient mariner in a neighboring room, "Cast off that pianoter!" But she explained that her father often used nautical phrases in his sleep, and the engagement proceeded to a finish.

ROBSFORD'S ACID PHOSPHATE
Gives Satisfaction.

Dr. S. NICHOLS, Bellows Falls, Vt., says: "I have used it and it gives good satisfaction."

"Hanging is too good for you," said a Judge to a condemned man. "I know it is," replied the prisoner frankly; "and if you can suggest anything else, Judge, you can't do it too quick."

The toxic and alterative properties of Ayer's Sarsaparilla are just what serve to require the species and of any expectorated or fictitious certificate. The unanimity of the marvelous cures effected by the preparation are to-day living in every city and hamlet in the nation.

"Rom is a cause and must go!" shouted a frenchman in a public street. A boy said a thick voice near the door, "down with it."

"Yes, we had quite a collation; pretty good, too, most of it. Will be a while yet one dab that I couldn't make out what it was. It looked like Limen pudd'n, ree'y mixed for building purposes, and it had a chowder ice cream!" Oh, but was chocolate ice cream?"

A BOTT. SELECT SPRING WATER is imported to the city by the use of Gluck's Patent Soap. For sale by every grocer and druggist. Ask for it and take no other. It is also especially useful as a wash for the complexion and purifying the skin.

Give mother's darling soap boats and breakfast. He gives each a person. He strops our razors. Gives Bill's hair and Whisker Dye—Buck & Brown, 424 Fifth & Twelvemeller Drops create 1 Minute, 25c.

"Give the new boarder whatever he wants," says an experienced country shark, "and you will get his money. He will eat cucumbers and milk and green apples and boney and pickles, and then he will send for a doctor, and you without asking for a word, while all the time his board bill is going on."

ADVICE TO MOTHERS.
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It relieves the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. It will surely regulate the bowels.

CASPETS cleaned for four cents per yard. Kinnebrew's Co., 44 So. Ninth Street. Orders filled or none.

CHARLES MITCHELL'S Cat-gut Cleaning Co.—828 N. 12th. Cleaning and repairing done. We study to please. Carpets taken up, cleaned and sewed at 2½ cts. a yard.

$5 A DAY. Sample worth $1.50 FREE. Line not under the horse feet. Write BROWN'S SAFETY RIDE HOLDER Co., Pittsburgh, Pa.

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21 & 23 SOUTH SIXTH ST., PHILADELPHIA.

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HOTELS, RESTAURANTS and CAFES supplied with Sea Water from BELMONT SEA SPRINGS, Philadelphia. Office, 1107 Chestnut St., Philada.

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Bells of Pure Copper and Tin for Churches, Schools, Farms, Factories, etc. Warranted satisfactory. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

McSHANE Bell Foundry
Finest Grade of Bells.
Chimes and Peals for Churches, Schools, Farms, Factories, etc. Warranted satisfactory. Catalogue sent free.
H. McSHANE & CO., Baltimore, Md.

HENRY F. MILLER PIANOS
Manufactory, Boston.
Warerooms, 611 Washington St.

(OUR SPECIAL.) $3.00
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REV. B. F. LEE, Editor.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Business Manager at once. Back numbers cannot be furnished. All changes in the address of the weekly Recorder must reach the office on Monday, or they cannot be made the week following. All communications intended for publication in the paper must be addressed to the Editor. There is no part of the business of the establishment with which he is not connected. All communications for him should be labeled "Editorial Department," to distinguish them from matter intended for the business office. Persons writing to the office to have the address of their papers changed should be careful to give the name of the post-office to which the paper has been sent, as well as the one to which they want it sent in future.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, such as terms, circulation, etc., should be addressed, directly to the business manager, Rev. J. C. Embry, Philadelphia, Pa., and not to the editor. Those in no part of the business of the establishment everything matter to be sent to the editor; any communications for him should be labeled "Editorial Department," to distinguish them from matter intended for the business office. Persons writing to the office to have the address of their papers changed should be careful to give the name of the post-office to which the paper has been sent, as well as the one to which they want it sent in future. Send for guidelines, or letters, particularly relating to the editorial department, and they will be sent to him editorially.

PHILADELPHIA, AUGUST 11, 1887.

THE Secretary of Education has issued his outline for Endowment Day work. It will require thought and work to realize his hopes.

CHURCH troubles usually grow out of misunderstandings. As a rule all parties see after things settle down how easily they could have been settled earlier.

IT appears that $4,000 to $6,000 is the measure of our connection in an annual simultaneous action. No departmental management comes short of the $4,000; none goes over the $6,000.

THE PEOPLE'S ADVOCATE very aptly suggests that Bishop Wayman might have found other names for the triplets that he baptised in Atlantic City than the names of our United States Presidents and political candidates. He might have called them Richard Allen, etc., but no other three names would probably have pleased the Bishop just at that moment.

YOUNG MEN will be old men after awhile; much sooner than seems to be realised in many cases. The one great accomplishment sought to be reached by every well-advised adult is, after personal success, to make the way to success easier for the next generation. It is a little more than a large majority ever succeed in doing; hence the slow progress of humanity.

IF RAY SOME heroic for the governor of Ohio, in the exultancy of a reception and ovation, to the President of the United States to "a whipped spaniel," but those who respect government and appreciate the highest objects of its existence, the governor of Ohio must appear to be acting in bad taste. Such degradations of the name of the chief officer of the nation is but sowing the seeds of anarchy.

THE SECARE of one of the Chicago boodlers from the sheriff while allowed to take a bath after condemnation to three years' imprisonment, does not reflect great credit upon that officer. The first duty appointed to impose upon the sheriffality of our people is this: that there is anything like taxation without representation in the African Methodist Episcopal Church. The coming Ecumenical Conference will remember that all the functions and all the parts of our connectional work are the creations of a General Conference composed of an equal representation from all the districts and conferences; that this fact alone makes it impossible for his intimation, if not declaration, to be correct and that the co-ordinate parts of an elective body cannot justly complain against the whole body when exercising the action of that body when they have assisted fully and in common to make that body what it is. The truth is, there is necessarily no more similarity between our Church to-day and the R. E. Church in 1844, respecting grounds for complaint or separation than there is between the horse and the hawk.

The man who attempts to make any portion of our membership believe there is oppression upon that membership more than do all acts of our transfer system, more than all the orders attending the accession of the laws of our Church. How can an honest minister of our connection attempt to make the people of any locality believe that the men whom they have sent to General Conference have been unable to attend to their interests? How can he be honestly set before the people that they have been represented in General Conference by tranquilers, chiefly?

BE CAREFUL: OBSERVE: THE TRANSFER PANIC.

Many men and would do well to take the advice given by the mother grasshopper to her reckless son, "Before you leap look carefully, before you speak, think twice." The doings of a connection that spreads over a continent cannot be measured correctly by one whose observations are confined to from one to three States. There is no complaint made in any part of our work that is not made in every part of our work. It is said in one section, "Our Bishops wouldn't take up a minister of this section and transfer him to another part of our work and give him the best appointment in the conference soon. He wouldn't dare do it; the brethren would object so strongly." A great mistake. Our Bishops dare do it and do do it, but brethren of one section complain about as strongly as those of any other section do. There are instances illustrating this all over our connection. There are prominent churches that are seldom filled by other than transfers; for many years Bellfran street, N. Y.; Wylie street, Pittsburgh; Quinn Chapel, Chicago; at present St Paul, St. Louis; Bethel, Wilmington, Del.; Union Church, Philadelphia; Charles street, Boston; Bloomington, Ill.; Harrisburg, Pa. But these are only a few of the many churches that are supplied by transfer at present and of those that have been so supplied. The attempt to show that our Bishops act differently respecting transferring ministers in any portion of the country from what they act in any other section must fail, because it has no foundation in truth. The attempt to impose this misrepresentation upon our credulous laymen and ministers who cannot know much about the matter is unworthy of the brethren who engage in it. Again, it is said that ministers transferred to certain sections of our work are always given big appointments.

To those who try to make our people believe this wish to be consistent with things as they exist, they must change this language. If they believe themselves consistent, let them seek light, in the former, on the most eminent surgeons in the city. Dr. Hunt (professor of anatomy in the Northwestern University), Dr. J. H. McGee, the surgical staff of the African Methodist, Dr. Mr. T. W. Henderson and Rev. Eckles, of the Illinois Conference. This illustration lasted till, well, it is hard to say; for I left at 12 o'clock.

On Wednesday morning Bishop Brown called conference to order. The first business was the presentation of Rev. Reynolds was made Recording Secretary; Rev. D. H. Newton, Assistant Secretary, and the widow of the late Rev J. W. Taylor, Engrossing Secretary.

The Bishop had circulated his bulletin of committees and programme of exercises some days previously; so that the organization occupied but a few minutes. I have rarely seen a conference organized in so short a time. To the afternoon session the writer was preached by Rev. C. S. Jacobs. The sermon was unpretentious, preached by an unpretentious preacher; yet it was not without good effect. Again, in the afternoon session the writer was called, in closing the meeting when it was ended, without tacking a business session to it. Rev. Dr. Rev. J. M Henderson, who occasionally preaches a good sermon, did so Thursday morning. Rev. Dr. Rev. Dr. Rev. Dr

A Nevada man who started out to look for a grizzly bear found him in time for dinner—the bear's dinner.—*Judge.*

The bodies of about six hundred Chinese are about to be disinterred at San Francisco and shipped to China by steamer for final interment.

A rich New York dry-goods merchant's son, who was entirely bald, has had the hair from a Newfoundland dog's leg transplanted to his own head and it is growing nicely.

Hot water from artesian wells is one of the looked-for boons. It is thought reasonable to suppose that hot water can be obtained almost anywhere if wells are bored deep enough, the feasibility of this source of supply being already largely demonstrated by the success of the great artesian well project at Paris.

Bill Johnson, a stage robber, now languishing in an Idaho jail, speaks despondently of the business is ended. "Stage after stage has been held up without getting a nickel, and it seems as though all the money in the country was in the hands of the bankers, the railroad managers or the express companies."

A Tennessee newspaper contains the following: "We are rejoiced to know that J. C. Hatcher, the intelligent gentleman and artist of Clifton, has secured the contract for building a plank sidewalk in front of the Gibbons block. He is a gentleman of the old school and knows a good piece of plank when he sees it."

Two skeletons dug up several months ago in a cave in the Black Hills, Dakota, appear to belong to the oldest race of which any record exists. These probably were children of the safest method of with the mammoth, and inhabited the country before the flood. They were short and thick set, with broad shoulders, supporting a long and narrow head, with an extremely low forehead.

The International Institute of Statistics has just had a convention at Rome and one of the most interesting points established is the fact that the death rate in Europe has been very much reduced during the past century. Men are living longer and are more healthy than they were one hundred years ago, and that happy result is attributed to the progress of the medical science, and especially to the sanitary precautions and measures that have been adopted everywhere.—*Boston Budget.*

An Arkansas editor who is smart at figures has estimated that the people of the United States could feed their families upon a mixed diet, including meats, tea and coffee, at a cost of about twenty-four cents per day for each person. Vegetarians have demonstrated the possibility of living comfortably on six sixpence or twelve cents worth of food per day. At the other extreme we find many people who habitually charge from five to ten dollars per day for *three* meals and by all *secrets found Hall Monthly.*

We sometimes spend useful time listening to a fool's talk in the hope that we may better spend in prosecuting our own.—*Dr. J. L. Patton.*

Ayer's Sarsaparilla is designed for those who need a medicine to purify their blood. No other preparation so well meets this want. It increases the appetite and rejuvenates the whole system. Its record, for forty years, is one of continued triumph over disease.

He who does no good gets none. He who cares not for others will soon find that others care not for him.

HORSFORD'S ACID PHOSPHATE IS WEAK STOMACH AND DYSPEPSIA.

DR. J. C. WINANS, Madison, O., says: "I have used it in a case of the worst kind of nervous prostration, in a state of lunacy and found it an admirable remedy; also in sleeplessness where phosphorus is required."

A little 4 year old created a ripple by remarking at the table the other evening: "Our dog's dead. I'll bet the angels were scared when they saw us coming up the walk. He's awful cross to strangers."

A California judge recently granted a divorce to a husband on the ground that he was lonesome when he married. There are thousands of men in the same fix, and they ought to be divorced on the same plea.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

The Great Success

Of Ayer's Sarsaparilla is due to the fact that it meets the wants of the people, being economical to use and always reliable and effective. Its ingredients are the best, and their combination the result of profound study and skill. Thus, for all diseases originating in impure blood, Ayer's Sarsaparilla stands unrivaled.

"As a blood-purifier and general builder-up of the system," writes Mrs. Mary J. Hill, N. C., "Ayer's Sarsaparilla is unequaled. I have never found anything to equal it."

Mrs. Eliza A. Clough, Matron of the M. E. Seminary, Tilton, N. H., writes: "Every mother and nursing woman, who is suffering myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a purifier and blood-builder, it is superior to any other preparation of Sarsaparilla."

"Ayer's Sarsaparilla gives better satisfaction than any other blood medicine I handle."—Geo. W. Whitmer, Druggist, Albany, Indiana.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, REREAD AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, send us the safest method of money, you can send by registered letter. The Express Companies do not do business in the United States. If your postmaster insists on selling you stamps you can buy and sell them at a higher price than your letter.

2d. Send the exact amount of money required to pay for the goods you order. When this does not occur mistakes to keep that amount of supplies which the money sent will pay for.

3d. Write on a sepe ordar from us, always write plainly at the bottom of your letter, the name of the nearest railroad station and express office. Very often persons write us an order from one place and request the goods to be sent to some other place, and do not mention this very important fact.

4th. Parties who send money to us for Sunday school literature we send a postal card receipt, stating the amount of money received. It is not necessary to give us a receipt, unless you desire it, and in that case the above instructions will be complied with the third quarter they are given, and praying the blessing of Almighty God upon all those who pay, work in connection with the children's welfare. Fraternally,

C. S. SMITH.

Box 345 Nashville, Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street or the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Letters addressed in this manner will reach us. We are fully settled in our new headquarters and ready for the fall business.

C. S. SMITH, Secretary.

NOTICE.

To the ministers of the Georgia Conference: Dear brethren, you whose delegates will attend the Electoral College convention here, Aug. 17th, please notify me immediately that I may make arrangements for the bills against them. Our conference missionary convention will meet in our town, by the 18th. Aug. 18th. Brethren who are interested in the missionary cause are cordially invited to attend. I can say, get out of August, as a day of fasting, and special prayer be made for our home and foreign missions. Then let us come to the convention prepared to make a special donation for the missionary cause and try to awaken our people on this subject.

I am yours,
S. D. BOSBOROUGH.

CASKETS cheaper for our trade than ever. Philadelphia Co., 907 N. Ninth Street, below Girard Ave.

CHARLES MITCHELL'S Cards, 10 Chromo, Gilt, Motto & Floral Cards, name on, 10c.—25 Games, Conundrums, Album of Parlor Games, &c., 10c. Agent's Outfit, 10c. CHARLES MITCHELL, Bridgeport, Conn.

$5 to $20 a DAY. Samples worth $1.50 FREE. Lines not under the horses' feet. Write Brewster's Safety Rein Holder Co., Holly, Mich.

SEEDS AND IMPLEMENTS. D. LANDRETH & SONS, 21 & 23 SOUTH SIXTH ST., PHILADELPHIA.

BELL-SPICED SEASONING KEYSTONE & CO., PHILA.

BUCKEYE BELL FOUNDRY. VANDUZEN & TIFT, Cincinnati, O.

McSHANE Bell Foundry Manufacture a superior quality of Bells for Churches, Schools, Farms, Fire Alarms, Tower Clocks, &c. Illustrated Catalogue sent free. H. McSHANE & CO., Baltimore, Md.

CHURCH BELLS. CHIMES & PEALS. Send for Price and Catalogue. E. W. VANDUZEN & CO., Cincinnati, O.

HENRY F. MILLER PIANOS. Manufactory's Warerooms, 1107 Chestnut St., Phila.

American Fire Insurance Co. 310 and 312 WALNUT ST., PHILADELPHIA.

CHURCH AND PULPIT FURNITURE MANUFACTURED BY BAXTER, SWAN & CO. 24 & 28 S. 7th St., Phila.

OUR SPECIAL $3.00 MID SUMMER OUTLETS

E. O. THOMPSON, 1208 Chestnut Street, 902 Arch Street, Philadelphia.

Rev. T. P. Childs, D.D., Troy, O., CATARRH.

BIRD MANNA RESTORES THE SONG Package of Bird Manna and Book of Instructions for home, mailed to any address. Price 50 cents. Address, BIRD MANNA CO., Cincinnati, O.

Free A Valuable Sample of Dr. Marshall's Catarrh Snuff. Sent to any address. Dr. MARSHALL, 252 Arch St., Philadelphia, Pa.

OPIUM and Whiskey Habit. Painless cure. Book of particulars sent free. B. M. WOOLLEY, M.D., Atlanta, Ga. Office 85 Whitehall St.

PARKER'S GINGER TONIC

The Best Tonic for the Nerves, Stomach, Liver, Kidneys, Blood, Lungs, Bowels, Complexion, Health, Strength. Cures Dyspepsia, Indigestion, Nervousness, Debility, Kidney Complaints, Female Troubles, Chills and Fever, Malaria, Headache, Backache, Neuralgia, Rheumatism, Colds, Coughs, Sore Throat, Bronchitis, Asthma, Consumption, Wasting Diseases, Loss of Appetite, Sleeplessness, Nervous Prostration, Hysteria, Fainting Spells, Sinking Feelings, Blues, Melancholy, Hypochondria, Impotency, Sexual Weakness, Premature Old Age, Loss of Memory, Wakefulness, Mental Anxiety, Grief, Worry, Overwork, Excesses, Indiscretions, Exposure, Etc. Prepared by a Clergyman. Sold by Druggists. Send for Circular. Trial Size, 50 cts. Regular Size, $1.00. Six Times the Trial Size, $5.00. PARKER'S GINGER TONIC CO., 1 Park Place, New York.

HINDERCORNS Stop the Pain. Cure the Corns. Ensure Comfort. Make Walking Easy. 15 cts. at Druggists.

PERFECTED OXYGEN

Entirely Different. Greatest improvement in science for the cure of consumption, catarrh, bronchitis, neuralgia, &c. Gained greater popularity at home in three months, without effort, than Compound Oxygen in three years. Treatment combined after nearly years of scientific study. For Consumption, Catarrh, Hay Fever, Asthma, Throat Troubles, Dyspepsia, Rheumatism, Neuralgia, Nervousness and General Debility, Paralysis and Earliest Stages of Blood. Home Treatment adapted all over the world. Interesting history and pamphlet sent free. Only absolute in its great success. Testimonials and Treatise Free by mail.

WALTER C. BOWMAN, M. D.
1235 Arch Street, PHILADELPHIA, PA.

Dr. BAIRD'S GRANULES

A new system of cure; for Nervousness, Sleeplessness, Headache, Biliousness, Dyspepsia, Impotency, Nervous Prostration, Female Weakness, Hysteria, Fainting Spells, Sinking Feelings, Blues, Melancholy, Hypochondria, Impotency, Sexual Weakness, Premature Old Age, Loss of Memory, Wakefulness, Mental Anxiety, Grief, Worry, Overwork, Excesses, Indiscretions, Exposure, Etc. Prepared by a Clergyman. Sold by Druggists. Send for Circular. Trial Size, 50 cts. Regular Size, $1.00. Six Times the Trial Size, $5.00. PARKER'S GINGER TONIC CO., 1 Park Place, New York.

ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., New York.

JAMES PYLE'S PEARLINE THE BEST COMPOUND EVER OFFERED FOR WASHING AND CLEANING IN HARD OR SOFT, HOT OR COLD WATER Without Injuring the FABRIC or HANDS. SAVES TIME, LABOR and SOAP. Nothing else is absolutely, and be of general value to housekeepers. Sold by all Grocers, but beware that YELLOW IMITATIONS are not thrust upon you. PEARLINE is the ONLY PERFECT ARTICLE, and PYLE'S PEARLINE the BEST. JAMES PYLE, New York.

GOOD NEWS TO LADIES.

THE GREAT AMERICAN TEA CO. Have leased the DWELLING formerly occupied as a grocery and provision store, and have converted it into a MAMMOTH TEA STORE, where they will sell their celebrated Teas, Coffees and Baking Powder, at Wholesale prices. Every family in the neighborhood should call at once and get a Price List and Terms. Don't forget the place. 31 and 33 Vesey St., New York. P. O. Box 289.

"WOOD'S" GENUINE SELECTED TEA. Trade Mark. Price 50 cts. per lb. WOOD & CO., BOSTON.

BARLOW'S INDIGO BLUE. THE BEST IN THE WORLD. Your grocer ought to have it. If not, send 10 cts. for sample to JOHN T. LEWIS & BRO. Phila. Pa.

Estey Organs Flagos

EQUITABLE MORTGAGE CO. Capital, $1,000,000. 316 CHESTNUT STREET, PHILADELPHIA. Offices in Fourth St.

6 Per Ct Net Interest GUARANTEED BY THE JARVIS-CONKLIN Mortgage Trust Co., KANSAS CITY, MO. Capital Paid in, $1,000,000.00. Reserve, $100,000.00. Debentures secured by first mortgages on Improved Real Estate deposited with Central Trust Co., New York. Send for circular or write for particulars. JARVIS CONKLIN MORTGAGE TRUST CO. 52 Wall St., Phila. 221 S. 4th St.

ST. PAUL, MINN. AND HALF PROFITS INVESTMENT 7% Secured by Improved Real Estate. Loans negotiated for non-residents. Interest and principal collected and remitted promptly. Highest references. Correspondence solicited. RUSH B. WHEELER

KANSAS INVESTMENT CO. CAPITAL, $200,000. Paid-up Capital and Surplus, $100,000.00. Offices: Topeka, Kansas, and Kansas City, Mo. Loans negotiated on improved farms and city property. Interest and principal collected and remitted promptly. Correspondence solicited. Refer to Bank of Topeka, Topeka, Kansas.

6% GOLD DEBENTURE BONDS

Given with every loan negotiated by this company. Interest and principal collected and remitted promptly. Correspondence solicited. Refer to Bank of Topeka, Topeka, Kansas. Send for pamphlet. Address, E. E. ECKEL, Secretary, Topeka, Kansas.

NATIONAL LOAN AND INVESTMENT CO. TOPEKA, KANSAS ESTABLISHED 13 YEARS. PAID-UP CAPITAL, $200,000. SURPLUS, $5,000,000. Has been successfully conducted in good faith for 13 years. Every Plan of property personally inspected by one of the Directors. We are working for the benefit of our Investors and expect to make money for them. Write for pamphlet containing full information. Address as above.

THE MONTHLY ECHO, Managing Editor. AREL B. CALDWELL, Managing Editor

The Echo is now the oldest secular, literary and social journal published in the interest of Universal Liberty and Equal Rights. Price per year, 50 cents; sample copy sent on application.

"Pastor's Memorandum Book," by Rev. T. W. Fields, D.D. Price, 30 cents.

Subscribe for the Recorder. Only $2.00 per year in advance.

1643 Darien St., Philadelphia.

6% GUARANTEED, FIRST MORTGAGES FARMS & CITY PROPERTY IN KANSAS

Always 20 to 40 per cent. of value in excess of loan. Interest promptly collected. Collected and remitted free of exchange. Correspondence solicited. Highest references. Address JOHN D. KNOX & CO. Pioneer Kansas Mortgage Loan Firm Topeka, Kansas. And Kansas City, Mo. Established 1870.

3,500,000 DOLLARS.

AMPLE SECURITY 7% HAVE YOU MONEY TO INVEST? Write to JOHN D. KNOX & CO Pioneer Kansas Mortgage Loan Firm Topeka, Kansas. And Kansas City, Mo. Established 1870.

CENTENNIAL OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

EPISCOPAL ROOMS, AFRICAN M. E. CHURCH,
No. 1434 R. L. AVENUE,
WASHINGTON, D. C., Feb. 6, 1887.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of the African Methodism." Its contents are more than a mere passing interest. Remember the days of old, consider the years of many generations. Ask your father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led' me these hundred years in the wilderness!"

Next November will be our hundred years since Richard Allen and his noble colored people belonging to the Methodist Society of Philadelphia united together in the most solemn conideration the evils under which they labored, arising from the prejudice of their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees, while in the act of prayer, and ordered them to the back seats." (See History of the A. M. E. Church Discipline.)

And it was then and there the most decisive act of the religious colored people in the United States, which was the mother of most, if not of the descendants of African in the world; if we except the Society of the United Brethren, or Moravians, of Tranquebar, Petico and Boyer. These men were Richard Allen, then a slave, but in a civil and political sense, went Allen, Jones, Dorsett and Absalom Jones, who became the Colossus of America; their sot was manhood, freedom; and their motto, carry the A. M. E. Church successfully recognize their action a success—a reproach to the Methodist Episcopal recognize their manhood because their acts prove it. To resist oppression in Christ and in the State is to resist and Allen are by us honored, revered and cherished. The success of the A. and his compeers is demonstrated, for it has given us the largest body of people full of interest to us as a race. Therefore be it,

Resolved, first, That the Chief Pastors of the African Methodist Episcopal Church request that next November, the date in that month be hereafter fixed, to commemorate the founding of this body, since our existence commenced, and that service be held at all our churches on or about the connection. The order of exercises to be fixed by each Conference, quarterly, quarterly or annual, as each good each Church. A general arrangement to be fixed by e committee here after appointed.

Resolved, second, As our publishers must necessarily be suffered, because of her indebtedness, that a contribution be made to the Book Concern, and that a fund be collected to be appropriated to assist in the payment of the debt resting on our Publication Department.

Adopted.

COMMITTEE OF ARRANGEMENTS:
H. M. TURNER,
T. M. D. WARD,
M. M. TOWNSEND,
R. R. DIENT,
B. W. ARNETT.

We ask co-operation. A friend to cooperate will you send to me significating your co-operation, and I will respond by addressing e note to No. 1434 R. L Avenue, Washington, D. C.

Any plan suggested by you please forward to me.

Yours fraternally,
JOHN M. BROWN, Chairman.
P. S.—Let us have a good hospitality and holiness, and that next year will be the crowning year of our Church.
J. M. B.

BOOKS.

HINTS TO SELF-EDUCATED MINISTERS.

Read the Bible. Read it daily. Read it thoroughly. Study it. Become familiar with it. Become familiar with it. Be governed by it. Be guided by it. Be saved by it. Be fed by it. Be comforted by it. Be established by it. Be sanctified by it. Be made by it. Be made perfect by it. Be made wise by it. Be made happy by it. Be made holy by it. Be made useful by it. Be made by it all of our churches, and wherever is called to be appropriated to assist in the paying off of debts now resting on our Publication Department.

Adopted.

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JOHN M. BROWN, Chairman.
P. S.—Let us have a good hospitality and holiness, and that next year will be the crowning year of our Church.
J. M. B.

Tutt's Pills

FOR TORPID LIVER.

A torpid liver deranges the whole system. Tutt's Pills restore its healthy action.

Sick Headache, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.

These pills have a specific effect upon the Liver, producing in a remarkable degree those results. Price, 25 cents. Office, 39 Murray St., New York.

Sold Everywhere.

REV. T. P. CHILDS, Troy, O., CATARRH.

BIRD MANNA RESTORES THE SONG Package of Bird Manna and Book of Instructions for home, mailed to any address. Price 50 cents. Address, BIRD MANNA CO., Cincinnati, O.

Free A Valuable Sample of Dr. Marshall's Catarrh Snuff. Sent to any address. Dr. MARSHALL, 252 Arch St., Philadelphia, Pa.

OPIUM and Whiskey Habit. Painless cure. Book of particulars sent free. B. M. WOOLLEY, M.D., Atlanta, Ga. Office 85 Whitehall St.

The History of the Negro Race in America:

FROM 1619 TO 1881.

Respectfully inscribed to the Colored and Citizens, together with a preliminary consideration of the origin, past history and future destiny of the African, and an account of the negro governments established in Hayti and Liberia, by the Hon. Henry Highland Garnet, late Colored Minister of the United States to the Republic of Liberia. By the Rev. R. R. Wright, Jr.

POPULAR EDITION. 2 VOLUMES IN ONE. LARGE OCTAVO.

With portrait, as issued. Price, $2.50.

"It is a prodigious compilation, an encyclopedia of facts, and a most valuable work of reference. The author has done his work well, and the result is a work unique that criticism is speedily disarmed."—*Boston Herald.*

"It is a valuable work, and a valuable service for it rests."—*Rhode Island Republican.*

FOR SALE BY
Publication Department
OF THE
A. M. E. CHURCH.

AN APPEAL TO THE CHUBUH.

We are struggling to build an A. M. E. Church in this city, Fort Smith, Ark., to cost about $7,000.

We call upon our sister churches for contributions. Our sisters are working ooshly to help themselves, the foundation is already laid. Many small sums will make a large sum; yet the several churches contributing will not feel the giving. Once a month we will acknowledge through the Recorder all sums received. For reference, Bishop Ward and Turner. Address Rev. P. W. Wade, Fort Smith, Ark.

Rev. W. B. Frierson's district camp-meeting at Concordia, Miss., August 16, instead of August 7.

OUR BOOK LIST.

M. E. HYMNAL.

We issue only one size, 24 mo. without, notes.

Cloth Bound,	$ .30
Roan, Sheep,	1.00
Plain Roan,	1.30
Morocco, Plain,	1.40
Morocco Gilt, with clasp,	2.00

SUPERIOR GRADES OF HYMN BOOKS.

Extra morocco, heavy gilt, with clasp. The book is true pocket size, and will lie open when laid on its back. Price, $2.00.

Pure morocco, soft, flexible back, heavy gilt and red edges, $2.50.

Heavy morocco, gilt and red, with limp back, kid lining, round corners, "yapped in" or "lap" back, covering the entire edge of leaves. Very fine, $3.50.

Bible velvet, gold band, with clasp, extra fine, $4.00.

Any of the above books sent postpaid on receipt of price.

Agents wanted everywhere. Send for terms. Address, REV. A. E. MITCHELL, Mineral Springs, Ark.

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Information Wanted.

The index to names in Information Wanted will be found on the last page of the Recorder.

ALL INQUIRIES for friends should be addressed to Rev. J. C. Embry; not to the editor.

INFORMATION WANTED OF MY brother, Joseph Green. He was sold from Wilson, N. C., to Texas. Special town, Texas. Any information concerning him will be gladly received by his brother, Pink Green, Bentonville, S. C.

INFORMATION WANTED OF MY SISter, Mrs. Caroline Lee, who left Wilson, N. C., in 1860 to a man named Edward Sessoms. Any information about her will be gladly received by her brother, Rev. A. E. Mitchell, Mineral Springs, Ark.

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INFORMATION WANTED OF REV. Robert Mitchell, who belonged to Mississippi from Charleston, West Virginia, about 10 years before the war. He married Miss Harriet Jane Cain Kane. When last heard of was a Baptist minister in Mississippi. Any information concerning him will be gladly received by Rev. Elder Wesley Mitchell, Champion Hill, Miss.

INFORMATION WANTED OF JOHN Elizabeth Smith and Sarah Ann Smith, formerly of Yazo City, Miss., and a daughter, Mary Ann Smith, who married Taylor; and Amanda Frost, of Bridgeport, Ala., and Mary Ann Frost, of Kingston, Ga. Any information as to where they are will be thankfully received by Rev. Elder Wesley Mitchell, Champion Hill, Miss.

INFORMATION WANTED OF ALEXander Mehlig, an Irishman by birth, who left Philadelphia in 1837 and went West. He was for years on the Mississippi River in some capacity. His parents have died in Tazoo Parish, La., intestate, and their property is now held by the Orphans' Court of Tazoo Parish, La., awaiting the claim of this, one of the children.

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Rev. J. C. EMBRY,
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S. F. LEE, Editor.
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"ROCK OF AGES"

"Rock of Ages, cleft for me,"
Thus they whispered the meaning;
Fell the words unconsciously
From her pallid, ghastly tongue;
Sang as sang the birds in June;
Fell the words like bright leaves down
On the current of the tune;
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in Thee."—
Feeble folded hands of prayer,
Sweet the song as song could be—
And she had no thought of care,
All the words unbeknownly
Dreaming not they each might be
On some other tips a person.

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NOTICE.—All questions and business pertaining to advertisements must be in the RECORDER, and re-mittances for subscriptions, etc., by the 15th of each month to addressed to Rev. J. C. EMBRY, Business Manager; not to the editor. There is no part of the business of this establishment that requires him to be sent to the editor; nor communications for the RECORDER, to the Manager. Always write the exact shipping address of the paper, inserting the name of the Post Office, County and State. The Manager can do no business with the editor, and will do nothing for articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

PHILADELPHIA, AUGUST 13, 1887.

THE YELLOW fever still continues at Key West, Fla., but has not extended beyond there.

THE SCHOOLS of our Church will all open within the next two months. It is to the interest of every minister to assist in making the opening large.

THERE is considerable uneasiness in the money markets now. Some wise men think that there may be an extraordinary financial pressure in this country next fall and winter.

IF ANY ONE of our readers has lost a friend, otherwise than by death, we advise him not to give up searching for him till failure is ascertained, for one meets in this great city some one from nearly every town he has known.

THE ELECTION of delegates to the General Conference requires much care. In the Iowa Conference it transpires that three separate obrobnes, not connected as a circuit, all united in choosing the same delegate to represent them in the electoral college.

WE ARE GETTING into our connection a splendid class of young men; so may be seen apparent everywhere. The ambition of these young men is equal to that of their fathers. Their piety being equal, it is required that they be as wise in their day and generation.

IT IS PLAIN that our itinerant ministry has increased by nearly one-third since 1884 in many sections. This will swell our General Conference. In 1884 it was large. It may be found advisable in 1888 to enlarge the basis of representation from twenty to twenty-five.

THE MEADOR revenue to the general funds in the Iowa Conference this year, owing to the conference having been called two or three weeks earlier than usual and on but two weeks' notice, shows how serious is the mistake of many more than half our ministers in delaying their conference collections till the last weeks of the year.

THE IOWA CONFERENCE of this year voted its percentage of Educational Money to Brown University, at Quindaro, Kans., a law note itself." Thus the generous spirit with which our educational system began is narrowed to suit the notions of individual conferences. With such exception of law we can hardly expect to succeed in raising the system or department of any service, further than to arrange the statistics of the department.

THE IOWA Conference spent several hours electing delegates to General Conference. On the first ballot Rev. W. J. Lawe was elected. After that seven straight ballots were cast, resulting in the election of Revs. W. R. Knight and A. J. Burton as second and third principals, and Revs. T. W. Henderson, C. B. Jacobs and W. C. Pervis as alternates. Lawe, Knight and Burton are competent to sustain the reputation made by the delegates of their youthful conference in 1884.

A FEW DAYS ago it was thought that M. Boulanger and M. Forry, two of the most prominent citizens of France, were coming together in deadly combat to settle differences by "the code," but, fortunately, the danger seems past and the great champion of France's honor before the German empire remains as popular as ever. It is a matter of congratulation that appeal to "the code" is thus shown not to be the only means of settling personal outrage even in impetuous France.

IF SEVERAL churches out united in one circuit may be represented in an electoral college by one and the same man, why may not all the churches of a given conference authorize a single individual to represent them, thus saving expense? Of course he would cost all the votes for himself. So would the delegate who represents two or more churches be likely to do. To admit a delegate thus elected to the General Conference would be to establish a precedent calculated to subvert the spirit of the law relative to lay representation.

AN INTERESTING episode in the Iowa Conference was the presentation of a beautiful gold headed cane by D. H. Williams, M. D., to Right Rev. John M. Brown, as an instance of the Doctor's high appreciation of the Bishop. The presentation speech was very neat and eloquent. The Bishop made an appropriate response in acknowledgement of the Doctor's generous consideration of himself, saying, in the future when the rheumatism seizes his frame, he will lean upon the physician's cane, hoping, by pleasant recollections of the Doctor, to draw some relief. Brief addresses were made by Drs. B. T. Tanner and B. F. Lee.

OUR OF the regular correspondents to the CHRISTIAN RECORDER writes that he will publish certain facts in the Southern Recorder if they are not published in the CHRISTIAN RECORDER, but he is probably mistaken. While the two papers enter into controversy, occasionally, editor Turner and editor Lee understand one another. The Southern Recorder will no sooner publish an unreasonable blut at orseling division in the A. M. E. Church than will the CHRISTIAN RECORDER. Such talk will find no place in any paper edited by a loyal African Methodist preacher. There can be found no cause for the publication of such thoughts. The organ of the Church will not be their medium. If there were any grave reasons for their dissemination the case would be quite different.

THE GRAVE of Rev. William Bradwell, of the Alabama Conference, is announced in the Southern Recorder. Brother Bradwell has been a faithful minister in our Church. He has done much work in Alabama. He was brave and strong, true and good, cheerful and hopeful. In the late session of his conference, when delegate to the General Conference were being elected, he said he did not wish to go; he had had his day and wanted to see the younger men go. No one who has attended the General Conferences since 1868 can forget William Bradwell. He was well beloved by all his acquaintances. Like our late Bishop of blessed memory, he was stern, positive and reliable. In his departure a very useful minister has left us. The solemn question comes to those whom he has left, "Shall we be sufficient for these things?" Rev. Bradwell was the brother of Rev. C. L. Bradwell, ex-traveling agent for the Book Concern.

NO OTHER subject is emphasized in Bishop Brown's conferences more than the centennial of African Methodism. Every minister is instructed to prepare for a rousing jubilee, and what makes it doubly interesting to this department is the fact that the Bishop lays quite as much stress on relieving the Book Concern from its indebtedness as upon the necessity of rejoicing and thanksgiving. The early fall conferences may do much towards making the centennial successful. There will be twenty or more conferences before the close of November. Will the Bishops and pastors think and act enthusiastically with reference to the centennial exercises and the centennial relief for the Publishing House?

IT is reasonable to believe that a strong effort made now will relieve the Church from all future ears for the work of this department further than to throw into its hands all the business created in the connection, instead of helping to support so many other publishing houses, as we are doing now. We expect all who are in sympathy with the connection to aid in making the centennial fund at least $10,000.

THE ARTICLE of Dr. Mitchell's is tried in spirit and may be kindly answered. The reference of the CHRISTIAN RECORDER to the Fifth District Court of Fourth was intended related to the facts that said Fourth District must have raised more money in the endowment effort than has been reported, is said to have a school in action within its boundaries, and said school would not to have any place in the Secretary's report, made the inference that educational moneys raised in the Fourth District did not find their way into the treasury proceeds of which by the General Conference, but did possibly find its way to the school in its own territory The CHRISTIAN RECORDER, having noticed that our conference in said Fourth District had voted the educational money in other direction than the General Conference ordered, suggested a year ago that it might be well for the secretary of the First District to obviate the difficulty by taking official recognition of the school within the Fourth District. This suggestion was made because it is a misfortune for the district to be so poorly represented in the secretary's report; seeing that the conference minutes show that it has raised much more money than this report indicates.

RECENTLY Senator Reagan, of Texas, has rebuked Jefferson Davis because the latter expressed himself unfavorable to prohibition, Mr. Reagan is one of the most prominent advocates of that reform in his great State. It may be remembered that Mr. Reagan has been used to advising the old chief, he having been a member of the Confederate Cabinet and the only one who remained in that uncomfortable position till Mr. Davis had no further need of a cabinet. When his other strong men forsook him Mr. Reagan was faithful. How unfortunate that he cannot now aid his former lieutenant. This calls to mind an interesting occurrence in the late prohibition campaign in Texas: At a great mass-meeting—a meeting of twenty or thirty thousand, who, though they drank no strong drink, "barbecued" nearly three quarters of a hundred sheep and bullocks, Senator Reagan being chairman of the day and our own Bishop Turner chief orator of the day, Mr. Reagan introduced Bishop Turner as "the most popular orator in the prohibition field." This brought the curl of derision to the chief editor of the town, who declared the only thing lacking to make him the greatest of all the race that Davis and Reagan had so stently and bravely held in bondage as the most inferior of all, was for Mr. Davis himself to endorse Mr. Reagan's statement that Bishop Turner is the lion prohibition orator. May it not be that this bit of sectional acreson has reached the ears of the ex-chieftain and impelled him to say that he cannot favor prohibition? If his disfavor proves as fruitless as did his disfavor of prohibiting slavery, good men will rejoice.

THE ADDRESS of the presiding Bishop of the Iowa Conference to the probationers and full members received was one of the most thoughtful and correct that could be given. He dealt long upon the all-important subject of the marriage relation, and some down on bigamy with lesser-iful force. Among other things he remarked that no Bishop in our Church would allow a minister to exercise the pastoral functions who had married a divorced woman. He should do the same. Many of our episcopacy on this subject; but what about pastors who have more wives living than the law allows? Doubtless the Bishops would discontinue these for the sake of peace and the good name of society. This question seems to remain somewhat unsettled.

THE idea that after a divorced remarried minister has suffered expulsion four years he may be duly received and placed in the acting pastorate of our Church, the same as when expelled for other sin, appears to find a small place among our chief pastors. The subject is somewhat delicate, owing to several important historical facts, but ought not on this account to be ignored by our General Conference and our bigher councils. It is reasonable to infer that a minister of a kind is a living, inspiring encouragement to divorce among both laymen and ministers, very often a direct teacher of the doctrine, "I believe if you can't get along with a woman, you'd better leave her;" a doctrine most injurious to a people of our grade of intelligence and self-protection. A living embodiment of the belief that one

Spreader.—"Doctor, what do you think of his case's injuries?" Doctor.—"Enough! Two of them are undoubtedly fatal, but as for the rest—" "Them, then, alone can tell."—*Texas Siftings.*

"Why didn't you stop?" said a fat passenger as he clambered into a car. "I didn't signal," replied the driver, "I stood on the corner." "Well, I've a mind reader," said the driver, lashing his horses.

A DOW-legged man was standing before the shoe store warming himself. A small boy watched him intently for a while and then broke out: "Say, mister, you're standing too near the fire, I guess; you're a-warping."

A recent act of Congress gave Gen. Sherman a Secretary. The population of the United States is growing so rapidly that old Tecumseh found it impossible to kiss all the ladies in the land without an assistant.

Giving him no show: "No, Bobby," said his mother, "one piece of pie is enough for you." "I'll be good," responded Bobby, with an injured air, "you say you are politicians that I should learn to act properly and yet you won't give me chance to practice!"

Foote's play of the has just arrived in Barnesdale: "What is that balmy, spicy odor that wafts in the casemand, and seems to send the soul a-sighing through my sluggish Northern blood?" Practical Sailor (who has been there three weeks): Onions."

Young, old, and middle aged, all experience the wonderful beneficial effects of Ayer's Sarsaparilla. Young children, suffering from sore eyes, sore ears, scald head, or with any scrofulous taint, become healthy and strong by the use of small doses of this medicine.

"Johnny, you may give me the name of some wild fowne," said the teacher in botany. Johnny scratched his head and then said: "Well, I reckon fojen maul comes about as near being wild fowne as anything I can think of."—*Washington Critic.*

HORSFORD'S ACID PHOSPHATE IS NERVOUS IRRITABILITY.

Dr. B. B. GROVER, Bashford, N. Y., says: I have prescribed it for nervous irritability, with excellent results.

Teacher: "Miss Sinnico, please parse the sentence 'Adolphus married Caroline.'" Miss. S.: "I don't know. Sam's in the room, because it is the name of a thing; 'married' is a conjunction because it joins Adolphus and Caroline, and 'Caroline' is a verb, 'cause it governs the noun."

A SOFT, VELVET, TEXTURE is imparted to the skin by the use of Hagan's Magnolia Balm. For a beautiful complexion, for chapped hands, a rough skin, or chafing, it is unequaled. Sold by druggists. 50 cents a bottle.

Manager's Notes.

What we must say

now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all of the old ones renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

Installment

costs a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER:

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are Agents for the RECORDER, and are hereby authorized to present this prospectus to their people and receive their enrollment fee (50 cents), and give their receipt for the same. Now, We will send the blank slips of receipts to all who will act for us in this matter.]

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TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

Yours truly,
W. D. JOHNSON,
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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
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Hair Neglected

Soon becomes dry, harsh, coarse, and full of dandruff; it loses vitality and turns prematurely gray, or falls out rapidly and threatens early baldness. A careful dressing daily with Ayer's Hair Vigor—the best preparation for the purpose—will preserve the hair in all its luxuriance and beauty to a good old age.

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Frederick P. Coggeshall, Rockwaller, 51 Merrimack St., Lowell, Mass., writes: "Some six or seven years ago my hair had a severe illness, in consequence of which the lustrous silver-colored hair I had been proud of began to wilt. A few applications of Ayer's Hair Vigor to the scalp, and, after using about half a bottle, a good growth of hair started all over her head. The hair is now fine, soft, and of a dark brown, and growing freely. The result is a great satisfaction and proof of the merit of your admirable preparation."

Ayer's Hair Vigor,

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OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, BE-READ AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain a Post Office Order, or Draft, in the safest method to send money, you can send by registered letter. Letters are registered at any Post office in the United States. If your postmaster insists on your stamping your letter, insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is left to us we are liable to send that amount of supplies which the money at our rates will pay for.

3rd. When you order from us, always write plainly at the bottom or your letter the name of the town you wish your supplies sent. Very often persons write but a part of their P. O. address, and then, desiring it sent to some other place, and do not mention this very important item, anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessings of Almighty God upon all those who are, with us, interested with the children's welfare. Fraternally,

J. S. SMITH.

Box 345 Nashville, Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. O. S. Smith, Nashville, Tennessee, will be received. It is not necessary to have the name of the street nor the number of our business place. Rev. O. S. Smith, Nashville, Tenn., is sufficient. Tele grams will be responded to very well also.

We are fully settled in our new headquarters and prepared for best ness.

O. S. SMITH, Secretary.

NOTICE.

To the ministers of the Georgia Conference: Brethren, you whose charges will attend the Electoral College convention here, Aug. 17th, please notify me (as immediately) that I may make arrangements to take care of them. Our present Conference year convention will convene here, in Payne's Chapel, Aug. 18th. Brethren who are interested in the missionary cause are cordially invited to attend. I also suggest that we institute Friday, the 19th of August, as a day of fasting, and special prayer be made for our home and foreign missions. Then let us come to the convention prepared to make a special donation for the missionary cause and try to awaken our people on this subject.

I am yours,
S. D. ROSEBOROUGH.

CARPETS cleaned for any music per yard. CHARLES MITCHELL'S Carpet Cleaning Establishment, No. 240 N. Ninth Street between Girard Ave.

$5 50 SEE A DAY. Samples worth $1.00 FREE. Lists not under the house. Incandescent Lamps. DRAWER'S SAFETY RED BOILER CO., MOLLY MICH.

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THE SCHOLAR'S LESSON LEAF. Similar to the above, but with short notations. The main object of this publication is to furnish the scholar with the Lesson, that he may have it to carry home to our address, per quarter, 2 cents.

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Five or more, to one address, per an., each, 10c.
Five or more, to one address, per quar., each, 3c.
Single subscription, per an., 12c.
Single subscription, per quar., 3c.
The Child's Lesson Paper:
Five or more, to one address, per an., each, 8c.
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PIMPLES, blackheads, chapped and oily skin prevented by CUTICURA MEDICATED SOAP.

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The Strength, the debilitated, whether from excesses of work or mind or body, will find Tutt's Pills a perfect restorative.

Malarial Regions,

will find Tutt's Pills the most genial and effective preventive of fever and ague and a remedy for all kinds of bilious troubles.

Try Them Fairly.

They restore body, give blood, nerves and a clear brain and head result.

SOLD EVERYWHERE.

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The popular favorite for restoring color to gray hair. Prevents falling hair. Cures dandruff. It removes the scurf, makes the hair soft and glossy. Keeps the scalp cool and healthy. Restores the vitality of the hair. Cures all diseases of the hair. Sold by druggists.

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A new system of cure; by which many of most fatal and excruciating diseases are relieved in 24 hours. Sold by druggists. Pamphlet free. Dr. BAIRD'S GRANULES, 112 Nassau St., New York.

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New Jersey House of Assembly; 1st Session

Ward's Washington Letter

Board of Health, etc. BALTIMORE, MD., Feb. 10, 1887.

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All communications intended for publication in the paper must be directed to

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Subscribers who fail to get their papers regularly will please notify the Business Manager promptly. Special Local or other notices, All subscriptions will begin with the first of the month. Remittances must be before the 10th, will be credited to the first of the current month. After the 15th, to the first of the month following. All letters are against for the paper

NOTICE.—All questions and business pertaining to advertisements, or to the financial part of the quadrennial, correspondence should be addressed to Rev. J. C. Embry, Business Manager; but to the Editor. There is no part of the business of this establishment requiring money to be sent to the editor; any remittances sent to the RECORDER, to the Manager or Agent, will be duly credited. Persons sending money should be careful to specify to whom the money is sent, the Manager, not to the editor. Please remember, in writing that articles for publication, and those pertaining thereto, should be addressed to the editor, and they to him exclusively.

PHILADELPHIA, AUGUST 25, 1887.

TRUTH is not only stronger than fiction, but it is better than fiction. It is one of the evils of our times that its superior worth is not known. Truth is the corner-stone of civilization, the bulwark of society.

PATIENCE and considerateness will save men from many lacerticable difficulties. Our Church law is not exceedingly complex. Failures to act in accord among our chiefs ought to secure consistent execution of every law made by our last General Conference.

ST. JOHN'S CHURCH, Cleveland, O., held memorial services relative to Bishop Shorter on July 31. Memorial resolutions have also been passed at Mt. Varnon, O., and at Birmingham, Ala. At Newport, Ark., elaborate memorial services have been held. The good and true man had a friend in nearly every acquaintance

IT SEEMS to be difficult to tell just where our people stand as a people. The great South is closing up against as more and more. In the great North opening to us more and more! We look up: the heavens smile. We look down, the earth answers to our impressions and our investigations just as they do to say other minds. We are doing just about like other people around us.

AT NO PERIOD in the railroad history of our country has there been a greater number of appalling accidents than the present. One hardly has time to compose the excitement of one horrid story of death and destruction until another blood-curdling is told. Last week in the West, this week in the East.

In God judging and punishing the Nation through these calamities for his sins and public corruption? If so, it must be said as of old, "The judgments of the Lord are true and righteous altogether."

WE are going the rounds of the colored press the remark of the Manager of this paper, that seven to nine hundred dollars per month is required to meet the expenses of his business. This is seemingly quoted by some with surprise, and the remark that a good many of the colored papers do not receive that amount for a year. This we confess is a little surprising to us. How any paper can be made at all for seventy-five dollars per month, that has any circulation, is a mystery, and more so still when we remember that they are rated at $1.50 to $2.00 per year, the name of which is efficiently described of this by the difficulty of receipts (!) with the B. M. E. Church, where almost every consideration of interest, of reason and of right seemed to favor the movement. Yet from '80 to '88 are required to consummate the work, if then; and, indeed, even at best, many ministers, members and churches will be found outside the united pale. It is all very well to speak because we demanded his rights on the corn. Georgia has made it a penal offence for a teacher to instruct children of the two races together. Slowly the spell is being driven about us in the "New South." The tendency of the white men of the North and South seems to be to leave this matter to the States; only here and there a demurrer. Never has the condition of our people in the South—indeed, in the whole country—been more perilous than now.

Is our condition hopeless? No, but it is not very assuring. There is a peak in the way of overcoming the difficulty. It is not by the ordinary methods of moo; it is by the acquisition of moral excellence. The powers gained thus are threefold: the individual is made more worthy, the individual overcomes the prejudices of others and, at the same time, insures the protection of heaven. By the popular methods of reaching security it is clear that we shall not succeed.

THE PROPOSED UNION.

At the ensuing General Conference approaches the question sometimes occurs: What is the status of the proceedings looking to union of the A. M. E. and A. M. E. Zion Churches? So far as we are able to answer such a question, we can only say we do not know. Three years ago there was a spirit of dispute, a considerable amount of enthusiasm on both sides in favor of the consummation, and, at the same time, there was but little outspoken opposition. The general sentiment at the close of the meeting of the "high joint" commission was such that some among us of a cautious turn of mind felt that there was danger of a rush into measures which might lead to serious complications. But lately the matter is only mentioned by a layman here and there, or by outside friends of the movement. Two or three endeavors have been made to have a joint Episcopal meeting of the two Boards, but only one such meeting has thus far been held. We are persuaded that but few more appreciate the difficulty of finally solving two organic questions than the two Boards called as these. It is an easy matter to talk of, but when the actual attempt to solve comes, there will be found a multitude of real obstacles in the way. And so it is that a current of desire on both sides is deep, wide and strong these obstacles are likely to defeat the best wishes of those who favor it both in and out of the respective communions. We are sufficiently advertised of this by the difficulty of receipts (!) with the B. M. E. Church, where almost every consideration of interest, of reason and of right seemed to favor the movement. Yet from '80 to '88 are required to consummate the work, if then; and, indeed, even at best, many ministers, members and churches will be found outside the united pale. It is all very well to speak because we demanded his rights on the corn. Georgia has made it a penal offence for a teacher to instruct children of the two races together. Slowly the spell is being driven about us in the "New South." The tendency of the white men of the North and South seems to be to leave this matter to the States; only here and there a demurrer. Never has the condition of our people in the South—indeed, in the whole country—been more perilous than now.

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THE HORSE-SHOE BEND.

All Americans know that this term designates a beautiful curve in the Pennsylvania Railroad a few miles west of Altoona, as the road ascends the mountains. When a train in rounding this curve, persons can look out of the window of one car and see other cars of the down train running almost parallel with theirs, bar to different directions; hence the name horse-shoe. Geo never ascends the Alleghanies by this graceful curve, observing the reliability of the boldness of genius and the generosities of nature, so often that he will not look out for the curve every time he passes that way. Nor will his observation ever result in only such feelings and thoughts as characterized former observations of the same phenomena. The curve is a beautiful object lesson ever leading to good. The great chasm below, between the sides of the curve and the great elevation on the outside of the shoe, appears to serve in compensatory to all the great trains to steal up the frowning mountains and shun the mocking chasm. The lake below and the green trimming of the mountain side render the scene exceedingly picturesque. There is a horse-shoe bend, and it is this that is to have especial attention here, that is not so elevating and inspiring to contemplate. It is the bend that the world is making to the horse-shoe, amounting to superstition but little less than heathenism. If the horse-shoe does not serve in thousands of cases all that the idols of the heathen do, its extensive use is hard to understand. If its frequent use is not in violation of both the word and spirit of the second commandment, the second commandment is poorly understood. Being such, it is the more outrageous because it induces the mind to worship with a degraded type. In millions of houses there are more horseshoes than Bibles placed about and the worn, rusty circle of a half or whole shoe is the object of most immediate reliance and consultation then is the living God. The practice is a disgrace to our civilization and a mocking of our religion. The "bend" is always degrading. There are many persons who worship at the shrine of a donkey's coat off shoe with all the ardor and faith that characterize the services of a Mohammedan devotee, who claim that there is "nothing in it."

THE TRANSFER SYSTEM.

It is the duty of every member of our Connection to protect the Church against all unjust charges which are made against malignors without. Our transfer system is not made an occasion for safair treatment of or unkind discrimination against any conference, member or minister. It is in our Church only, but in all those who pastorate by instinct methods, there is more or less unpleasantness caused by the transfer supply system. The people and the ministry are usually well satisfied. The greater complaint comes from the ministry. Transfers are not the subjects of attack when appointed to very poor work, but only when appointed to large charges. The trials of our Bishops are severe in respect to those appointments, notwithstanding their legitimate exercised with as much godliness as in respect to other classes of appointments. The fact is our largest appointments are probably supplied by transfers more frequently than our smaller ones all over the connection; because of the natural unsettled condition of congregations, the ecclesiastical competition and superior intellectual development in large cities. The churches of Boston, New Bedford, Providence, First Church; New York, Brooklyn, Bethel; Philadelphia, Camden, Wilmington, Del.; Harrisburg, Pittsburg, Baltimore, Washington, Portsmouth, Norfolk, Richmond, Wilmington, N. C.; Columbia, Charleston, Atlanta, Macon, Savannah, Jacksonville, Vicksburg, Natchez, Montgomery, Mobile, Selma, Memphis, Nashville, New Orleans, Galveston, Austin, Waco, San Antonio, Little Rock, St. Louis, Leavenworth, Des Moines, Chicago, Detroit, Indianapolis, Cincinnati, Columbus, Louisville and Lexington are liable to be served by transferred ministers often. The reasons for this are obvious. If any minister will question our Bishops on this subject they can be satisfied that no ill is intended to be done in this exercise of their episcopal powers. If they will be dotion some disinterested persons to inquire of the people of those cities they will find that in the greater number of cases they do not regard the practice as an injustice. Nor do the people, as a rule, object to these ministers because they are transfers. In many cases they are quite as urgent upon the Bishops to send them certain transferred ministers as the Bishops are urgent to appoint such ministers. Nor will our Bishops hesitate to transfer properly prepared ministers from any given section of our work to any other given section. Nor will the people of a church of any section complain against any eligible pastor, simply because of the section whence he has come. Some foolish members may, but an able, supporting majority will not. All insinuations to the contrary are unfair, unjust, mischievous and misleading. It is comparatively easy to get any one section to pose itself as a martyr to the whole Church, but there is no necessity for it nor righteousness in it. There is no Bishop in our Church who will hesitate a moment to transfer a minister from Florida to Pennsylvania, and appoint him to Wylie Avenue, Pittsburg, or Bethel, Philadelphia, when he sees this to be his duty. While it would hurt some ministers, just as a counter transfer between the same two places would do on the other side, there would be no cause for revolt. The Bishop would no sooner have to "track down" in the one case than in the other. Our Bishops may depend upon the loyalty and good sense of the masses of our ministry overpowering and all the while. So far as the people of Bethel Church, Philadelphia, or other large churches are concerned, they would, in many cases, be too glad of such changes.

The African Methodist is the most solid nobl nit of any people entering into this conglomerate nationality. The unperservicos bls efforts of a few men to boom cannot that the world may believe there is a big fight going on will not win the attention nor the following of the masses. The people in no section of our work are going to allow these brethren to deceive nor draw them from their heritage and asylum in the grand old Church. It is plain enough to the majority that this improper firing is, though not so intentionally, simply giving away a great negro cause, under Christ, to the negro's enemies. That mean majority will hold to itself, for it is the A. M. E. Church. It is the A. M. E. Church now in a fuller, larger sense as now related than it could otherwise be but in its present constituent relation. It is as useless as it is foolish to ask the organ of the Church to publish these wrong leaders. Every wrong in the connection can be corrected in the connection. Everyone of these writers is supposed to be responsible for his share of the wrong.

Personal.

—REV. E. G. JOINER provided for the Illinois Conference now ably.

—REV. T. A. CLARK reports the Fillmore Conference, hence we say the like.

—Rev. Stanton, of Washington, Mo., spent last Friday in the Illinois Conference.

—Bishop Brown and Mrs. Brown go to Coliferia this week. We wish them a pleasant trip.

—Dr. Arnett delivered his lecture to a good audience in the Cairo Opera House last Thursday night.

—Rev. S. McDowell has been transferred from the Illinois Conference to the Iowa Conference.

—Rev. P. M. Lewis, of the Missouri Conference, spent three or four days in the Illinois Conference.

—Rev. T. W. Henderson attended the Illinois Conference and was warmly greeted by that conference.

—M. Berardia, the French Minister of Commerce, is a Cuban half breed. B. Bachelort invariably refers to him as "the ministerial bigzar."

—Dr. W. D. Johnson preached in Chicago last Sunday and left Friday to lay the foundation for a good work to be done in the near quadrennium.

—The Revs. W. H. Yeocum and C. T. Shaffer, with their families, are spending their vacation at Grand Ocean Grove, Long Holly, N. J., a most delightful place.

—It is reported that the Rev. Mr. Lankford, of the M. E. Church, is dead. Elder Lankford was for many years a leader in the Indiana Conference of the A. M. E. Church.

—The Illinois Conference elected M. J. McCracken, H. Simmons and W. H. Chambers to the General Conference. Alternates, J. W. H. Jackson, A. Underhill, H. C. Burton.

—Our friend, Mr. Abel Caldwell, managing editor of the monthly Echo, of Philadelphia, is sojourning in the great city of London, England, in connection with the Evangelical Alliance.

—Bishop Gaines, layman of Centenary, Ill., has paid out of his own private funds, at different times $180 to save the church there from rent. The Illinois Conference has agreed to reimburse him.

—Mr. J. F. Hoppe, of Texas, formerly student at Wilberforce University, was in the city last week. Mr. Hoppe is a Congressman who died lately, used to spend his summers at Windsor, Canada, and was a leading Congregationalist and an earnest advocate of temperance there.

—The Church will be delighted to learn that Rev. O. S. Smith is improving in health. Traveling through Illinois one learns the high estimation in which our Sunday School Union Secretary to the West.

—Rev. N. D. Temple, pastor of Mc-Cabe Brown A. M. E. Church, Philadelphia, will hold dedicatory services and a grand rally in his church on Sunday, September 18th, at which time Bishops Ward and Wayman will be present.

—The cards are out for the wedding of Mr. G. N. Gaskins, of Evansville, Ky., to Miss Ida M. Lee, of Palmyra, N. Y., August 31. Mr. Caldwell will officiate. Mr. Gaskins is a student at Wilberforce, where he recently a member of the Fisk Jubilee Singing Company.

—Mr. F. E. W. Harper, the popular temperance lecturer, has returned to her home to Philadelphia, after a tour of many months through the Western and Southwestern States. She speaks of the great West in terms of the highest praise, especially Kansas.

—The Hon. Frederick Douglass arrived last week from his official tour in Europe. He tells the New York reporter that he has enjoyed the travel greatly and that he has been received very well where in Europe cordially, and treated with much courtesy and consideration. There has been no slovabolding in Europe for many years and that the excitement of difference in the good manners of the people there and the gross, ill manners of Americans toward men of African descent.

THE CENTENNIAL OF AFRICAN METHODISM.

BY REV. L. J. COPPIN.

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Let the cry be taken up and passed all along the line. There are many noble men and women who love the race, who love freedom and manhood, who love Christianity pure and undefiled, and who therefore love the principles upon which our Church was founded. These are not found in our Church alone; there are many outside of the Church and the race who rejoice in the success of the enterprise. But it is with us to set the ball in motion. Let every man and woman among us awake to the duty of the hour, and make the celebration one of the great historic events of the nineteenth century.

EDITORIAL CORRESPONDENCE.

STRATTON, ILL.

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On Sunday I preached three times to the camp-ground, with from 500 to 1,000 thousand. Many of them entered into worship with a spirit that was inspiring and strengthening. A slight disturbance at the night service—talking only—was soon hushed by the power of God and order restored. Many persons had come miles to attend a colored camp meeting, and were surprised as the disturbance by the talkers. Streator is a western Tipton, Ind., and Tipton is a rural center, was Hartscratch. About twenty-two years ago, Rev. Ralph Fleming came here from Ohio and organized a society of Eastern negroes, and settled. He was a man of large spirit of the place, which now numbers 10,000 citizens. He is the pastor's predecessor of this district in Congress.

The explosion of a few weeks ago is said to have done damage to the amount of one hundred thousand dollars. When I left Streator the scene of destruction still lay in utter ruin, presenting the appearance of the destructive work of the earthquake. The facts are remarkable: the first that no fire occurred, and the second that but one life was lost, which houses fell entirely in. The magazine was blown from the hillside by a blasting. The concussion crushed nearly all the window panes in town and set the dogs to howling. Rev. R. Fischer is the most active colored man in Streator. He is a graduate of Oberlin College, and Holly, N. J., a most delightful place.

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Church News.

Children's Day at Emanuel A. M. E. Church, Charleston, S. C., is said to have been the most stimulating occasion attended for years."

J. Offer Dottin, of Bridgetown, W. I., writes that the church at that place has long been waiting completion, and with their present pastor, Rev. H. Bryan Goynes, they hope to accomplish their purpose.

Mr. J. Cannon, superintendent of the Sunday school at New Haven, Conn., sends us a report of the death of Deacon Shorter: "We keenly feel the loss to our Church of Deacon James A. Shorter. Well do I remember his good counsel, given me in the year 1873, when the Rockingham Conference met in this city. We shall indeed miss him. Who will fill his place? He cannot be, he is conquered. The Church has lost a christian brave. He was the pattern Bishop, possessing much sympathy. On last Sabbath we held memorial services to his glorious memory in our church. Bishop Shorter's happy spirit has gone to meet those of Allen, Brown, Payne, Quinn, Revary, Dickerson and Calcoodeys, and others."

Rev. W. H. Coleman, Jackson, Miss., writes: "The church here is still on the upward move. We have been engaged in organizing the Daughters of Conference, with twenty-one members. We are going to work hard for the work successfully. We have just got a new lease on the church property. The deed is written and published by good men. In all we have paid $1,000 on the lease, leaving good books. The people who had good interests in their hands are very anxious that some from those that had none, but it will do no more for the present. The Quarterly Conference will do for a thousand years to come. As Africa good literature, such as books and papers, should be sent, carried the light of God's gospel to the poor to the ages and ages of darkness. Such a people cannot disappear, unchained those that were wrapped in the cloak of folly and sin. Give them the glorious light of education and civilization.

Oswego, Ill.

TO ALABAMA'S CREDIT.

It is satisfactory to observe that while Governor Seay, of Alabama, has recently declined to vez and oppress the Methodist Episcopal Church, South, in the Northern charity for the institution of colored people, that the State is making much more liberality. That State has always favored colored preachers and schools, and the Montgomery Advertiser has recently published an editorial in favor of the beneficent work of the Northern charity for the institution of colored people. Conditions are there reported to progress, is showing

It is all well enough to say there is nothing in a name, but suppose a man named Slaughter should start a summer hotel, and call it Slaughter House?

There was a Quaker lady once who was called upon to speak, and she gave a sermon in a single sentence. It was this: "Beware of pinfed-squeas."—*Boston Journal.*

Sorrowful child to the pastor: "Mr. B., mother sent me to tell you that father is dead." Pastor: "Is he? Did you call a doctor?" Child: "No, sir, he just died himself."

"My dear fellow, you ought to go to Europe. You don't know how much change and rest the trip affords." "Oh, yes I do. I know that the hotel porters get the change, and the landlords the rest."

"Don't you suppose," said a member of the police force, "that a policeman knows a rogue when he sees him?" "No doubt;" was the reply; "but the trouble is that he does not seize a rogue when he knows him."

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

HORSFORD'S ACID PHOSPHATE
Is Prostration.

Dr. F. C. HAWLEY, Canandaigua, N. Y., says: "I used it in a case of congestion of the lungs, where there was great prostration, with marked benefit."

There was an amusing incident connected with the election for mayor in a Southern city. The Republican nominee was working hard for the colored vote. At one meeting, he said, "I am a white man. I admit, but, fellow-citizens, I have a black heart."

If you desire to possess a beautiful complexion take Ayer's Sarsaparilla. It cleanses and purifies the blood, and removes blotches and pimples, making the skin smooth and clear, and giving it a bright and healthy appearance. Take it this month.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

Manager's Notes.

What we must say

now, is that we are opening a regular campaign for the CHRISTIAN RECORDER. We want two thousand new subscribers, and all the old ones to renew. Now, appreciating the dullness of the times, we have resolved to put the paper within the reach of all, adopting the installment plan.

Installment

costs a little more, but is easier because it gives more time. Hence, we make the following offer to all who desire to have the RECORDER:

Send us 50 Cents and we will enroll your name in a special book kept for that purpose and will send you the paper for sixty days; then send us 75 cents, and two months after 50 cents, and two months later 75 cents more. Total, $2.00.

All our Pastors

are Agents for the RECORDER, and are hereby authorized to present this proposition to their people and receive their enrollment fee (50 cents), and give their receipt for the same. [Note.—We will send a few blank slips of receipts to all who will act for us in this matter.]

On this Plan

we give full six months for paying the subscription.

"Pastor's Memorandum Book," by Rev. C. T. Shaffer. Price, 45 cents, no discount. An excellent book.

J. C. EMBRY, Manager.

ROYAL
ROYAL PURITY
ROYAL GRAPE CREAM OF TARTAR
ROYAL BAKING POWDER
BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitudes of low test, short weight, alum or phosphate powders.
Sold only in cans. ROYAL BAKING POWDER CO., New York.

JAMES PYLE'S
PEARLINE
THE
BEST COMPOUND
EVER INVENTED FOR
WASHING AND CLEANING
IN HARD OR SOFT, HOT OR COLD WATER
Without Harm to FABRIC or HANDS.
SAVES TIME, LABOR and SOAP
It is unsurpassed, and is of great value to housekeepers. Sold by all Grocers, but see that YELLOW COUNTERFEITS are not palmed upon you. PEARLINE is the ONLY SAFE REMEDY, and MUST be used to secure the results.
JAMES PYLE, New York.

Be Sure

To ask for Ayer's Sarsaparilla, if you are in need of a Blood-purifier—the only certain and reliable remedy for pimples, blotches, and all other eruptions of the skin. As an alterative,

Ayer's Sarsaparilla,

after a trial of nearly half a century, is universally conceded to be the best ever discovered. It is agreeable to the taste, and, being highly concentrated, only small doses are needed.

An old lady of eighty, Mrs. Mary C. Jones, of Hopkinton, Mass., after forty years of suffering from a tumor in the blood, manifesting itself in Erysipelas and other distressing eruptions on the skin, at last began the use of Ayer's Sarsaparilla, and, after taking ten bottles, she is now, she says, "as smooth and fair as ever."

Frank Jones, 962 Eighth ave., New York, writes: "I suffered from a humor in my blood, which showed itself in troublesome eruptions and the mastery pimples on my face, neck, etc. Ayer's Sarsaparilla effected a complete cure. I had previously tried many reputed blood-purifiers without benefit."

Ayer's Sarsaparilla.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, RE-READ AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insists the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. What this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circular desiring it sent to some other place, and do not mention this very important fact.

4th. For all money sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is his superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication. We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flourishing. It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express packages without any information accompanying it. How do we know what to do with money sent thus? Some persons write us a letter, and inclose money by sending the bills in a letter, and then write on the outside of the envelope, "Inclosed find $5 bill." Now, we do not open letters addressed to others, and we do not know what to do with money sent thus.

8th. We have lost a great deal of money by sending supplies C. O. D. because the persons whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have thereby because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them or send you a catalogue, price list, blank and return envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginning of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "making over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Papers are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th. If your only has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are absent on a visit.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above suggestions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all these who are, with us, interested with the children's welfare. Fraternally,

C. S. SMITH.

Box 345 Nashville, Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

THAT TWENTY-FIVE PER CENT.

By order of the Board of Education, all pastors, without exception, must send 25 per cent of the Endowment Money to Rev. Wm. D. Johnson, D. D. box 263, Athens, Ga. This money will now be need to pay the expense of the Educational Department, including the salary of the Secretary of Education.

J. P. CAMPBELL,
President of the Board.
J. T. JENIFER, Sec'y.

A SOFT, VELVET TEXTURE is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of brushing and purifying whiskers, moustache and finger nails.

Glenn's Sulphur Soap heals and beautifies. 25c. Glenn and Cuticura Ointment relieves Eczema, 50c. Glenn's Hair and Whisker Dye—Black & Brown, 50c. Glenn's Toothache Drops cure in 1 Minute, 25c.

CARPETS cleaned by the only perfect process. Kidderbockers Co., 102 E. Black Bird Sq., New Grand Ave.

CHARLES MITCHELL'S Carpet Cleaning Office 228 N. 10th St. Carpets cleaned by steam. Orders by postal or telephone promptly attended to.

$5 to $8 A DAY. Samples worth $1.50 FREE. Lines not under the horses feet. Write BREWER'S ELECTRIC LED HOLDER CO., HOLLY, MICH.

SEEDS AND IMPLEMENTS. D. LANDRETH & SONS, 21 & 23 SOUTH SIXTH ST., PHILADELPHIA.

BELL-IN-SPICED SEASONING FLAVORING POWDERS. ASK YOUR GROCER FOR IT. MANUFACTURED ONLY BY MITCHELL, FLEMING & CO., Philada.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry Finest Grade of Bells. Chimes and Peals for CHURCHES, &c. Warranted. Catalogue sent free. Address H. McSHANE & CO., Baltimore, Md.

CHURCH BELLS. CHIMES & PEALS. MENEELY BELL FOUNDRY CO. WATERVLIET, (WEST TROY) N.Y. MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y.

HENRY F. MILLER PIANOS
Manufacturer's Warerooms, 1116 Chestnut St., Philad.

OUR SPECIAL Mid Summer Offer $3.00
(FULL VALUE $5.00)
E. O. THOMPSON, 1326 Chestnut Street, or Grimes & Walnut sts., Philadelphia.

YOU CAN ALWAYS FIND A Dollars' Worth at Half Price at our Second-hand Store, 1107 and 1109 CHESTNUT ST. THURSDAY SEWED SHOE STORE. A. C. McDOWELL, 32 N. EIGHTH ST.

Delicious COFFEE! This was always "Weed's Old Dutch Java Coffee" If your dealer does not supply it send 25c. in stamps for sample pound, mailed FREE. Mention this paper. WEED, 1020 S. 7th St., Philad.

CHURCH AND PARLOR FURNITURE MANUFACTURED BY BAXTER C. SWAN 244 & 28 S., Philad.

American Fire Insurance Co. 308 and 310 WALNUT ST., PHILADELPHIA

400,000 The largest circulation of any periodical in the world. "The Public Ledger, Home Journal and Presbyterian" $3 per year. Specimen copy free. Address Ledger, Phila. CURTIS PUB. CO., Philadelphia, Pa.

BARLOW'S INDIGO BLUE.

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GOOD NEWS TO LADIES.
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OUR FATHER — MAN OUR BROTHER

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Bishop J. P. Campbell
1022 Nth. Fifth St.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting-place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-night.

If I should die to-night,
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped,
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften, in the old familiar way,
For who could war with dumb, unconscious clay?
So I might rest, forgiven of all to-night.

Oh, friends! I pray to-night,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now;
Think gently of me; I am travel-worn,
My faltering feet are pierced with many a thorn.
Forgive, oh, hearts estranged, forgive, I plead;
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

VII.

THE EPISCOPAL COMPLIMENT THAT SHOULD BE KEPT IN EXISTENCE.

Eight more Bishops added to the Board would make the complement fourteen. This number would clearly meet the demands of the extended connection. It is the only number that is adequate to the demand. The work to be done stretches from the borders of Canada to the remotest point in Florida, and from the Pacific Coast in California to the Atlantic boundary in New England. The churches which are to be supervised are counted by thousands; and the number of members by hundreds of thousands. These, for prosperity, are to be brought directly under episcopal influence. Every church and every congregation is to be made familiar with the existing heads of the Church. How can this be done? By submitting to two or three Bishops who imagine that they can do it? No. It can be done only by the elders of the connection fully comprehending the nature of the work and making provision for it.

Now, then, let us call their attention to a few ruling, stubborn facts. We will not take the extravagant computation of membership, although that would make our position still stronger, but the probable number in existence—the minimum at least—that is 200,000. All of these should be brought fully under episcopal influence by the making of such arrangements as will enable the Bishops to reach them. This can be done by cutting up the 200,000 into just so many parts as can be handled by just so many Bishops. Suppose we say that we will divide this great number of members into fourteen parts. Then it is observed that we would have 14,285 members in each episcopal district, or that each Bishop would have a district composed of three conferences and a command of all the floating members of the congregations. This would make a task that would require all his time, talent and energy to put his district in the highest state of efficiency, to make the people more spiritual, to increase the finances, to make other denominations more appreciative of the connection. This seems to be as plain as daylight. Military power in manipulating such a vast body of men would divide them into 40 parts, that each might have a general. Forty generals would be appointed that each might command 5,000 men. The expense would be an after consideration from the very fact that efficiency would be the all-important object. And this, too, must be conceded in the regulation of the Church.

There should be 14 Bishops always kept on hand. When one passes away speedily another ought to be put in his place. A mashing up of districts is a smashing up of advantages. It is in the highest degree detrimental to the connection. It breaks down that which was built up by the General Conference and makes confusion, if not a mild degree of anarchy. What would be the case in military government if, on the death of a general, there should be a smashing up of the brigade? Would it be regarded as a good thing, because of the death of a governor, to smash up a State? What good, then, can come of smashing up episcopal districts? This is a vital point, and this has been a smashing age; but the General Conference ought to see well to it that smashing is done no more. The Church cannot thrive under a smashing government, so then let every needed provision be made to keep intact all the important machinery until the time comes for it to be changed by the power that made it. Whenever districts are formed and a number of Bishops are made, common sense alone tells us that some arrangement ought to be instituted to keep them in existence during a quadrennium. The magnitude of the Church work now, in consideration of the territory and number of members embraced by it, requires us to divide it into 14 districts and to put these districts under 14 Bishops.

This accurate systemisation of the work would advance the interests of the connection to a greater extent than ever has been done by any other process. It would give us full control of all ecclesiastical mianitia conducive to the growth of all our various departments. It would place the A. M. E. Church before the world as one of the most effectually organized religious bodies in it. And this of itself would beget a higher degree of substantial respect. Loyal adhesion to the fundamental law and a prayerful study of certain subjects belonging to the Church government make the writer see clearly that such a systemisation would increase the grandeur and glory and influence of this strong organisation.

Episcopal grace communicated (as it cannot be done now because of the present limitation and confusion) to every obscure part of the connection would arouse the most indifferent followers into action. It would lay hold of all the talent that now slumbers in darkness in every nook and corner and make it contributive to the increased power of the connection. Fourteen good men in this wise ordained and commissioned to go as Episcopal heralds throughout the land would do more in one year than six could do in two.

Eight more added to the present number would be like putting an equal number of faithful horses to a team of six, staggering under a heavy load. None can fail to see this but those who are so blind that they will not see. This would make an adequate complement; and this is that upon which the General Conference should rest its decision. Without doing this there is never any meeting of demands nor bounds set to diminution. The work that is to be done may from time to time receive only partial attention, and the Bishops who are to do it may dwindle from nine down to six, and from six down to one; and then the smashing business would cease and virtual disintegration would be the consequence. Is it not high time, then, that the General Conference had comprehended this important matter and acted upon it?

It should ascertain for itself the precise number of Bishops needed; and then designate them and provide the means of keeping the designated number in existence. The course heretofore pursued has been seemingly on the assumption that a few fellows wanted to be made Bishops, and that the conference had to make them, and have that as the end of it; so that if they lived they lived, and if they died they died. Better polity, though, now needs a better conception.

We want so many districts firm, well organized and indestructible by any power ad interim. Then we want it as a recognized necessity that so many Bishops shall always be kept in office to attend to those districts. Nothing less than this can be conceded as a substantial form of government.

This would signally increase the dignity of every district. It would confirm the fact that each Bishop had at his command something more durable than even his own existence. He might die, but the charge would remain demanding his successor: and it would be known that his successor had to be elected. The Easton Diocese of the Episcopal Church in the State of Maryland some time ago lost its Bishop and remained bishopless until the meeting of the convention: a successor was then elected to the poor, uninviting position, but he declined. The convention had to meet again and elect another. It did so, and he declined. It met again and elected another, and he declined. Again, and elected another, and he declined. The next one died before he had time to decline. And in all of this there was no attempt made to cut up the diocese, or block it out of existence. It stood as the vacant charge of the venerated Bishop Lay, claiming the election of another Bishop.

Let us observe this uniformity in governments by establishing fourteen districts; and it will always be known that we must have an equal number of Bishops, and that no election is to take place unless there be a vacancy in office, or that the extension of the work has necessitated the organization of another district.

This will put an end to so much useless discussion concerning aspirations and elections. It will exalt the office more and be better for the Church in general.

Washington, D. C.

THE CLOSING WORDS FOR THE QUADRENNIUM.

BY BISHOP T. M. D. WARD.

We are entering upon a momentous and exciting era. Thirteen years more and we shall have entered upon the twentieth century. We know the wonders of the last hundred years. The triumphs of telegraphy, the wonders of electricity, the marvels of science confront us everywhere. The victories of the gospel; her banness have been kissed by every breeze.

Africa, with her dusky millions, hears the rumble of his chariot wheels while Asia waits with expectant joy the coming of the Prince of Peace; our own America has broken the iron-shod hoof of the proud oppressor while her emancipated millions chant freedom's glorious jubilee. The continent has been spanned by an iron bond and teeming cities have been planted in arid deserts and on lofty mountain slopes. The Orient shakes hands with the Occident. The alien armies have not been idle; agnosticism, deism, atheism, formalism, ritualism, libertinism, rum, pedantry, hell born caste, unbelief, the race for riches—all these vampires have been sucking up the life blood of the Church, the Nation and the race. These myrmidons of wrong still menace our civil and religious liberties.

"Judah became his sanctuary, Israel his dominion." 1787 witnessed the unfurling of the banner of religious liberty. Nearly a million of colored people are marching under that ensign to-day while the sons of Allen head and lead the column with her Payne, Wayman, Campbell, Brown, Turner, Dorney, Astwood, Tanner, Townsend, Owen, Jacobs, the Hendersons, Turners, Shaffers, the Hubbards, Grant, Armstrong, Howard, the Gaines, Saulters, Lee, Embry, Hunter, Leake; the Derricks, Copelin, Gould, Jenifer, Stringer, Green, Heard, Yeocum, Smith, Arnett; the Mitchells, Beckette, Cooper, Newton, Handy; the Johnsons, the Jeffersons, Goodlow, M. Bryant, Bedford Green, T. G. Steward, Phillips, Carolina, Weathers, Watson Miller, Parks, K. D. Brown, and a list too long to name; a line of noble men and illustrious women which stretches from the gulf to the lakes, from the Pacific to the Atlantic.

This is the centennial host. The ability of the negro to manage and direct his own religious organizations has been partially demonstrated. We as a Church are not old enough to know whether we shall hold together or not. We need more time to demonstrate this fact. We have had an amount of ignorance and a mass of poverty to handle that no other people have had and often as a result godless, ambition avarice, envy, jealousy, personal ill-will, treachery, superstition—all these formidable obstacles have met us at every turn.

Time must prove whether we can hold our people together, whether the work done by us is deep, solid and impregnable. To stand we must be built upon Christ, the Rock of Ages. Many have prophesied our downfall. They have said we have made a splendid beginning, but shall we be equal to the emergencies which shall confront us from time to time? Israel, Washington, Cape May, Newark, New Haven, Fleet Street, Norwich, Portland, Columbia, all are significant of weakness somewhere. Were not all these blunders of the most ineffaceable character, and they will be repeated if our leaders are not more rigid and exacting. We have men who could have saved all these churches. We are not to listen to selfish growlers and chronic grumblers, but save our people and the property which has been purchased by work, tears, groans, prayers and gold. Men made commanders who have never learned to follow and obey will always bring us disaster and shameful defeat. Put none but true, tried and experienced men on guard. Lincoln was not a great school ar, but he saved the nation, and with the stroke of his pen wrote the ransom of millions. Our guards must not sleep while on duty. They must "walk about Zion." The Roman Church is skillful, wise and strategic. They are cutting away our roots in many places. They don't want the old people. They pant for young blood. This church-leasing business must be stopped. The General Conference should come to the rescue and about back to this recklessness, down brakes!

Once more, and for the last time, we appeal to the Eighth District. Yours has been a splendid record, moving upwards and heavenward in all directions. What shall the harvest of '87 be? The centennial year South Carolina will do her best, I am quite sure. Shall it transcend all former years, as did Philadelphia and little New England? I think I hear the echoing, yes, from Cairo to Woodville. More souls shall be delivered from the dominion of satan, more churches, parsonages and school houses built, remodled and paid for, more books placed in our pews and our homes, and all pastors take our splendid New Ritual. We will collect a dollar from or for each member. This will increase our Missionary, Church and Educational Money. Allen, Wilberforce, Paul Quinn and Morris Brown, as well as our baby school at Little Rock, shall have our sympathy, prayers and dollars.

The new-made graves of Bishops Cain and Shorter admonish us and tell us in tones of pealing thunder, work, for the night cometh! Let the month of November roll up a glorious response for our crippled Book Concern. Strangle the debt which has clipped and broken her wings. We must purchase a good property for our Publication Department. All books published by our brethren should have the imprint of our own department. We have made it what it is.

From your swarming battalions wheel your guns in line, drum out the drumbards, liars, slanderers, hypocrites, thieves and cheats; sound the bugle note of advance and write upon your bannerhead, "The world for Christ." Rally, ye host of the living God, and roll the grand hallelujah across the century so that '97 may know that '87 lived.

P. S.—$2,000 would redeem New Haven property, worth $7,000.

Bennings, D. C.

CAN WE NOT SUCCEED IN HAYTI?

BY JOHN HURST.

The editorial comment in the issue of the RECORDER of March 31st ult. on the assertion of the New York Freeman relative to Mr. Mossell, the Hayti Government would prevent the A. M. E. Church from preaching the gospel successfully here. Hayti is too far advanced in the study and application of the Droit des Gens to permit the mistake of an individual to frustrate the interest of a whole society and act against the materiel, moral and religious development of a nation. Never was the sympathy of the government for the A. M. E. Church greater than it is now. Never were the prospects of having the practical, tangible support of the government in the educational department of the mission greater than now. A wise chief, an intelligent and unparalleled negro presides over the destiny of this country. He understands that the preaching of the gospel under the auspices of any church is not for its benefit, but for the welfare of the nation to which it is preached.

Bishop Campbell and Secretary Townsend's visit strengthened much that tie of deep sympathy existing between the government and the Church. During twenty minutes of private interview with the President, and an afternoon's pleasure at the friendly and sympathetic United States Minister, Mr. Tompson, in company with the Secretary of Public Worship and of State, not a word was exchanged on the question presented by the Freeman to the next General Conference. All was on the need of a Christian civilization in the country and the good wishes for the advancement of the A. M. E. Church. All that was plus a l'ordre du jour than that trifling.

THE A. M. E. CHURCH—ITS PRESIDING ELDER SYSTEM.

BY REV. A. J. KERSHAW.

No. 4.

When we examine the reasons given why the A. M. E. Church should abandon its presiding eldership, we find that the RECORDER of March 31st ult. on the assertion of the New York Freeman relative to Mr. Mossell, the Haytian Government would prevent the A. M. E. Church from preaching the gospel successfully here. Hayti is too far advanced in the study and application of the Droit des Gens to permit the mistake of an individual to frustrate the interest of a whole society and act against the materiel, moral and religious development of a nation. Never was the sympathy of the government for the A. M. E. Church greater than it is now. Never were the prospects of having the practical, tangible support of the government in the educational department of the mission greater than now. A wise chief, an intelligent and unparalleled negro presides over the destiny of this country. He understands that the preaching of the gospel under the auspices of any church is not for its benefit, but for the welfare of the nation to which it is preached.

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appointment, and sets out for his field of labor; but, instead of going as a lamb among wolves, he goes as a wolf among lambs; and in the place of Christ, he takes along with him astronomy. He swaps humility for self-aggrandizement, and in the place of preaching Christ and Him crucified, he is eternally angling among the stars; and hence he catches nothing but tad-poles, and that, too, in the earliest stage of their transformation. The effect of this kind of playing the fool with the high destiny of mankind is quickly seen, for in a few months Christianity is seen retreating in disgust, religion retires, heartily ashamed, and common sense flees as a routed army, and there is nothing left but e self-appointed cox-comb, with his head full of the sciences. Here comes the presiding elder. He knows something about the stellar host, but he knows more about Jesus. He is acquainted to some extent with the natural sciences, but he is an expert in the science of humility. Now, just because the members love this godly presiding elder more than they do this stuffed up pastor, he gets jealous, and his jealousy makes him a bitter enemy to the presiding eldership. Brother P., whose presiding elder is a boss, a tyrant, and a despot; but instead of Brother E. saying so, he makes him the standard of all the other presiding elders throughout the connection.

The same charge is made against the presiding elders is made against our traveling preachers,—against yon and against me. One brother says this system causes too great an expense upon our Church. This may be true, but who made it so? Was the salvation of souls or people's pocket-books? The people declare that the whole itinerant system is too expensive. And here we have it "tit for tat." Another one says the presiding elders are bad men. Yes, and the people say our deacons and traveling elders are bad men. So here is your gun that kille before and behind. So the members bring charges against the preachers, the preachers against the presiding elders, the presiding elders against the Bishops, and the Bishops against the General Conference. So here we have charges and counter-charges throughout every rank and file of our Church. We know that there are men filling the presiding eldership who have no more business there than I have in the moon; but shall we kill the system and cripple our Church forever just because some bad men have found their way into this office? We say no, let us kill these bad men. But this, yon say, cannot be done, because some of these men are the "Bishops' pets," and they will be kept in the office, no matter what is said. Well, let me tell you what to do: In our next General Conference change the law, giving the annual conferences power to elect its own presiding elders, and you will have the power to get rid of these worthless men of which you speak. So long as the appointing power is in the hands of the Bishops, just so long will you complain. You must understand that bad men are generally shrewd men, and many of them are gifted in the art of deception. Our Bishops, like other men, must learn before they can know, and often have been deceived in putting men in the presiding eldership. There are none of our Bishops who know the members of the Florida Conference as we know ourselves and each other, and of course we are a better judges as to who are better fitted for the office of presiding elder. I repeat it, give the annual conferences power to elect presiding elders, and we can save the system; but without this it is in danger, for it is well asserted that the enemies of this system are making rapid headway. The South, heretofore, has almost been a unit for it, but not so now. I have received in the last three months twenty-nine letters and eighteen postal cards, all from southern preachers in regard to this system. Thirty-six of these speak against presiding elders, nine defend the system with vigor, two speak as though it were an expletive. Some of our Bishops are opposing it, and hence its friends must rally to its support.

As figures and facts are sinbborn things, we present the following table for the information of the opposers of the presiding elder system:

The M. E. Church, with presiding elders, has gained 14,000 members per year; the M. E., South, giving 400,000 to start with, with the presiding eldership her increase has been 14,190 per year; A. M. E. Church, with presiding eldership, 6,000; A. M. E. Z., half with presiding eldership, 4,179; Republican Methodist Church, no presiding elders, —; Independent M. E Church, no presiding elders, —; M. P. Church, no presiding elders, 527; W. M. Church, no presiding elders, 511.

We have not the figures of the C. M. E. Church. These figures will show the wisdom of every church that has stuck to the presiding eldership system. The enemies of the presiding eldership must give us something to offset these figures, or stop babbling about a system that they seem to know so little about.

Study these figures and mark the contrast. Give the Church some rest, or give her something new. Yon may call me to account for this letter, but don't blame me, blame these figures.

Tallahassee, Fla.

IDEAS FOR GENEBAL CONFERENCE OF 1888.

BY REV. I F. ALDRIDGE.

I hope it will not be amiss for me to present a few ideas for the General Conference of the A. M. E. Church to consider. The conference will make a mistake if it should fail to curtail the expenses of General Officers and appropriate and pay more money to our own itinerant preachers who got less than $150 per annum. It will be a greater mistake if it fails to open the way for the widows and orphans of itinerant preachers, who are now receiving comparatively nothing, who ought to be cared for by the Church

The General Conference of 1884 said that each orphan of itinerant preachers "shall have or receive $50 and the widows $100 each, but not until the condition of the treasury will warrant it." Perhaps this is the mighty bar that closes the door against all appropriations made at the last General Conference, except the one to pay General Officers; why, it is a bar against the appropriations made to pay the Bishops' salaries. The law must have been drawn up by a General Officer. But with a little economy in the annual appropriations that are now being made the contributions would be larger and given in better faith. Let the widows and orphans of itinerant preachers have a few "loaves and fishes" for their comfort, in honor of our deceased husbands who fell like heroes in the strife on the Christian field of battle. When the Church begins to care for her servants who labor on missions from year to year, at starvation wages, the effect will be marvelous; but as it is, we are continually begging for money and the people do not see the immediate benefits and therefore bave lost all interest in our general finances It is no slight task to raise four or five general collections annually, and build up the current expenses. To do all this somebody must go wanting. We have known brilliant young itinerant preachers who have become chipwrecked npon the itinerant sea for the want of financial aid. They have been forced to the wall on account of debts contracted without the probability of paying them; however, not intentionally. What is $100 or $150 per annum for a preacher and his family? And yet we have some God-called men in the ministry who receive even less than that for a year's work. We are losing ground npon the mission field for the want of money to build houses in which to worship God as we ought.

There was a time when we could hold meetings in any common place, but that time is past, and, therefore, our well organized churches must help to build the missions. But how can we do this if we pay such high wages to our General Officers? The Church cannot afford it. But what must be done? yon ask. Why, at present we have seven General Officers who receive a fixed salary of $1,350 each, which amounts to $9,450 a year, and perhaps it would be well to make known the important fact that this does not include traveling expenses and the branch Publishing House that was to be at Charleston, S. C.

Now, the General Conference of 1888 ought to consolidate the office of Business Manager, Secretary of Sunday Schools and Secretary of Education and place a good and faithful man at the head; make the Financial and Missionary departments a part and place him at the head of it who can keep an account of all money collected by these departments. Let the editor of the RECORDER take charge of the Review also, then appropriate $5,500 to General Officers and $20,000 to pay Bishops. Should we have ten Bishops the total amount would he $25,500 per year; and whereas the Church is now called upon to pay $17,800 to Bishops and Officers per quadrennium when $102,000 per quadrennium ought to pay all necessary expenses of Bishops and General Officers, and thus we would save $15,800, which would do our widows and orphans much good. Let us ponder these things in our heart and look well to the interest of the Church of our fathers.

A GOOD MAN FOR THE OFFICE

BY REV. L S. SLAUGHTER.

A great deal has been said relative to the vacant seats on the Bishops' Bench caused by death, and the filling of said places by the living. I suppose there is hardly a man in the connection who is not in some way interested. There is a host of names already mentioned, and some of the brethren whose names are mentioned are strangers to me; some are not. I heartily indorse the name of one so mentioned, but there is more than one to be elected. I desire to offer another. Knowing that it is custom and courtesy to put the last named first, and that among our people the first name generally leads, and hoping the rule may hold good in this case, I now in a reverse way nominate my man. But first allow me to say, it is possible it is with my man as others are with me, i. e., they don't know him, and for that cause I desire a few words by way of recommendation. This brother is of Northern birth, but for the last nine years a resident of the South; a man who seems to be resolved to live and die South; a man who, if elected, will live among the people whom he serves; a man whose ability cannot be questioned; a man whose devotion to the cause of African Methodism and the education of our people has no equal in his present rank; a man who has given the connection two years' hard labor, working in the capacity of Commissioner of Education; a man whose mind, heart, feet and hands are in the work night and day; a man who, on being offered one of our churches in the North, which would have paid him $2,000 per annum, said he would rather stay where the greatest amount of work was to be done; a man whose character stands unblemished; a man who asks for nothing but work; e man who has the tools to work in any literary field. I speak of the Rev. A. M Green, of the Louisiana Annual Conference.

Baton Rouge, La.

REVISION OF THE DISCIPLINE.

BY REV. JAMES MADISON.

I do not believe, as some of our brethren, that we ought to do away with the presiding eldership altogether, but leave it optional with the annual conferences. We of the West don't want it, neither do we need it, therefore leave it optional and we will be pleased East, West, North and South, members and laylty. While I am a presiding Elder Methodist I do not see the need of the presiding eldership in the Fourth Episcopal District; but if the next General Conference says we must have it, then I for one say, make no more Bishops and retake those we have and give them good salaries for their work. Our present Bishops, if rotated, can certainly do the work with the assistance of the presiding elders, and rest half of their time. We read in the Good Book, Jams 3, 1, 2 which says: "My brethr-n, be not many masters, knowing that we shall receive the great condemnation; for in many things we offend all." Now, my brethren, too many presiding elders make confusion and cause many officers. More Bishops? No; not if the presiding elder system continues as it now is. Bnt let the General Conference look after and make better provision for home and foreign missionary work. Save more money for our poor men on these poor missions, to care more for our old worn-out preachers, ministers, widows and orphans. Our great connection should have an orphen's home and an old folks' home; poor struggling churches should be paid for; educational interests and the moral, religious and intellectual training of our people are needed more than additional Bishops or presiding elders.

Sedalia, Mo.

ON BISHOP SHORTER

BY REV. JAS. D. BARKSDALE.

MR. EDITOR:—I would like to say a word in relation to the death of Bishop Shorter. This noble old veteran, as the entire Church knows, had many superior qualities. His place will be hard to fill, not for the superfluous gloss or literary polish, but as an uncompromising enemy to wrong and a just and righteous champion—as a man and a planter as an officer. We younger ministers in the South Carolina Conference had styled him "Pap" This originated with Rev. Rivers, who is also gone from "labor to rest." In visiting my former conference (Columbia), I carried the title there, so that the younger ministers there spoke of him among themselves as "Pap" I have often laughed pleasantly at the Bishop's straightforward way in coming to a conclusion; but when reached it was generally unquestionable for judgment, justice and truth.

Bishop Shorter was a man, as it has been thoughtfully said, who wasted no time in "parliamentary platitudes," but to him it was go through, get to the point as quickly as possible. The Church has lost one of its mightiest men in Bishop Shorter. There are many sad hearts among the ministers as one of the brethren wrote me. Yes, brother; I feel eure thet "the wheel will turn another way" O, that we had the rotation system in our Church. One by one the "old landmarks" decay and fall; one by one they pass away Rest thou in peace, Bishop, with loved ones who crossed before thee; thy name shall leave fresh memories of thee in a thousand hearts, which shall bloom each day like flowers of spring. Save the Church, O, God; the great men of Israel are falling.

—When daily life is to do the will of God, no disappointment is possible; neither can failure come in. Step by step following is the most quieting, disentangling thing in all the world.

A GLORIOUS OCCASION.

OPENING OF WM PAUL QUINN A. M. E CHAPEL, BASTROP, TEXAS.

BY F. J WEBB, JR.

The grandest time this flourishing town has ever had took place during this week, which has been one of continual rejoicing to all true African Methodists and Christians. On the 13th of June the corner-stone was laid and from that time till the 20th, when the contractors turned over the building to the trustees, the work of all has been continual. The result is a splendidly constructed frame building, the best house of worship in town, and capable of seating fully five hundred people. On the evening prior to the opening day our section was visited by one of the most terrific cyclones Texas has ever had. Every church building in our town and adjacent country was utterly demolished, with the exception of our own. God's mercy was shown by how he guarded our work, and to-day the steeple of Wm Paul Quinn Chapel towers in the sky while the wells of oil other churches are upon the ground. They by God's power is great and shown in many wonderful ways.

Two years ago the Rev. H McKenna, justly called by our leading paper the "Black Beecher of Bastrop," came here and at once undertook to build a suitable house of God. In this connection we would mention an accident, strange but true. Soon after the laying of the corner-stone a strange hen laid fourteen eggs on top of the stone and in time fourteen thriving yonng chicks were hatched. The brood is all alive and flourishing. The chnrch, when the Rev. McKenna took charge, had bnt thirty-six members in good standing. They have, each and every one, we are informed, done their duty. Our church is said, by the leading white journals, to be an ornament to the town. The steeple of the building can be seen many miles away. To our little pastor belongs all the praise for the success of our grand rally. To him, so nobly assisted by his efficient Board of Trustees, belongs all the credit of paying for the parsonage and cancelling no small of our church debt We wish we could have some more McKennas in our district. On our opening day an eleborete programme was executed, many distinguished visitors being in attendance.

The choir, under the leadership of Miss P. E Bryan, daughter of our presiding elder J. R. Bryan, sung some of the most beautiful songs ever heard in Bastrop. On the following Monday evening a grand concert was given, the entire proceeds of which were devoted to church purposes. We are preparing for our annual conference, which convenes here the 15th of December under our beloved Bishop A. W. Wayman.

Bastrop, Texas.

A TRIP TO FLORENCE, S. C.

BY REV. W. H. HEARD.

MR. EDITOR:—According to a promise made months ago, I took the train August 16th for Florence, S. C. I was met at the depot by the Rev. E. E Wilson, the pastor of our church in this village. We were soon at the residence of Sister Mills, a noble African Methodist. Her husband is a member of the M. E. Church, but a great friend to our Church. In our journey to Florence we passed the farming districts of Berkeley, Williamsburg, Georgetown and Darlington counties. The crops are very encouraging to the farmers, and cotton is anticipated for a hard year's toil; but the question is, Will that something he realized?

Let us digress a moment, and show you the system under which our people labor in these districts. They receive checks redeemable at the stores of the neighborhood A discount is made on the face of the check, goode are sold at credit prices and interest charged on this account at settling day. Whiskey is sold at these stores and much money is thrown away for this luxury. Our people are in worse condition than the Irish. Many ministers suffer under this check system. Our people are in a fearful condition; they cannot rise with these odde against them. But let us turn from this gloomy picture to one more pleasing. Rev. E. E. Wilson is carrying on a prosected meeting at Florence. He has had much success. Some twelve scnls have been added to the church, and eight converted. Our church is the weakest and smallest of any of the colored churches We have only seventy members,—but the building is snbstantially and neatly finished. Rev. J. W. White deserves much praise for the work done here by him in securing a house of worship at this point.

The spiritual life of the African Methodist Episcopal Church at Florence has been below par, but Rev. Wilson, by his eloquent sermons and Christian deportment, has given new life to our work here. He is highly esteemed by the citizens of Florence of all denominations and races. He has made African Methodism a fact in this town.

Rev. F. W. Sasportas, pastor of the M. E. Church, is an "old war-horse." Rev. E. E. Roberts, the leader of the Baptist denomination, is one of the first men of the State of his church He is a cultured Christian gentleman, and has more than a thousand members,—but says to his brethren, "Come in, the harvest is great." We were classmates in 1876, at the South Caroline University. The men of that class have been e power in South Caroline, and even in the United States.

At Florence we have e grand field for development. It would pey to apply our mission fnnds to such places as Florence, Beanfort, George's, Bagwell, Williston, Walterboro, Summerville, Aiken and Darlington in making them stations. Our circuits can be made self-sustaining by adding points enough, but all these towns should have pastors and preaching every Sabbath and Snnday school

Rev W. R Alston was with us on Thursday night and preached a sermon that will not soon be forgotten by those who heard it. He is a preacher on the Wesleyan order. May he continne to vindicate the cause of Christ and African Methodism. The Marion District under elder Flegler is prospering. He carries a broad blade—bright and sharp.

CHURCH NOTES OF SOUTHEAST MISSOURI.

BY REV. P. M LEWIS.

Wednesday, June 15, 1887, the Sundey School Convention of the Second Presiding Elder District of Missouri Annual Conference of the A. M. E. Church convened at Bonne Terre, Mo. After proper organization the business of the convention was dispatched with great rapidity. The reports from the schools represented showed much improvement from last year. Quite a Number of the schools were not represented and several of the district were not at the convention.

At this little town there has been erected this conference year by the Rev. Mr. Dunavant and his good and brave people, a splendid church edifice, and thirty odd members have been added to the membership also.

On Friday, June 17th, Rt. Rev. Bishop John M. Brown, D.D., D. C. L., arrived here. He met Rev. W. B. White, presiding elder of the district, and the ministerial brethren present, and encouraged them to go forward with the work, trusting in God and doing the right. At 4:30 P. M. the excellent brass band of Potosi led the Masonic Lodge of De Soto, Mo., to the church, where the Bishop led in the ceremonies of laying the corner-stone of said church, assisted by other ministerial brethren and the lodge. Through the entire work of the Sunday School Convention and the laying of the corner-stone, Mrs. Alice M. Lewis, as chorister and organist, and Miss Katie Wills, an excellent alto songstress, furnished good music. The entire collection from all sources for the church on this occasion was $190.

The total cost of the church when finished will be from $600 to $700, and the brave young minister and his people have paid between $300 and $400. God continue to bless them and strengthen us more such working pastors and people.

The A. M. E. Church at Jackson, Mo., under the pastoral care of Elder E. Q. Plummer, is in a desperate struggle re-building, and on July 4, 1887, the corner-stone was laid, and by collections and entertainments dnring the day and night raised about $100, I am told. This work moves on grandly.

The Rev N. C. Douglass is also building a church at Crystal City, Mo., and is working hard He hopes to get in under cover by August 4, 1887.

The churches and pastors in this district are laboring hard and praying for better times. Many souls have been added to these churches this conference. On this work 32,

This church is setting against the mighty waves of sin, trying to stem the current, and while her good old veteran soldiers are leading on in ways of wisdom and righteousness, the young volunteers and well wishers, in the full exercise of their strength, are bringing up the rear.

Cape Girardeau, Mo.

OUR NEW DEED.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

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Look out for a spleudid programme for the great Centennial of African Methodism in November next. The Philadelphia Conference committee held a session this week and arrangements will be pushed.

J. C. EMBRY.

EDUCATION.

DEAR BRETHREN:—The time is fast approaching for us to make another grand rally for the cause of Christian education. Our district comprises all the conferences in the States of Arkansas, Louisiana, Texas and the Indian Territory. With our host of earnest and sacrificing workers we expect great results from the endowment effort. The educational interest is increasing all over our broad connection, and thousands of young men and women rap at the doors of our institutions. The 4th district has over three thousand soldiers on the field, and they expect us who stand at the head of affairs to make such provisions and to furnish such supplies as will enable them to wage a successful battle against ignorance, vice and superstition.

Let no man in our ranks falter, and remember that all moneys collected on the third Sunday in September must be sacredly consecrated to education.

The Southwest this year must rise and shine, hat it must do so through us as leaders. Great things are expected of you, brethren, and God's name let us make one grand rally for the elevation of our race and the advancement of the Redeemer's kingdom.

This is our last effort before General Conference, and we urge you, dear brethren, to stir up your whole people, and rally all your forces for Endowment Day, eo we may render a good account of our stewardship. Let no man be unfaithful in this great struggle. Come on and show your strength.

Send 75 per cent. of all collections to me at Waco, the remaining 25 per cent. to Dr. W. D. Johnson, at Athene, Ga.

Yours for God and humanity,

W. H. BUNGAN,
Secretary Fourth Educational District, Waco, Texas.

SAND FOR CORN.

In the days of Nero there was great shortness of food in the city of Rome, although there was abundsuce of corn to be purchased at Alexandria. A certain man who owned a vessel went down to the sea coast, and there he noticed many hungry people straining their eyes toward the sea, watching for the vessels that were to come from Egypt with corn. Then these people came to the shore, one by one, the poor people wrung their hands in bitter disappointment, for on board the galleys there was nothing but sand, which the tyrant emperor had compelled them to bring for ballast. Oh, how infamous and cruelly, when men were dying of hunger, to command trading vessels to go to and fro, and bring nothing else but sand for gladiatorial shows, when wheat was so greatly needed. Then the merchant, whose vessel was moored by the quay, said to his shipmaster, "Take thou good heed that thou bring nothing back with thee from Alexandria but corn; and whereas aforetime thou hast brought in the vessel a measure or two of sand, bring thou not so much as would lie upon a penny this time. Bring thou nothing else, I say, but wheat: for these people are dying, and now we must keep our vessels for this one business of bringing food for them." Alas, I have seen certain mighty galleys of late, loaded with nothing but mere sand of philosophy and speculation, and I have said within myself, "Nay, but I will bear nothing in my ship but the revealed truth of God, the bread of life so greatly needed by the people." God grant us this day that our ship may have nothing on board it that may merely gratify the curiosity or please the taste; but that there may be necessary food for the salvation of souls. I would have each one of you say: "Well, it was just the old story of Jesus and His love, and nothing else." I have no desire to be famous for anything but preaching the old Gospel. There are plenty who can fiddle to you the new music; it is for me to have no music at any time but that which is heard in heaven. "Unto him that loved us, and washed us from our sins in his own blood, to Him be glory forever and ever!"—*Rev. C. H. Spurgeon.*

DIED OF YELLOW FEVER.

Elder R. S. Sims, pastor of our church at Key West, Fla., died last week with yellow fever. He was found at his post when he fell. His dear wife is confined to her bed with the same malady, but leaves a wife and seven or eight children, with many friends and relations to mourn his loss. Elder Sims was one of the bright lights of the East Florida Conference.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.

Good qualities are the substantial riches of the mind, but it is good breeding that sets them off to advantage.

Sin is never at a stay; if we do not retreat from it, we shall advance to it; and the further on we go, the more we have to come back.

Church News.

Rev. E. M. Willingham, Muscogee, I. T., writes:—"The A. M. E. Church at Vinita, I. T., is now up, for which we have been struggling for a long time."

Rev. Robert A. Johnson, of Cleveland, Ohio, eaye:—"Although I have said nothing through the RECORDER this year, I have been working all the same. We have been enabled to pay over $1,000 this year on the main debt. It took Herculean work to do this, and I thank God that he fitted me for the emergency. The brother who may follow me will have the way clear to double that amount next year."

A PICTURESQUE RESORT IN CHILI.—"Santa Lucia" is the most beatiful place in all South America—the most beautiful place I have ever seen. It a is pile of rocks thousand feet high, cast into the centre of the great plain on which the city stands by some volcanic agency. It was here that the United States astronomical expedition of 1852 under Lieutenant Gillis, made observations. Before that time as far back as the Spanish invasion, it was a magnificent fortress, commanding the entire valley with its guns, and tradition has it that the King of the Araucanians had a stronghold here before the Spanish came. After the departnre of the United States expedition, Vicunae McCenna, a public-spirited man of wealth in Santiago, undertook the work of beautifying the place, and by the aid of private subscriptions with much of his own means, sought all the resources that taste could suggest and money reach to improve on nature's grandeur. His success was complete. Winding walks and stairwaye, parapets and balconies, grottoes and flower beds, groves of trees and vine-hung arbors, follow one another from the base to the submit, while npon the west, at the edge of a precipice 800 feet high, is a miniature castle and a lovely little chapel, in whose crypt Vicunae McCenna has asked that his bones be laid. Below the chapel, 300 or 400 feet, on the opposite side of the hill, is a level place on which a restaurant and out-door theatre have been erected. Here on summer nights come the population of the city to eat ices, drink beer, and laugh at the farces played upon the stage, while bands of music and dancing make the people more merry. This is the work of a private locracy.—*W. E. Curtis in Harper's Magazine for September.*

THE BEST OF ACADEMIES.

Under the above complimentry heading the Media *American* of a recent date said:

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TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

What the Scripture forbids, avoid; what it affirms, believe; what it commands, do; what it reproves, amend. As many as walk by this rule, peace on them and on the Israel of God.—*Thomas Adams.*

Be a good listener. To appear interested in the conversation of others is a mark of good breeding. There is something better than the gift of the tongue, it is a the gift of holding the tongue.—*Thoreau.*

When we bring zeal without knowledge, misconceits of faith, carnal affections the devices of our will-worship, superstitious devotions into God's service, we bring common fire to his altar; these flames were never of his kindling.—*Hall.*

"She did wrong to look back, didn't she, Bessie?" "Yes, mamma." "And what do you think Lot thought when he saw his poor wife turned into a pillar of salt?" "I don't know, mamma; I 'spect he wondered where he could get a fresh one."

The New England Woman Suffrage Association may be congratulated on having held a very interesting and useful convention in Newport, on Thursday, August 11, afternoon and evening.

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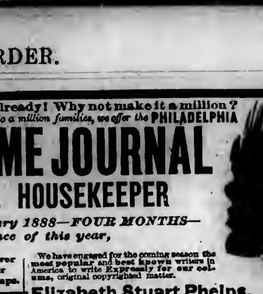

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THE Christian Recorder

PUBLISHED WEEKLY. $2.50 PER YEAR, IN ADVANCE.

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REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 906, PHILADELPHIA, PA.

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1 time		10 cents
4 times	[one month]	30 "
13 "	[three months]	75 "
26 "	[six months]	$1 25
52 "	[one year]	2.00

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All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All orders are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, sending Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

PHILADELPHIA, SEPT. 1, 1887.

IN THE absence of our amiable editor the past three weeks, the Manager and foreman have labored to keep the paper up to its standard in the matter of editing and selecting matter. Some difficulty with machinery at the press last week gave many blurred and unsatisfactory papers. This is the sole complaint we have to make since editor Lee left us.

OF COURSE, no editor can enjoy publishing his own name in such prominent relations as the editor of the RECORDER'S appears in Dr. J. H. A. Johnson's series of excellent articles. Such association of the same name has been suppressed uniformly heretofore, but the explanation given by Dr. Johnson, together with the fact that many are pleased to have his strong pen play its part again, protects him against the exercise of the editor's taste.

AGAIN THE annual cry comes from South Carolina: "The negroes will starve the coming winter." Owing to disease, pestilence, flood or famine, the planters are unable to feed them; aid must come from elsewhere. South Carolina is an unfortunate State. It is well that its white populace, feels a sense of responsibility for its black populace. The latter has evidently contributed as largely to the peace and prosperity of South Carolina as the former, by blood and tears.

ENDOWMENT DAY is approaching. This is our last round before the General Conference. The first four years' work of our new organization will end with the third Sunday in September. How much can we add to the sum of the past three years? Our educational necessities are about three times as great as four years ago. Are our abilities equal to them? Should the Church place $25,000 at the disposal of the Secretary of Education for 1887-'88 he could do wonders for us.

OUR CHURCHES in Chicago are furnished with able pastors. The work accomplished by them there last year and elsewhere other years is proof of this. Should Elder T. W. Henderson succeed in his plans for this year, he will give the connection one of its finest church building on the site now occupied by old Quinn Chapel. The addition and improvements made by Elder Reed and the members of Bethel Church have made that building one of the most beautiful and commodious church edifices owned by colored worshipers in the city. The indebtedness is but little greater than when they commenced operations, though their work cost about $5,000. The church on the West Side had its debt reduced by $2,000 during the past two years. Elder Knight, who has been its pastor in that time, intends to reduce it by as much more this year. St. Paul's is the baby church, but it is expected that Elder Jacobs will make it the equal of some of the others, should he remain in the pastorate two or three years. The people of that city have a mind to work. They are spirited and prond.

WHEN THIS number of the RECORDER is circulated thousands of school teachers and pupils will have taken on the feelings peculiar to entering upon their work for another year. Trunks will be packed for traveling and the mind will begin to anticipate the pleasures and pains of school life. The complex throng, the variety of mind, the manifestations of morals, the new associations, the renewal of old associations, the responsibilities consequent upon all these, the pleasure of learning and the hopes of teaching, all exercise the mind of teacher and pupil. Parents, too, are engaged in this, one of the most important classes of the business of modern civilization. Parents are wishing for school to open to get rid of the responsibility of home government. This is next to the lowest form of thought about school time; the still lower being that of opposing schools and scholarship. But there are thoughts engaging parents' minds relative to school opening that are of the noblest character. There are far-seeing parents, wide-awake parents, patient, progressive parents who peer into the great future and see in the schools of the present the protectors of the future.

NO MORE cheery, pleasant or healthful Methodist paper came to our office this week than the Southern Christian Advocate, published at Columbia, S. C. We are persuaded that the editor of that paper has a warm heart and a clear head. In its make-up, heading, etc., the Southern Advocate is an exceedingly handsome paper, as well as sensible and sound. Concerning the general criticism of the Georgia Glenn bill through the Northern States, the Southern cities, with humorous but telling effect, the case of Prudence Crandall and her Canterbury school and the severe and barbarous conduct of the mobs that broke it up. Also the severe laws passed against it, under which the saintly Quakeress was sent to jail. Nor is good old Boston forgotten. A case is cited when her eyes were as large and fierce with Pagan rage at the thought of African negro enlightenment as the most orthodox mossback of to-day. It closes with this remark: "Connecticut and Massachusetts have doubtless learned better manners since then; but, with the facts of history on record, our brethren 'up yonder' should 'go slow' in their condemnation of the South.'" The RECORDER can only say for the comfort of our friends in the North, they believe in the command of the Master: "When thou art converted, strengthen thy brethren."

WE ARE constantly in receipt of letters, sometimes to the editor and sometimes to the manager, containing a trifle of 25 cents or 50 cents on subscription to the paper, and a long letter of inquiry for lost friends. We have now on file a long list of these letters. They will never be published, because the paper cannot afford it. We print these inquiries to aid our circulation, and the rule is, one full year's subscription. For any one thus subscribing for the paper the manager prints a short notice of 6 to 10 lines free of charge, nor do we obligate ourselves to keep such notice in the paper longer than is convenient to us—two times, or one month, or three months. Only so much space can be given to this sort of service. When the column gets too full, we take out some and put in later ones. The RECORDER is worth the subscription we get for it. It costs more than all its subscriptions ever covered. The notices are printed free to encourage the subscriber and to get other subscribers, so as to give a wider field for our advertisers who pay us hard cash for the space they use. Now, then, please understand: a year's subscription must come with the notice. No matter if you have just paid a regular subscription three months ago, if you want a notice you must send another year—$2. We will give you full credit for both years. But no money, no notice.

IT WOULD be well for our people to form a strong land league with an eye on the West. The open West, the wide West, the wild West and other terms indicating the seeming inexhaustible territory of the Mississippi basin and the Pacific slope, will soon become obsolete by reason of the vast immigration concentering there from all parts of the world. Land is still cheap. By a little ingenious husbanding and consolidating of forces, colored men could own hundreds of thousands of additional acres there within the next ten years. It is our opportunity. Everything invites us, everything impels us, to seize this opportunity. Color or condition prejudices is not so prominent where all is new; both races are nearly in the same condition and all are interdependent. There is a variety of climate there that adapts itself to all persons. Land is exceedingly low in price. A round million of us are in circumstances absolutely without promise or encouragement. Nothing more emphatically brings out the great love manifested for us by our brethren in the South as independent movements of this kind. We shall have a much easier time securing our proper place and privileges by taking strong and progressive steps toward self direction and providence than by any other means. It is really an incumbent duty upon all colored men to aid in raising the race above the position of especial dependents, that our brethren of the other race may be relieved from claiming to be our guardians and supporters. Such relation as this is only one step above the condition of absolute slavery. This combination of power presupposes large confidence in one another and the investment of money upon this confidence. As with other people, so with us; if our wealthy men do not come to the relief and assistance of our poor, our case is hopeless.

IT MAY be noticed that the Educational Board authorises the 25 per cent. of educational money, that the law says shall be used for the creation of an endowment fund for Wilberforce University, to be retained by the Secretary of Education for the support of the department. This direction is evidently inspired by righteous consideration of the case, but can hardly be called equitable. On passing the law governing our educational work, the General Conference failed to make any provision for the support of the department in its operations, except that that the Secretary's salary was ordered paid for two years. It says nothing concerning the source whence his salary shall be derived during the remaining two years of the quadrennium, nor from what source he shall derive his traveling expenses and the expenses of board meetings, collections, etc. Looking this matter of design and demand squarely in the face, can other conclusions be reached than that the General Conference intended that the expenses of the department not provided for should come out of the money raised for education, or that the department should support itself? Out of 100 per cent., not 25 per cent.

Would not the spirit of the law have been perfectly carried out had the Board arranged to support the department from the base rather than from the per cent.? may well be asked. The difficulty in carrying out this, clearly the only just course, lies in the fact that the 25 per cent. is supposed to come into the Secretary's hand, while the 75 per cent. is retained by the local boards for distribution in the educational work of their districts. The board probably doubted its ability to secure any part of this; so concluded to draw the full support for the management of the 75 per cent., as well at the 25 per cent., all from the 25 per cent. because this is in hand. Could the Board not have managed sufficiently wisely to secure from local boards an equitable proportion of their funds to pay for their own general government? However, this much is plain, the department must be supported. The best thing is to rally to its support in the manner ordered by the board. It is hoped that the 25 per cent. will all go as ordered by General Conference to the Educational Secretary, since there is no other provision made for the support of the department.

'WE ALL DO FADE AS THE LEAF."

The death of the Rev. Daniel Carey, D.D., who died at his home in New York, August 17th, deprives American Methodism of a great intellectual star, and the M. E. Church of one of the strongest men she has ever produced. The native power of the man is easily indicated when we are reminded that he was graduating from college, (such as they were) when the present generation of settled men were still in the cradle. When we were learning to walk, just fifty years ago, this man left college to begin the work of a teacher. That he should be editor of the Methodist Quarterly at the age of seventy-eight tells its own story of the breadth and perennial verdure of his powers. The South and the North respond to each other in the surrender of their great men of the past generation. Every Methodist preacher felt that he had lost a friend and a mighty soldier from the army when good old Dr. McPherson, of the South, died only a few months since. Now, the North gives up her Dr. Carey. One by one we cross the river.

LOYALTY.

This little word is played upon a great deal. Often with little sincerity, but usually in good faith. However, good faith is of little value where good judgment is wanting, or where good comprehension is absent. Is that people loyal whose pastor says, "My people's a loyal people" and in the next breath says, "If you pinch that matter (a matter perfectly loyal and reasonable) my people will rebel?" do not such expressions encourage rebellion? Loyalty in the people is fostered by loyalty in the pulpit. Nowhere else does the word of Scripture more certainly show its truth—"that which a man sows, that shall he reap"—than in this case; nowhere else does "like priest, like people" find a better illustration. The only way to keep the spirit of loyalty large is to act it largely in every exercise and in every office. "Our people won't hear it" is often declared of certain requirements of law. More frequently than otherwise the people do not object till they hear their pastor declare the requirements an unendurable burden. The Afrieo-American race is naturally loyal, made so by long years of servitude.

The miserable prophesies made for disloyalty among us are the result of chronic dissatisfaction in the minds of the few; not of the feelings of the masses. Loyalty in the A. M. E. Church is by no means small. There are, besides honest grumblers, some thoughtless, selfish and inconsistent leaders, who would seem to account their own personal ends the most important object to be gained. These are often very useful to the connection in everything else but this. It were well if they could be controlled in this. They cry, "lions are on the streets" when there are no lions there. They exclaim, "I warn you, I warn you!" when their warning is more dangerous than that against which is given. The needless confusion of laws that ought to be plain adds to the increase of this spirit of disloyalty. Too much interpretation as well as much learning may make mad. That which is explicit requires no other exposition than that of common sense.

LOGIC—PHILOSOPHY.

The use of logic as the instrument of reasoning is in some degree natural to every sound mind. We can never forget a brilliant and beautiful illustration of this by a gentleman of the Missouri Legislature soon after the war. He showed how the Indian warrior in his eloquent harrangue to his followers employs the same processes of thought that are found in the profound disquisitions of Plato or Bacon. The elements employed are the same, viz., the major and minor premises and the conclusions. Often one or the other of the premises are assumed, but this does not invalidate the conclusion. But when either of the premises is absent or false, then we have infallibly a fallacy in the conclusion. The world is full of fallacies. A large proportion of all that is written in books, pamphlets and newspapers is fallacious. The merest rhetorical flourishing is often palmed off on the public for sound reasoning, and then the writers stand aside and gaze at their productions with evidently happy amazement and wonder why every one does not admire and applaud them. We are led to these reflections by what we observe in the writings of many of our young men for the press. The effort in most cases seems to be to make readable compositions and to "shine" by sheer eloquence, that is, by the use of pretty rhetorical images and by sallies of wit. This may do well enough in fiction, but when men assay to write of matters grave and very important; when they aim to instruct on subjects which affect the general welfare, it will not do. The reasoning here, to be of any value, aye, to be anything else than positively harmful, must be predicated upon facts. And just here is the difficulty; here lies the rub. There must be the major and minor elements, i. e., a number of particular instances referred to a general principle well known. But this sort of thing requires study and hard work, a great deal more of painstaking, indeed, than the average young writer is willing to endure. No instrument of writing is valuable for the words it contains except as they are symbols of truth. Other things equal, a writer will be infinitely more esteemed for the solidity and conclusiveness of his utterances than for anything else he can employ.

A certain young man, writing in the Star of Zion on the financial condition and policies of that Church, weaves a long web of self-satisfying fallacies. Bishop S. T. Jones, than whom there is no nobler man in Afro-American Methodism, pursues the young man's essay with a keen, logical surgeon's knife and demonstrates the utter worthlessness of the whole labored article because of its

false, illicit methods. We could earnestly wish some venerable strong man of our Church, who is apt in the art of logical debate, would pursue and riddle in the same way some of the gifted, but fallacious, writers among us. It would do them great good and save many from being misled. Since it has become fashionable for anybody to write his immature "views" and have them printed in the RECORDER, the habit of carefully weighing a subject and getting all possible light before writing on it, and then laboriously revising every sentence, so as to be sure of its significance in every word and of its truth, has well nigh passed away. Greater care, hard work and deeper study is the need of the hour.

PAGANISM AGAINST CHRISTIANITY IN THE AMERICAN CHURCH.

The cloud arising on the face of our Southern sky expands along the horizon, dark and portentious. It is full of portent for our race in this country, and the prophesy of trouble for the nation.

We clip the following from the Independent of August 25th:

"The minority of the late Southern Presbyterian Assembly, on the action of the Assembly on the question of union with the Northern Presbyterian Church, held a conference some time ago, in which about fifty took part and appointed a committee of eight—five ministers and three elders—to embody the grounds of their opposition in an open letter. This letter, which is one of great length, has just been given to the public. It is signed by Drs. B. M. Palmer, R. L. Dabney, R. K. Smoot, J. L. Girardeau, and C. R. Vaughn, and Elders Collier, Prince and Armstrong. These grounds are set forth under four heads. The fourth is as follows:

"IV. An insuperable barrier to union with the Northern Church is the race problem, which the presence of the Negro in such numbers at the South forces us to consider."

The letter deals with this question with great fullness, going back to the dispersion of tongues to show Gods' purpose to separate mankind into groups and keep them apart. On no point, it says, are the people of the South more sensitive than on that of amalgamation. If blacks and whites are brought together by reintegration with the Northern Church the result in the South would be ominous.

"It is easy to see how with a view to ecclesiastical subjugation, Negro churches could be multiplied of infinitesimal proportions, packing our courts with Presbyters of that race, to whom the Church would be in entire subjection. . . . How can the two races be brought together in nearly equal numbers in those confidential and sacred relations which belong to the ministry of the Word, without entailing that personal intimacy between ministers and people which must end in the general amalgamation of discordant races? . . .

"Nor can we think of any device by which we may be preserved from these dangers, in the bosom of the Northern Church."

These published sentiments, formal, studied, emphatic, show the drift of feeling at work in the bosom of Southern society. Respectable numbers of thoughtful men in the three leading branches of Protestant Christians in that section declare plainly and fully their reasons for the position they assume, and the impossibility of modifying their policy. It is easy to speculate on the action of this difficult problem, but it is certain that God alone can foresee the outcome. We have only this to say, that if there is not a peaceful and happy solution, contributing to the glory of Christ and the advancement of humanity, then our hope for the final triumph of the gospel will be greatly shaken.

No very sharp power of analysis is necessary to find the root of trouble with these dear Christian (?) brethren. It is simply the old pagan race-pride that has kept the various clans and tribes of men in a state of perpetual war for thousands of years. It is the fount in whence has flown half and more of the red tide of human woe from the days of murderous Cain until now. Hence the title of this article.

The most stubborn thing in the human heart, and the most difficult to subdue, is cankerone, sectarial pride—

"Proud Greece all nations else Barbarians held,"

is the full story of this pride in the ancient pagan world. These men are afraid of the possible reunion of discordant races. "The destiny of ourselves and our children is at stake," is the implication in all they say. The feeling is that the colored people, as also all the dark-hued races, are essentially inferior; hopelessly so, in physique, in intellect, and in the constitution of the moral nature. Therefore, union with them must be resisted at all hazards. But what is the true destiny of the Anglo-Saxon and all other races of men, in the light of the New Testament teaching? Is the idea anywhere set forth that anyone of these is to conquer the earth for itself and hold it for the propagation of a proud, and, if you please, handsome, race? Is it taught that social and ceremonial contact of one race with another is a defilement forbidden by God? The position and feelings of these men is as if these were the teachings of the New Testament. It is a painful spectacle to see grave and learned men, standing in the relation of teachers and guides for men, groping in the low twilight, or floundering in the mire of social, civil and religious error.

Say what we may, the Roman Catholic Church has been, and is, more consistent with the teachings of Christ and the Apostles on this subject than any other sect, save one, so far as we have been able to read their history. We refer to the United Presbyterian. Whatever she has done in particular places, no one can deny that the gist of her conduct from the earliest ages has been to harmonize men, and to assuage the bitter antagonisms of class against class, or race against race.

We insist that the professedly Christian men who hold these sentiments are heretical and, at the last, will be found apostate. They do not believe nor accept the destiny clearly set out in the Scriptures, humility, peace and holiness, and the end, eternal life; but they have conjured for themselves a destiny of universal dominion, of wealth and pride and exaltation that shall eclipse all the recorded past and rival the splendor of the heavens.

This they would attain with a Psalm in their mouths while they march with the sword of power through Aceldamas of blood. No agnosticism, no blatant doubt uttered in the past ten years, is as hurtful to real Christianity as the pathetic ravinge of these unchristian disciples about the taint of religious and social contact with fellow-believers of the family of Ham.

The sons of Ham are here, not by human appointment, not even by his own choice, but by the fiat of Almighty God. Here by the same almighty decree he will, he will remain. Our faith in God, and in man, is that somehow the Holy Spirit, by the gospel, will mould and conform the whole remitted family of man into one likeness, and fit them for one destiny. If not, then indeed are the last bad days of the world come upon us.

THE CENTENNIAL JUBILEE.

BY REV. C. S SMITH.

Tradition, if not history, says that in 1776, in the city of Philadelphia, Pa., Thomas Jefferson wrote the famous Declaration of American Independence and thereby threw upon the path of human liberty and progress a light more brilliant than had yet appeared. More than a century has passed since that instrument was adopted as the magna charta of American liberty and the centennial of its promulgation was fittingly observed in 1876.

In November, 1787, eleven years and four months after the adoption of the Declaration of Independence, and in the same city where it was adopted, there arose from among the most lowly and despised of all the races then inhabiting the "City of Brotherly Love," one Richard Allen, who sounded forth in triumphant tones that not only in civil government is taxation without representation unjust, but that in ecclesiastical government taxation, without an equal share in the privileges and benefits which it confers, is also unjust, and, appealing to the Christian world to witness the righteousness of his act, severed his relation with the "Mother Church," went forth to plant a vine and fig-tree under which he and his people, with all others who might choose to come, could worship God without let or hindrance. The seed then planted has become a mighty tree and the trumpet tones then sounded are still echoing in the land.

Allen is dead, but, though dead, yet speaketh, and from the battlements of the skies, where the clarion notes of angelic trumpeters forever resound, appeals to us never to let perish from our remembrance that the seed of the glorious fruitage of religious liberty which we to-day enjoy was sown by the fathers amid tears and keenest agony. They bore the yoke that we might be free; they groaned that we might rejoice.

With a just appreciation of the brave and courageous spirit possessed by the fathers, as well as the benefits which we enjoy as the result of their self-sacrificing toil, and in order that from the standpoint of a century's development we may take a retrospect of the past and review the principal events pertaining thereto; and above all that we may give thanks to God for raising up so great a man as Richard Allen, the founder of the First Independent African Methodist Society in America and the chief among his people in his day and generation, our Bishops, by oracle, proclaimed and published, have bidden us to prepare for a season of thanksgiving and jubilee to take place sometime during next November, and thus fittingly celebrate the centennial of the organization of the first independent African Methodist Society in America. There is great anxiety as to the extent to which the celebration will be observed. Some have predicted that it will be a failure. A failure? Never! If we hallow the memories of our fathers; if we appreciate the noblest qualities in man; if we would make known that the name of Allen is deeply imbedded in our affections, and if we would not have the future historian write that African Methodists in 1887 were so narrow, selfish, ungrateful and indifferent to the claims of their own institutions, as well as to the demands of religious patriotism, that they allowed the proposed celebration of the centennial of their existence to prove a mere mockery, we will at once begin the work of preparation and continue it with tireless energy so that our centennial period shall close amid a blaze of glory, thanksgiving, rejoicing and praise. Let us prove both abundant in rejoicing and liberal in giving, and thus start out upon our second centennial epoch with our Publication Department free of all encumbrances and with sufficient amount remaining to enable the Manager to provide all the appliances necessary to meet the growing demands of our Church.

I appeal to the watchmen on the walls of our Zion to cry aloud and make it known in every region of the land that this is our year of jubilee, and that after a test of one hundred years we stand before the Christian world without a single banner trailing in the dust and with increasing confidence that the God of our fathers is our God, and that we shall continue the warfare until the brotherhood of man is as fully accepted as is the fatherhood of God.

OUR COMING GREAT CENTENNIAL.

Many inquiries come to us from all sections about the coming Centennial Jubilee of African Methodism and the programme of the same. To all these questions we can only give this general reply at present: 1. The month of November is the time set apart for the jubilee. At the Episcopal meeting in Atlantic City in July, it was the opinion of the Bishops and brethren present that the whole Church should join in the celebration, but that we could not fix upon one day for all, on account of the many conferences to be held in that month. Ten conferences, embracing more than half the ministers and members of the connection, will be held in November. This alone is a circumstance unparalleled in our history. It was decided, therefore, to set apart the whole month, including all the Sabbaths, as the centennial or jubilee month; but especially to emphasize one of the three Sabbaths, 13th, 20th, or 27th. Thus all the churches of the entire connection would have an opportunity to participate in the jubilee. The final winding up and general gathering to occur in this city (Philadelphia) from Tuesday, November 22, to Sunday, 27. 2. The programme as have not yet been fully prepared and approved by the committee, but to make the matter plain to all we give this illustration: (a) the Bishops of the Church, all of them, and the general officers, constitute a general committee, Dr. B. W. Arnett, secretary. (b) committee of programme and details, Revs. B. W. Arnett, J. C. Embry and the following members of the Philadelphia Conference: Rev. C. C. Felts, chairman; L. J. Coppin, J. S. Thompson, O. T. Shaffer, and, we think, D. W. Bolton, or J. W. Beckett (?) Bishop Brown is chairman of the working General Committee. But since he will be nearly the whole interval in the far West, and in California, he verbally deputized the Manager to go ahead and push things in his name.

3. All pastors, with the Board of Stewards and Stewardesses and superintendents, are made the managing committee of each church and Sunday school.

4 ADVICE: We advise every pastor who is going to take part in the jubilee, to call his committee, as above named, early in October, decide at once what week in November you will hold your celebration or jubilee, first week, second week or third week. In all cases closing on Sunday. It should begin not later than Wednesday of the week chosen. As soon as you have settled the time notify this office, for programme, and for the number of envelopes you may need.

We shall print at least fifty thousand (50,000) with our Church motto, centennial motto, and likeness of Allen. These are "centennial free-will offering" envelopes, and can't be duplicated.

This is an outline of the whole.

KNOWLEDGE.

BY REV. G. W. SPEARMAN.

"The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil."—Psalms 19, 23

Knowledge is great power, and it sustains a man through all the changing events of life. Knowledge is acquired from books, from the study of nature, from observation, from intercourse with our fellow beings and from the study of human character and actions in every generation and every age of the world. Indeed, knowledge may be defined as the sum total of human experience and the accumulated work of human intellect when from the sources of nature which God, with his own fingers, has hidden away in her unexplored recesses.

Wisdom is regarded as the experience of age, and usually as men grow older they become wiser. It grows with our growth and strengthens with our strength; but we are told in Holy Writ that "the fear of the Lord is the beginning of wisdom," and admonished in early life to "remember thy Creator in the days of thy youth," and to "keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart." So we see that youth is the time to begin to lay up wisdom and acquire knowledge; and the fear of the Lord in early life is the beginning of wisdom. Youth is the time to bind the laws of the Lord on the fingers and write them on the table of the young heart; and when the years shall come we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed.

Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

IMPORTANT NOTICE.

Pastors or superintendents having Children's Day money in their possession will please forward the same at once so that it may be reported in the Annual Record. We are keeping the report open in order that every school may be represented. Fraternally,

C. S. SMITH,

Aug. 28, 1887.

Notice to ministers buying the school text books in the course of studies: Owing to the high prices now asked by publishers for these books, we can no longer furnish them at the rates published in the RECORDER catalogue of last winter.

We do not expect to make profit on these books to students, but we must have our money back for their cost and expense of handling. We are compelled, therefore, after this week, to raise the prices on most of them to cover cost and expense. We change our rates this week.

J. C. EMBRY.

ATLANTA, GA., August 26, 1887.

To the Ministers and Members of the Second Educational District, including the following conferences, viz: Columbia, South Carolina, North Carolina, Georgia, North Georgia, and Macon:

DEAR BRETHREN:—Our next Endowment Day will be the third Sunday in next September. I earnestly trust that each minister will endeavor to do his best to make our educational collection a success. Dr. William D. Johnson, our Secretary of Education, is anxious for his department to stand second to none. Therefore, let us rally, as this is the last educational collection this side of the General Conference.

I am fraternally yours,

W. J. GAINES,
Secretary Second District.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E. Zion Connections, held in Washington, D. C., July 15-17, A. D. 1885.

In view of the importance of such a meeting before the General Conference of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed.

Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

AN APPEAL IN BEHALF OF WILBERFORCE UNIVERSITY.

Dear brethren and friends, the condition of our university makes it necessary for us to appeal to your noble generosity in this our great crisis. We are compelled to raise, by some means, fifteen hundred dollars in a short time; that amount is past due, but our creditors are indulgent and have promised to give us an opportunity to raise the money. We, the Executive Board, have had the matter under advisement and have appointed President Mitchell and Secretary Maxwell local agents to collect as much as they can in order to meet these urgent demands. We have further authorized and ordered an appeal to be published in our local papers and also in our Church organ, which appeal you are now reading. What will you do with it? How will you answer it? Will you respond to it as liberally as you can? May God help you so to do. We ask, we beseech you in all kindness not to pass over this matter carelessly and cast it from your minds. Brethren, this is your institution; it is the property of our Church and not a State normal, as some have already said. Our doors, it is true, are opened to all and we cordially invite and joyfully hail students of every nationality and religions; but this university is the property of the A. M. E. Church, owned and controlled by this Church as a body, and the day that her doors are closed for the want of means that day the 600,000 members of the A. M. E. Church become responsible and are or will be justly charged with the folly and crime of their negligence and stupidity. But her doors will not be closed; you will not suffer such a shame to light the fair name of our great Church. Brother Trustees, we appeal especially to you. We as a Board are your servants, executing, as far as we can, your will. We ask you to give us aid. Our agents cannot call upon many of you in person. To you who read this appeal and are at a distance too remote for our local agents to call upon you in person and present the cause of our university and the great need of immediate action, we earnestly ask you in the name of God and a common humanity; in the name of the work accomplished in the past by Wilberforce; in the name of her many noble sons and daughters that have gone out from her and in their moral, intellectual and religious strength have lifted high the torch of reason and intelligence and with Christian heroism have unfurled the banner of the Redeemer; for the sake of us this institution has accomplished under the guidance of God in the past and for the sake of what lies within the realm of her power to do in the future we beseech and implore you to send as early as possible to the Secretary whatever you may be able to give in this direction. And for every dollar you give God will bless you many fold. Any amount you may send will be duly acknowledged and judiciously applied. We look assured that our friends at home are going to aid us, but we want our friends and brethren abroad to co-operate with them. If they will do this in a liberal way we feel perfectly satisfied that within the next thirty days the fifteen hundred dollars will be realized and the burden removed. Brethren, for once respond to our earnest call, and relieve us of this embarrassement. It is our purpose to publish the names of the donors after the canvass of our local agents shall have been concluded, and we sincerely hope to be able to have in the list the name of every trustee of the University.

Yours, with anxious waiting, signed by order and on behalf of the Executive Board of Wilberforce University,

J. P. MAXWELL,
Secretary.

CENTENNIAL OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

EPISCOPAL ROOMS, AFRICAN M. E. CHURCH,
No. 1424 R. I. Avenue,
WASHINGTON, D. C., Feb. 4, 1887.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask your father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness!"

Next November will be one hundred years since Richard Allen and his compeers left St. George's M. E. Church, in the city of Philadelphia, (1787) and the Bishops of the semi-annual meeting adopted the following Preamble and Resolutions:

WHEREAS November next, 1887, will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the Methodist Society of Philadelphia convened together in order to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees, while in the act of prayer, and ordered them to the back seats." (See preface to the A. M. E. Church Dicipline,)

AND WHEREAS: This is the most decisive act of the religious colored people in the United States, and we know of none like it of the descendants of Africa in the world; if we except the Resolve of the Haitians under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo, in a civil and political sense, what Allen, Jones, Tapsico and others were to the colored Christians of America; their act was manhood, freedom, and manhood christianity. We must fully recognize their action a success—a republic we have—all therefore recognize recognize their manhood because their acts prove it. To resist oppression in Church or State is manly. Toussaint and Allen are by us honored, reverened and loved. The success of Allen and his compeers is demonstrated, for it has given us the largest colored organized Union in the world. It is therefore proper and right that we should commemorate an event so important and so full of interest to us as a race. Therefore be it

Resolved, first, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed, to commemorate the one hundredth year since our existence commenced, and that sermons be preached in all our churches throughout the connection. The order of exercises to be fixed by each Conference, quarterly conference, and pastor and each church. A general arrangement to be fixed by a committee hereafter appointed.

Resolved, second, As our publishing interest has long suffered, because of her indebtedness, that a contribution be made by all our churches, and whatever is collected to be appropriated to assist in the paying off of debts now resting on our Publication Department.

Adopted.

COMMITTEE OF ARRANGEMENTS:
J. M. BROWN,
T. M. D. WARD,
H. M. TURNER,
R. R. DISNEY,
B. W. ARNETT.

We ask co-operation. If you intend to cooperate will you send to us signifying your approval and intention to act, by addressing a note to No. 1424 R. I. Avenue, Washington, D. C.

Any plan suggested by you please forward to me.

Yours fraternally,

JOHN M. BROWN, Chairman,

P. S.—I wish you unity, prosperity and holiness, and that next year will be the crowning year of our Church.

J. M. B.

THE NEXT ENDOWMENT DAY

Will be September 18th, 1887, the third Sunday in the month. Pastors will please see that the whole day, as per Discipline, is devoted to the work of education.

PROGRAMME FOR THE DAY.

SERMONS.

1. The Sin of Ignorance. Text—Acts 17:30.
2. The Glory of Education. Text—Daniel 12:3.
3. The Conditions of Christian Education. Text—Saint John 13:17.

FOR SABBATH SCHOOLS.

ESSAYS.

1. The Importance of Home Training to Children.
2. The Importance of Good Spelling in an Education.
3. The Knowledge of English Grammar as a Mark of Scholarship.

Prayer and music will be used to suit the occasion.

IN THE CHURCHES AND SABBATH SCHOOLS.

1. Those having charge will please ask: For a free will offering of $5.00 and upward. Ask each one to give, in the public collections, from 25 cents to $1.00. 3. Ask each one in the Sabbath school to give from 10 cents to 50 cents.

If, from rain or other cause, the collections cannot be taken on that day, take them up the next convenient Sunday.

REPORT AS FOLLOWS:

Name of Pastor ——— Name of Church
Name of Conference ——— Post Office Address ——— Amount from Church $ ——— Amount from Sabbath School $ ———

SEND IMMEDIATELY.

1. THE TWENTY-FIVE CENTS out of every dollar collected in each District must be sent immediately to Rev. Wm. D. Johnson, D. D., Secretary of Education, Box 263, Athens, Ga. THE MONEY, according to order of the General Board of Education, at its meeting in Boston, October, 1885, will be used to pay the expenses of the educational work, including the salary of Secretary of Education, which ceased, as per Discipline, to be paid from General Treasury in May, 1886. If expenses can be made up, in whole or part, from other moneys, any balance of this Fund will be paid to Wilberforce University. BUT ALL MUST SEND AS DIRECTED.

2. The seventy-five cents remaining is for the schools in the several Districts, and must be sent immediately to the District Secretaries as follows:

THE FIRST DISTRICT.

Send to Rev. J. G. Mitchell, D. D., Sixth and Broadway, Cincinnati, Ohio, and includes the following named Conferences, viz: Baltimore, California, Indiana, Illinois, Iowa, Kentucky, West Kentucky, Kansas, South Kansas, Missouri, North Missouri, New York, New England, New Jersey, Ohio, North Ohio, Philadelphia, Pittsburg, Demerara, Bermuda, Ontario and Nova Scotia Conferences.

THE SECOND DISTRICT

Send to Rev. W. H. Haines, D. D., Atlanta, Ga., and includes the following Conferences, viz: Colmbhia, South Carolina, Georgia, Macon, North Carolina and Virginia Conferences.

THE THIRD DISTRICT.

Send to Rev. Bedford Green, 256 High street, Nashville Tenn., and includes the following Conferences, viz: Alabama, North Alabama, Florida, East Florida, Mississippi, North Mississippi, Tennessee and West Tennessee Conferences.

THE FOURTH DISTRICT.

Send to I. M. Burgan, Waco, Texas, and includes the following Conferences, viz: Arkansas, South Arkansas, Louisiana, North Louisiana, West Texas, North East Texas, Central Texas and Indian Conferences.

THE LAST ENDOWMENT DAY BEFORE GENERAL CONFERENCE.

This is Centennial year for the A. M. E. Church; it is also the last year before General Conference. Endowment Day will come on the 18th of September.

Let the effort made by us this year for education be worthy of the occasion. Life's great mission is to enlighten and Christianize the world. This is every man's highest calling.

Now, my dear brother in the ministry, we ask you in the name of your high and sacred calling, in the name of the elevation of our race, in the name of the enfranchisement of ten thousand of our brethren in the South, to raise as much money as you possibly can for Christian education.

To aid in this work a beautiful Gold-plated Medal, with the Lord's Prayer engraved on one side, will be awarded to every child or adult who may raise sixty cents by Endowment Day Punch Card and forward it to me. Every member of the Church should secure one of these medals. Urge the Superintendent and Sabbath school to commence the work immediately. Give the Superintendent his circular.

I can send by return mail all the cards you want. Write immediately and let me know how many to send.

Our sincere and fervent prayer is that God may bless abundantly your efforts.

Very respectfully,
JOHN G. MITCHELL,
Sixth and Broadway, Cincinnati, O.

ENDOWMENT DAY, SEPTEMBER 18TH.

Brethren of the Pittsburg conference to the front, and let it be published far and near in the bounds of our Conference that we must up and do our best for the work of education this year. Try to do better than we have ever done. Our monument of pride (Wilberforce,) is calling loud and long for help, with all of our other worthy institutions. And the 18th of September, which is the 3rd Sabbath, is the day set apart for educational work. See chapter 5, page 340, of Discipline.

Yours for the work of Christian Education,

GEO. C. SAMPSON,
Member of Board for Pittsburg Conference.

NOTICE.

To the Presiding Elders of the Pittsburg Annual Conference. You will please notify me, at once, how many candidates each will have for traveling work. We also wish to know of the general officers who of them will be present at our Annual Conference, so that homes may be prepared for them.

C. A. MCGEE, Pastor,
820 Clay street, Parkersburg, W. Va.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

THE CALENDAR OF THE CONFERENCES.

1887.

AUGUST.

Iowa,	3, Bethel, Chic'go	Bp Brown
Illinois,	17, Galena,	" Brown
Michigan,	24, Battle Creek,	" Campbell
California,	31, Sacramento,	" Brown
Indiana,	31, Richmond,	" Campbell

SEPTEMBER.

Ob'	7, Xenia,	" Campbell
	ohio, 21, Delaware,	" Campbell
K	14, Harrodsburg,	" Turner
Colorado	24, Denver,	" Brown
West Ken'y	28, Owensboro,	" Turner

OCTOBER.

South Kane's	1, Emporia,	" Brown
Pittsburgh	5, Park'b'g, W. Va	" Campbell
Kansas,	12, Omaha,	" Turner
Tennessee,	12, Nashville,	" Payne
Indian	13, McAllister,	" Ward
North Mo.,	19, Hannibal,	" Brown
Missouri	26, St. Louis,	" Brown
West Tenn.,	26, Memphis,	" Turner

NOVEMBER.

Nth Georgia	9, Rome,	" Wayman
Arkansas,	9, Little Rock,	" Ward
Florida,	10, Apalachicola,	" Payne
Sth Arkansas	17, Helena,	" Ward
Nh Alabama	23, Selma,	" Payne
Macon,	23, Talberton,	" Brown
Nh Carolina	23, Warrenton	" Turner & Campbell
West Arkan's	24, Camden,	" Ward
Alabama,	30, Eufaula,	" Payne
Texas	30, Beaumont,	" Wayman

DECEMBER.

Columbia,	7,	" Campbell
Nth Miss.,	6, Yazoo,	" Ward
N. E. Tex.,	8, Dallas	" Wayman
Georgia	14, Savannah,	" Brown
Mississippi	14, Raymond,	" Ward
West Texas	15, Dastrop	" Wayman

JANUARY.

1888.

North La.,	25, Shreveport,	" Wayman

FEBRUARY.

Sth Carolina	1, Mt Zion Chris'n	" Ward
East Florida	15, Palatka,	" Payne
Louisiana,	25, New Orleans,	" Wayman

MARCH.

Virginia	28,	" Turner.

MAY.

New Jersey,	4, Millville,	" Campbell
Baltimore,	12, Baltimore,	" Wayman

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York, 6, Albany.
New Engl'd 13, Boston.
Ontario, 20, Chatham.

P. S.—The absence of Bishop Disney because of the illness of Mrs. Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him.

Secretary.

BISHOP WAYMAN'S APPOINTMENTS.

Friday night, Sept. 9, Easton, Md.
Sunday morning, Sept. 11, Tuckahoe, Md.
Sunday afternoon, Sept. 11, Ridgley, Md.
Sunday night, Sept. 11, Denton, Md.
Tuesday night, Sept. 13, Roseville, Md.
Wednesday night, Sept. 14, Church Hill, Md.
Thursday night, Sept. 15, Chestertown, Md.
Sunday, Sept. 18, (Dedicat'n), Philadelphia, Pa.
Tuesday night, Sept. 20, Coatesville, Pa.
Wednesday night, Sept. 21, Exton, Md.
Thursday night, Sept. 22, Harve-de Grace, Md
Sunday, Sept. 25, Cambridge, Md.
Tuesday night, Sept. 27, Seaford, Del.
Wednesday night, 28, Dover, Del.
Thursday night Sept. 29, Smyrna, Del.
Friday night, Sept. 30, Middletown, Del.
Sunday, Oct. 2, Annapolis, Md.
Thursday night Oct. 6, Carterville, Ga.
Friday night Oct. 7, Marietta, Ga.
Sat day morning, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9, 24 Church, Atlanta, Ga.
Sunday night, Oct. 9, Allen Temple, Atlanta, Ga.
Monday night, Oct. 10, Newnan, Ga.
Tuesday night, Oct. 11, Opelika, Ala
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct. 14, Fort Benning, Ga.
Sunday night, Oct. 16, Macon Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday, Oct. 23, Savannah, Ga.
Monday night, Oct. 24, Mt. Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanuil, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Catonsville, Md.
Thursday night, Nov. 3, Waverly, Md.
Sunday morning, Nov. 6, Fleet, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Friday night, Nov. 25, Soddy, Tenn.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug. 24.

NOTICE.

To the presiding elders of the Columbia (S. C.) Annual Conference:

You are hereby appointed a committee (see minutes, p. 59) to approximate and assess each station, circuit and mission in your conference to defray the expenses of delegates to the ensuing General Conference; and cause the same to be collected and reported at the sitting of the annual conference in Newberry, S. C. December 7, 1887.

J. P. CAMPBELL, D.D., LL.D.,
Attest: Presiding Bishop.
R. E. WALL, Sect'y C. A. C.

BOOKS.

HINTS TO SELF-EDUCATED MINISTERS.

Reasons why all preachers should read Dr. James Porter's Hints: 1st. Because it furnishes the most natural method of preparing to preach effectively. 2nd. Because "it shows how to preach with ease and grace, and yet with power and success." 3rd. Because it exposes numerous errors in all branches of ministerial service, and how to correct them. 4th. Because advice ministers to read the work carefully, because "they will find in it much that they never thought of"—because "every hints they most need to receive are not furnished by other homiletical works,—because "it is replete with shrewd, hard, good sense;"—because "it is a book for all ministers, however educated, because it is assured by many to be the most helpful book they ever read. "Worth its weight in gold,"

IS THE BIBLE TRUE, AND FROM GOD?

Read Dr. Porter's late book called "Christianity Demanded by Experience." It will settle the question forever and set your souls on fire. Buy a copy and loan it to some doubting friend, and especially to unbelievers. On sale by Rev. J. C. Embry, Price, $1.50. A few copies just received.

OBSTETRICS: A PRESENT TO PREACHERS AND OTHER PUBLIC SPEAKERS.

Dr. Porter's Hints to them is one of the most beneficial. Worth its weight in gold," says the Christian Guardian. $1.50.

For teaching everyone how to do good, "The Possibilities of Grace, or the Possibilities, Duty and Methods of Doing Good to Men," by the same author. Order of J. C. Embry, 247 Pine Street, Philadelphia. Why not make presents that will do good?

"WORTH MORE THAN ITS WEIGHT IN GOLD," to young ministers and local preachers. "Many preachers would have been saved from failure by the early study of such a book."—Christian Guardian.

The History of the Negro Race in America

FROM 1619 to 1861.

Negroes as slaves, as Soldiers and as Citizens, with a preliminary consideration of the Unity of the Human Family, an Historical sketch of Africa, and an account of the negro governments of Liberia and Hayti. By George W. Williams, First Colored member of the Ohio Legislature, and late Judge Advocate of the G. A. R. of Ohio.

POPULAR EDITION. 2 VOLUMES IN ONE. LARGE OCTAVO.

With portrait, on steel, of the author, $4.00

"It is a prodigious compilation, so comprehensive that every student will welcome it, and at just its true value, except that criticism of special points cannot impair it."—*World*, New York.

"I ought to be read by every colored man in America."—*Journal*, Indianapolis.

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FOR SALE BY
Publication Department
OF THE
A. M. E. CHURCH.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, RE-READ AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send the amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write for an order from one place on a circuit or station, and in sending it send to another place, and do not mention this very important fact.

4th. For all money sent to us for Sunday school literature we send a postal card receipt, unnumbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed the name to it. When a pastor writes to us that a superintendent has sent us money, etc., we do not know who is his superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations.

5th. Sign your name to your communication. We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid florishing. It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money sent thus?

8th. We have lost a great deal 'of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them or send you a catalogue, price list, blank and return envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginning of each quarter this will prevent much delay. Very often orders do not give nutil one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature to the benefit of two or three persons who also lay ourselves liable to a "rake over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Papers are ordered, they are filed in one package together. The Catechisms, song books, primary lessons, record cards and other such matter are put in one wrapper. When you order both inquire for two packages at the post office.

12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are waiting us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office, as a method of communicating with us through a person who has a permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who work with us, intrusted with the children's welfare. Fraternally,

C. S. SMITH.

BOX 345 Nashville, Tenn.

Fires in the Chinese section of Los Angeles, Cal., were damaged by fire to the extent of one hundred thousand dollars on a recent Saturday night. It is said that on the Tuesday previous the insurance policies on all the burned properties were cancelled.

Information Wanted

[We make no charge for publishing these notices from subscribers. Those not subscribers must send a year subscription, with notice, to insure insertion. Pastors will confer a favor by calling attention to this helpful feature, and report any case in which friends are brought to a knowledge of misery in the CHRISTIAN RECORDER.]

INFORMATION WANTED OF MY brother, Joseph Green. The last time I heard from him he was in Heston Crooket town, Texas. Any information concerning him will be gladly received by his brother, Pink Green, Snoxsville, S. C.

INFORMATION WANTED OF MY sister, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother Rev. A. R. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHER, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddle Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Abbeville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Summers. She was little over ten years old when left Tennessee in 1860. Her father and mother were Gabriel and Emelina Mitchell. Anne Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY BROTHER, Thomas and Major Allen, sons of Richard and Ann Rose. They were born slaves in Calvert Co. Md. and ran off from their mistress, Mrs. Miss Robbins, of Baltimore City Md., just before the war. Any information as to their whereabouts, will be thankfully received by their brother, J. M. Ross, Cadiz, Ohio.

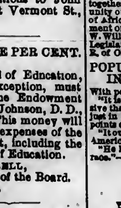
INFORMATION WANTED OF HARRIS Padgett. His father's name is Williams Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muchalinook, Mahaska county, Iowa.

INFORMATION WANTED OF JOHN and Kano Burkly. John was sold to Mississippi from Charleston, West Virginia, about 10 years before the war. Was purchased by a man named John Corlin Kane. When last heard of was a Baptist minister in Hookbridge Co., Va. Any information concerning him will be gladly received by John Hicks, Woodstock, Champaign Co., Ohio.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Johnson, formerly of a village in Frederick Co., Md., known as Tobacco Stick. They were owned by a man named Samuel Harrington and were sold by him in the year 1854 or 1855. Since then I have heard nothing of them. Any information concerning them will be thankfully received by their brother, Winneby Johnson. Now known as Henry Carroll, No. 5 Sullivan street, New Bedord, Mass.

INFORMATION WANTED OF MY SONS, George Washington Rouse, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Dianna White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY SISters, whose name were Elizabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Aris Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Lock box 40, Chambersburg, Pa.



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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

Mrs. MARY A. MCCLURE, *Columbus, Kansas*, writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, and heart trouble, and I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery, and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am, after years of suffering."

LIVER DISEASE.

Mrs. I. V. WEBBER, of *Yorkshire, Cattaraugus Co., N. Y.*, writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer: I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicine."

Chronic Diarrhea Cured.—D. LAZARUS, Esq., *276 and 277 Decatur Street, New Orleans, La.*, writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhea."

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INDIGESTION, BOILS, BLOTCHES.

Rev. F. ASBURY HOWELL, *Pastor of the M. E. Church, at Silverton, N. J.*, says: "I was afflicted with catarrh and indigestion. Boils and blotches began to show on the surface of my skin, and I experienced a tired feeling and dullness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him. The boils and complaints and in nine week's time I began to feel like a new man, and am now as well as well can be. 'Pellets' are the best remedy for bilious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do something at work."

HIP-JOINT DISEASE.

Mrs. IDA M. STRONG, of *Arlington, Ind.*, writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time, and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three months since he commenced using your medicine. I cannot find words to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of *Cambridge, Maryland, says*: "Mrs. ELIZA ANN POOLE, of Linchester, Dorchester Co., Md., *Hamburg, Dorchester Co., Md.*, has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, attacking the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and restored her health."

Mr. T. A. AYRES, of *East New Market, Dorchester County, Md.*, vouches for the above facts.

GENERAL DEBILITY.

Mrs. PARMELIA BRUNDAGE, of *161 Lock Street, Lockport, N. Y.*, writes: "I was troubled with chills, nervous and general debility, with frequent sick headaches, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

INVIGORATES THE SYSTEM.

Dyspepsia.—JAMES L. COLBY, Esq., of *Fwatan, Houston Co., Minn.*, writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'

Dyspepsia.—THERESA A. CASS, of *Springfield, Mo.*, writes: "I was troubled one year with liver complaint, attended with chills and fever, and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'

Chills and Fever.—Rev. H. E. MOSLEY, *Montmorenci, S. C.*, writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

BLEEDING FROM LUNGS.

JOSEPH F. MCFARLAND, Esq., *Athens, La.*, writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

GIVEN UP TO DIE.

Mrs. LUCY GREEN, *Columbus, Kansas*, writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, and heart trouble, and I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery, and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could

A deep mystery—The bed of the ocean.

Boston police claim to have routed every opium joint in that city.

Where there is a deficiency of brain you will generally find a preponderance of collar.

A Texas photographer advertises to "take a photograph as quick as a mule can kick."

The sharpest curve on the Elevated Railroad in New York is stated to have a radius of 90 feet.

To the crook that dines in a restaurant the silver spoons are like some kinds of medicine—to be taken after meals.

Via San Francisco it is learned that a movement is on foot in New Mexico for the admission of that Territory into the Union as a State.

It is stated that the amount of snow in Tuckerman's ravine, Mount Washington, is greater than at this time of the summer for ten years.

Ten thousand dollars have been realized from the auction sale of the decorations used at Westminister Abbey on the occasion of the Queen's Jubilee celebration.

Omaha wife—"What has become of your friend, Firesler?" Omaha husband—"He is still doing the editorial work, but is no longer able to hold a pen and does all his writing by dictation." "Does he dictate to his daughter or his wife?" "To his daughter, of course."

Disorders of the stomach, liver and kidneys, can be cured by restoring the blood to a healthy condition, through the vitalizing and cleansing action of Ayer's Sarsaparilla. It is the safest, most powerful, and most highly concentrated alterative available to the public.

A resident of Danielsville, Me., was lately wheeling a wheelbarrow load of bricks, on top of which was his son, aged seven years. The lad fell off, and was run over by the wheelbarrow and instantly killed.

HORSFORD'S ACID PHOSPHATE
A TONIC AND RESTORATIVE.

Dr. H. K. CLARKE, Geneva, N. Y., says: "I have used it and find it a valuable tonic and revivifying influence."

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MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

A married man remarks that the principal difference between a man's hat and a woman's bonnet is about $12.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and restores the joints and muscles supple and startle. It is at the same time a very effective clarifier and beautifier of the skin.

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Hill's Hair and Whisker Dye—Black & Brown, 50c.
Piko's Toothache Drops cure in 1 Minute, 25c.

Freckles, the *Scientific American* says, in an answer to correspondents, cannot be entirely banished, but a wash made by desolving three grains of borax in five drachms each of rose water and orange flower water is said to be excellent for them.

All Travelers

Whether by land or sea, who are liable to be out of reach of drug stores and doctors, would do well to have a supply of Ayer's Pills at hand. For this purpose, the Pills are put up in bottles as well as boxes, and may be conveniently carried in one's pocket. Six of the most distinguished physicians of Syracuse, N. Y., in giving their joint testimony as to the excellent medical combination of Ayer's Pills, make this point: "Their beautiful coating of gelatine and sugar is a great advantage, in that it protects them from change by time or climate, and renders them pleasant and even agreeable to take."

"During the twenty-five years I have lived on the frontier," writes John McDowall, of Sweetwater, Col., "Ayer's Pills have been my best friend. I have lived, mostly, where there was no doctor within twenty miles, and have been hard sick several times. I always kept Ayer's medicines on hand, and with them, and the Almanac, have pulled through. I have also doctored others, and believe I have saved some valuable lives by the use of Ayer's Pills."

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Surplus over all Liabilities	563,274 23
TOTAL ASSETS JANUARY 1, 1887,	$2,301,858.66.

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THE CHRISTIAN RECORDER

GOD OUR FATHER — MAN OUR BROTHER

J. F. LEE, EDITOR.
J. C. EMBRY, PUBLISHER

PUBLISHED FOR THE A. M. E. CHURCH.

$2.00 Per Year.

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NEW SERIES NO. 557.

Bishop J. P. Campbell
1328 N. 11th St.

A MIDNIGHT PRAYER.

In the mild silence of the voiceless night,
When, chased by airy dreams, the slum-
bers flee,
Whom in the darkness doth my spirit seek-
O God, but Thee?

And if there be a weight upon my breast—
Some vague impression of the day fore-
gone;
Scarce knowing what it is, I fly to Thee
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For O! in spite of past and present care,
Or anything besides, how joyfully
Passes that almost solitary hour,
My God, with Thee.

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything; my bosom lies
Beneath Thy power;

For what is there on earth that I desire,
Of all that man can give or take from me?
Or whom in heaven doth my spirit seek
O God! but Thee?

—*Selected.*

CONSECRATION.

BY REV., T. W. HAIOLER, B. PH.

Consecrate me, Lord, to Thee,
Let me ever holy be;
Lead me through this world of night,
Ever walking in the light.

Speak through me from Zion's Hill,
Help me publish Thine own will.
In Thy vineyard success give,
'Till I'm called with Thee to live.

In the mission field of God
Tell the story of the Cross:
God will ever you sustain,
'Till we meet in heaven to reign.

THE A. M. E. CHURCH—ITS PRESENT NEEDS.

BY REV. A. J. KERSHAW.

No. 5.

Twenty-five years ago the name of the A. M. E. Church was sufficient to capture and hold within its folds one-sixteenth of the colored race of the United States. That day is past, and you can no more keep the colored race within our Church by the old methods than you can keep a horse fat by feeding it upon apple cider. The age demands something new, the rising generation demands something new, the colored race demands something new, and the world demands something new. The first new thing that our Church demands, is a unity of action; the second, a newness of purpose, and the third is a united front. With these our future triumphs are as sure as the flow of time. Without these our defeat is as certain as the existence of matter. Under the head of our first proposition, many subjects come up for discussion, but with all of these we have no time to deal, so we shall only note a few. First, then, is fealty to law, which must have the precedence over everything else. Without this, the terms "man" and "beast" could have no meaning. Without this, nature long since would have been shipwrecked. Without this, nature's God would have long ago proved himself to be an Eastern Juggernant, to powder every object, both animate and inanimate. With this, States exist; with this, nations grow strong; with this, kingdoms and empires live for centuries; and with this churches fulfill their intended functions. If this be true in every department of human research, can it be less true in the A. M. E. Church? Certainly not. A unity of action, we repeat, is the present need of the A. M. E Church. But you ask, how can this be brought about? The way is plain. Let all within the jurisdiction learn to keeps its law—both the letter and spirit. Let us say right here—and we say it with all the emphasis we can gather—we have no respect for lawbreakers, whether found among the bald knobbers of the West, ballot-box stuffers of the South, bribe-takers of the North, bank cashiers of the East, or law republicators of our own Church.

This brings us to one of the most remarkable incidents in the history of the A. M. E. Church; the New York Conference voting for and its Bishop appointing one of its members to a charge for the fifth time in open violation of the law of our Church. The New York Conference is one of the ablest, if not the ablest, conference in our connection, and we are surprised that it should tolerate such actions, much less give them its support. If such actions had occurred in one of those conferences whose members are "only fifteen years old" it would have been bad enough, but when we consider the composition of the New York Conference—its graduates, its scholars, its able divines and its aspirants for the Bishopric, the whole thing becomes ridiculous. But let us take another view of this matter.

The effects of this fifth year appointment reach far beyond the honndaries of the New York Conference Yes, its effects will be seen sooner or later throughout the length and breadth of our connection, for every other church under our jurisdiction has the same right to petition its respective Bishop for a fifth, sixth or seventh appointment; and, to be consistent with the precedent, the request must be granted. Now if a Bishop or a preacher can he sent to a church as long as the members desire him; another one declares four years is the limitation. One Bishop thinks that the wishes of our Church should be granted even if it does violate the orders of the General Conference. Another says that the laws of the General Conference are supreme and must be obeyed at all hazards. Perhaps we are wrong; may be the New York Conference can show that there was no lawbreaking in this matter. If so, we shall be more than glad to hear from it; but until this is done we shall forever look upon it as a high-handed violation of the orders of our General Conference.

In closing this article we must pay our respect to the CHRISTIAN RECORDER Allow us to say we thought it was the duty of our Church organ to defend the laws, the usages and the institutions of the A. M. E Church against every assault, whether made by false friends, or open foes; but I found I was mistaken, for here is law-breaking right under the nose of the RECORDER, but still she is as silent as the grave. Where, we ask, is that powerful pen of Dr. Lee's with which he sometimes deals such deadly blows to the enemies of right? We ask, and the only answer we receive is, where is it? Not a word of protest, not a word of condemnation. Give us unity or give us death. "Union there is strength;" is as true now as it was in 1776.

In our next we shall take up our second proposition—"A oneness of purpose in relation to the mission of the A. M. E. Church," and will try to point out our great danger.

Tallahassee, Fla.

SEASIDE SAUNTERINGS.

BY REV. J. T. JENIFER.

"Mamma, can't you ask God to show us some place where we can get cool?" said our little Bertha artlessly one excedingly hot day in July.

"Wait, my daughter, till after July 31st, when the memorial services in respect to the life and labors of that great and good man, Bishop Shorter, are held by Bethel Church, Providence, and the Children's Day exercises are over, then we shall go to look for a cool place," said mamma.

Having celebrated the encharist with the members of the Providence Church, August 7th, Tuesday, the 9th, we took our grip-sack, put into it the Bible, Discipline, one unfinished sermon, the New England Conference minute, the Independent, the "Month-Piece," Pelonbet's "Sunday School Notes," "Unitarian Principles," by E. E. Hale, and "Orthodoxy; its Truths and its Errors," by James Freeman Clark. Off we started to Narragansett Pier, another point in our district, in search of "cool" and "place" to spend two weeks' vacation.

"Now, papa says he is going to rest, yet he takes along all these books and things, besides letters to write and daily papers to read. He will have no time to go with us to the beach," says Georgie. "This is the way to rest by diversion, my boy." "Diversion, papa? And what is that?" "Relieving the mind and body from tire over one thing to rest them in doing another. Thus our heavenly Father has arranged the duties and burdens of life durable by the relief and pleasure of their variety."

"You seem to enjoy that Orthodoxy," remarked an observant lady. "You have been so long up here in New England I fear you are becoming tainted with some of these isms and ologies." "Oh no, madam. They who aim to teach others must themselves first be taught." We have been curious enough to acquaint ourselves measurably with the beliefs and opinions of the Episcopal, Methodist, Baptist, Lutheran, Presbyterian, Congregational and Roman Catholic bodies, now we wish to ascertain what the Unitarians do really believe, for as far as the opinions of this sect, they are everywhere spoken against."

It is profitable as well as pleasant to read the opinions of Rev. Edward Everett Hale, Brook Hmford and James Freeman Clark, along the lines of advanced liberal thought and Biblical criticisms, not only because of their great learning and style, but next to Channing, Bellows and T. Star King these men are regarded as authoritative expositors of Unitarian beliefs.

James Freeman Clark finds some truths in each creed in his "Ten Chief Religions," which are held in common by all Christians. So is it profitable for us to find the common essential grounds of all believers. One may find much valuable truth by reading "Theodosia" without becoming a Baptist, as he may by reading Bishop Gibbon's "Faith of our Fathers," and not become a Roman Catholic.

But, Brother Editor, I did not intend to write a dissertation upon books or authors. Notwithstanding, our wise men tell us it is as good way as any to rest the mind to let it run into any profitable field of thought where it finds pleasure. I started out to say a few things about "seaside saunterings."

There are few people who make more of life than those of New England. Ardnons in labors, productive in varied industries, economical and exact in dealings, yet no people seem to know better how to combine with their toils profitable and pleasant recreation.

It is marvelous to observe the extent to which these far-seeing white men have brought up and utilized the various nooks, coves and corners along the rock-bound coast for pleasure resorts and money getting. Secluded places which, a few years since, no one would think of having, are now palatial pleasure resorts. Every imaginable device for getting money is found at these chief attractions. The pocket of this white race is like a great trapper; every penny drops into it, spent for what ever purpose. It is humiliating to find so few colored people utilizing these many opportunities for money-making. They flock to them by the thousands a season and spend here and on the boats and cars money by the hnndreds, hut nine times out of ten colored ladies and gentlemen are denied comfortable accommodations at places for guests. This week three of the most refined colored young ladies of a New England city went to Narragansett Pier for a few days. While here they attempted to hire a bathing suit and take a bath. They were told that they could not bathe until the afternoon, as the guests objected to colored people bathing during the hours they bathe. Being curious to know the truth of it, I inquired of a colored lady who keeps a bathing house She told me that all the bath houses are forbidden, by the hotel proprietors, who control the beach, from letting colored people bathing suits after 10 o'clock A. M. and before 2 P. M. Oh, cursed caste! Not a colored man owns a foot of that sea beach at Narragansett Pier. It is one of the finest along the Atlantic Coast and the bathing is so delightful that the town is growing at a fabulous rate. It is fast rivaling Newport Lots which a few years since were purchased for $300 are now held for $4,000.

Mrs. L E Williame, an estimable lady, has built and opened a first-class cottage where both first-class white and colored guests the season were quartered and comfortably entertained. It is not the guests who come here that find fault with colored people bathing with them, but the hotel proprietors.

Rev J P. Stephens, a cultured Christian minister of the A. M. E Church, is making great sacrifices and efforts to erect a church as a place of worship for the visitors.

The Providence and Newport churches and Sunday schools joined each other Aug. 17th, in annual pic-nic at the popular seaside retreat, Rocky Point. August 1st, always a day of pleasure to New Englanders, 3,000 visited this point; about 1,100 went to Oakland Beach, while quite a large number attended the reunion of the veterans at Tremont Temple, Bostou. He who failed to go to the meeting at Bostou missed a treat he will not get again soon.

Rev. A. W. Upshaw and lady are succeeding finely at Newport.

Calling on George T. Downing, Esq., we were delighted to meet his exceedingly interesting family. Here we found Mrs John Jones, of Chicago, with her daughter, Mrs. Levenia Lee, and Miss Lee. You have only to meet these families to feel as if you have been acquainted with them all your life.

Now, Brother Editor, I have sauntered to the end of the beach at the "Pier;" I think I hear you say, now, stop. I think I will; good bye.

PENSACOLA LETTER.

BY S. D. JACKSON.

Thinking that a letter from this part of the land of flowers may interest some one, I take a few of my limited moments to send you this one. Since I wrote last Pensacola colored people, or a large per cent of them, have done some good things, for which they have the endorsement of all who are in favor of the negro's advancement, irrespective of race. In speaking of what they have done one of the city papers, owned by white men, says that they have done a great good, or words to that effect. Everything taken as a whole, they are making wonderful progress considering the adverse circumstances under which they have to labor. This is no part of the "New South" so often mentioned by some people who can call old new so easily. It is here, as elsewhere, everybody is trying to be ahead or even with each other.

Considering the churches the most important, I will speak first of the A. M. E. Church, under the pastorate of the Rev. J. H. Spears, having a membership of one hundred and some odd This divine preaches quietly, intelligently and free from trying to create too many things that are altogether wrong, distasteful, unsanical, and a mighty power to cause intelligent people to say that we are almost at a standstill. At this church on the 14th inst., in the presence of a vast assemblage of people, Rev. James Brantley preached his last sermon prior to leaving for Howard University. We have here a large and beautiful A. M. E. Zion Church with a very large membership The Baptists here are the most advanced of any in this part of the State. I think I am safe in saying several of them read the RECORDER and in expressing themselves, say that they are highly pleased with it. Another sensible movement is the organization of the Preachers' Association, made up of all the colored pastors of the city. They are at work in trying to get the people of Pensacola to vote whiskey out of it, break up these halls for making money by help sustain churches, also trying to establish co-operation in all good enterprises that tend to benefit the church. We are glad to see any action to see such nuisty existing among the prelates.

Another pleasing sight is to behold the improvements being made. A large number of our people seem determined to rule morality with Christianity—for without it I don't think any one can be a Christian—and that to a great extent. For several weeks there have been held a series of educational meetings in the different churches by colored people Some of the most learned and prominent men made earnest speeches in behalf of education Their speeches were as plain as A B C.—I mean to say that they spoke in a manner that everybody could understand their much needed addresses for such a good cause. Home training, moral and intellectual education, have been presented to our people to the entire satisfaction, I believe, of all. Out of all these meetings I am sorry to say I have not heard a word for Wilberforce.

Miss Florence B Taylor, a young lady of our city, who returned recently from the Tuskegee Normal School, after serving nine months, read at all of these meetings excellent papers on education. Seeing her improvement others have concluded to do likewise. These meetings have aroused the people as never before. Another sign of improvement is, our people read a larger number of colored newspapers than they ever did, and seem to regard them beyond considering them as "no good" But I am sorry to say that some of the very best men that ought to urge them to read are silent. Still another sign may be noted. The young men who heretofore took no interest in scarcely anything beyond pleasure, are taking an active part in several things of importance and seeking occupations beyond those of menial servitude. Wherever they are given the shallowest chance in the race of life ninety-nine per cent. of them settle the "nigger" inferiority question.

There seems to be considerable anxiety among some of the colored people to join white churches, especially those will eliminated in life. Knowing that the Constitution of the United States and my own State don't allow me to choose for them or in any way interfere with religious worship, all I can say, being one of them and wishing to see them cast their lot with those who will do them the most good, is, I hope that they will be benefited. While I am no Catholic, or ever will be, I think that church treats colored people better than any I know in the city. I have often seen the priest in the houses of his colored members, seemingly just as contented as if in the house of his white brother or sister; rides with them on the streets without thinking that he is committing an unpardonable crime.

The annual camp-meeting of the Pensacola District of the A. M. E. Church will convene at Chifield next month. As I am opposed to the things that make up this meeting I suppose it will be in keeping with the adage, "If you can't say anything good, don't say anything bad," so I am not in a position to say anything.

NEWPORT NEWS

BY REV. J M. CARGILL

MR. EDITOR:—I was quite indisposed for three weeks, while in Cambridge, Md., my pleasant little home on the Eastern Shore; and the physician advised me to leave Cambridge and come North. My family being at Newport, I left Cambridge on Tuesday, July 12, and came to Newport in order to recuperate, and spend the time with them. I am very much benefited by my short stay here, and, to speak modestly, never in my life have we been more highly entertained by a host of friends.

We have been the recipients of some twenty different entertainments given in my honor. Among them an English breakfast reception, Mrs. Sarah Ellis, No. 20 DeBlois Court; a fishing party and a private picnic, by Mr. and Mrs. Silas Dickerson, of Eleventh street; an evening tea party, by Rev. Mr. and Mrs. Van Horne, John's street.

To attempt to mention the entertainments given to me since I have been here would take too much space; but to say we were entertained, in addition to the above, by Mrs. Nancy Jones, Mrs. Webster, Mr. and Mrs. William Dickson, Mrs. Bell Johnson, Mr. and Mrs. Stevens, Mr. and Mrs. Norris, Mrs. Willbanks, Mr. and Mrs. James Venable, Mr. and Mrs. Francis, Mrs. M. W. Nicholas, Mrs. Louisa Johnson, Mr. and Mrs. Hutton, the Bowie girls, and others.

We thank them and others of our friends for these expressions of esteem and confidence; we shall not forget them.

Newport, R I.

CONGRATULATIONS.

YORK, PA., September 2, 1887.

DEAR LEE:—Please accept my congratulations. For forty-five years to-day, September 2, I have been a member of the A. M. E. Church; for thirty-four years an itinerant preacher; I have witnessed all the changee that have taken place. The CHRISTIAN RECORDER started on the 1st day of September, 1887, in a new form, a better form. The A. M E Church has for the first time a paper that does honor to her Long may she live and grow. She deserves to have 50,000 subscribers. Come, brethren, take hold and work. I am, respectfully, yours in Christ,

WM. WAUGH GRIMES.
313 Princess st., York, Pa.

DR. LIVINGSTONE'S REPLY.

When Livingstone visited England after his great exploring tour, he was much praised for his sacrifices It was true he had labored much, but what did he reply to this praise? "People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say rather that it is a privilege. I have never made a sacrifice."—Spirit of Missions.

A deep mystery—The bed of the ocean.

Boston police claim to have routed every opium joint in that city.

Where there is a deficiency of brain you will generally find a preponderance of collar.

A Texas photographer advertises to "take a photograph as quick as a mule can kick."

The sharpest curve on the Elevated Railroad in New York is stated to have a radius of 90 feet.

To the crook that dines in a restaurant the silver spoons are like some kinds of medicine—to be taken after meals.

Via San Francisco it is learned that a movement is on foot in New Mexico for the admission of that Territory into the Union as a State.

It is stated that the amount of snow in Tuckerman's ravine, Mount Washington, is greater than at this time of the summer for ten years.

Ten thousand dollars have been realized from the auction sale of the decorations used at Westminister Abbey on the occasion of the Queen's Jubilee celebration.

Omaha wife—"What has become of your friend, Firester?" Omaha husband—"He is still doing the editorial work, but is no longer able to hold a pen and does all his writing by dictation." "Does he dictate to his daughter or his wife?" "To his daughter, of course."

Disorders of the stomach, liver and kidneys, can be cured by restoring the blood to a healthy condition, through the vitalizing and cleansing action of Ayer's Sarsaparilla. It is the safest, most powerful, and most highly concentrated alterative available to the public.

A resident of Danielsville, Me., was lately wheeling a wheelbarrow load of bricks, on top of which was his son, aged seven years. The lad fell off, and was run over by the wheelbarrow and instantly killed.

HORSFORD'S ACID PHOSPHATE.
A TONIC AND RESTORATIVE.

Dr. H. K. CLARKE, Geneva, N. Y., says: "It has proved of great value for its tonic and revivifying influence."

"There he goes!" We knew a man once who said it was the height of his ambition to hear the people say of him: "There he goes." One day his ambition was gratified, but he was going to the penitentiary.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

A married man remarks that the principal difference between a man's hat and a woman's bonnet is about $12.

Rheumatism and the Gout, cause their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective cleanser and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
Germea Cures Turnover blisters, Chilblains, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Piso's Toothache Drops cure in 1 Minute, 5c.

Freckles, the *Scientific American* says, in an answer to correspondents, cannot be entirely banished, but a wash made by dissolving a few grains of borax in five drachms each of rose water and orange flower water is said to be excellent for them.

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Whether by land or sea, who are liable to be out of reach of drug stores and doctors, would do well to have a supply of Ayer's Pills at hand. For this purpose, the Pills are put up in bottles as well as boxes, and may be conveniently carried in one's pocket. Six of the most distinguished physicians of Syracuse, N. Y., in giving their joint testimony as to the excellent medical combination of Ayer's Pills, make this point: "Their beautiful coating of gelatine and sugar is a great advantage, in that it protects them from change by time or climate, and renders them pleasant and even agreeable to take."

"During the twenty-five years I have lived on the frontier," writes John McDowall, of Sweetwater, Col., "Ayer's Pills have been my best friend. I have lived, mostly, where there was no doctor within twenty miles, and have been hard sick several times. I always kept Ayer's medicines on hand, and with them, and the Almanac, have pulled through. I have also doctored others, and believe I have saved some valuable lives by the use of Ayer's Pills."

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Beware of *Indigestion's* pain
And Constipation's cruel reign;
For often in their wake proceed
The sable pall and mourner's weed;
Then check these troubles e'e an hour,
In TARRANT'S SELTZER lies the power.

CRYSTAL GLOSS GOLD MEDAL HARVEY LIN
It is a Perfect Cure.
I was severely afflicted with Hay Fever for twenty-five years. I tried Ely's Cream Balm and the effect was marvelous. It is a perfect cure.—Wm. T. Carr, Presbyterian Pastor, Elizabeth, N. J.
Apply Balm into each nostril.

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CHRISTIAN RECORDER
GOD OUR FATHER — MAN OUR BROTHER

J. F. LEE, EDITOR.
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NEW SERIES NO. 657.

Bishop J. P. Campbell 1926 16th 11th St

A MIDNIGHT PRAYER.

In the mild silence of the voiceless night,
When, chased by airy dreams, the slum,
bers flee,
Whom in the darkness doth my spirit seek-
O God, but Thee?

And if there be a weight upon my breast—
Some vague impression of the day fore-
gone—
Scarce knowing what it is, I fly to Thee
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For O I in spite of past and present care,
Or anything besides, how joyfully
Passes that almost solitary hour,
My God, with Thee.

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything; my bosom lies
Beneath Thy power;

For what is there on earth that I desire,
Of all that man can give or take from me?
Or whom in heaven doth my spirit seek
O God but Thee?

—*Selected.*

CONSECRATION.

BY REV. T. W. HAIGLER, D. PH.

Consecrate me, Lord, to Thee,
Let me ever holy be;
Lead me through this world of night,
Ever walking in the light.

Speak through me from Zion's Hill,
Help me publish Thine own will.
In Thy vineyard success give,
'Till I'm called with Thee to live.

In the mission field of God
Tell the story of the Cross:
God will ever you sustain,
'Till we meet in heaven to reign.

THE A. M. E. CHURCH—ITS PRESENT NEEDS.

BY REV. A. J. KERSHAW.

No. 5.

Twenty-five years ago the name of the A. M. E. Church was sufficient to capture and hold within its folds one-sixteenth of the colored race of the United States. That day is past, and you can no more keep the colored race within our Church by the old methods than you can keep a horse fat by feeding it upon apple cider. The age demands something new, the rising generation demands something new, the colored race demands something new, and the world demands something new. The first new thing that our Church demands, is a unity of action; the second, a newness of purpose, and the third is a united front. With these conditions all triumphs are sure as the flow of time. Without these our defeat is as certain as the existence of matter. Under the head of our first proposition, many subjects come up for discussion, but with all of these we have no time to deal, so we shall only note a few. First, then, is fealty to law, which must have the precedent over everything else. Without this, the terms "man" and "beast" could have no meaning. Without this, nature long since would have been shipwrecked. Without this, nature's God would have long ago proved himself to be an Eastern Juggernaut, to powder every object, both animate and inanimate. With this, States exist; with this, nations grow strong; with this, kingdoms and empires live for centuries; and with this churches fulfill their intended functions. If this be true in every department of human research, can it be less true in the A. M. E. Church? Certainly not. A unity of action, we repeat, is the present need of the A. M. E. Church. But you ask, how can this be brought about? The way is plain. Let all within the jurisdiction learn to keep its law—both the letter and spirit. Let us say right here—and we say it with all the emphasis we can gather—we have no respect for lawbreakers, whether found among the bald knobbers of the West, ballot-box stuffers of the South, bribe-takers of the North, bank cashiers of the East, or law republicators of our own Church.

This brings us to one of the most remarkable incidents in the history of the A. M. E. Church; the New York Conference voting for and its Bishop appointing one of its members to a charge for the fifth time in open violation of the law of our Church. The New York Conference is one of the ablest, if not the ablest, conference in our connection, and we are surprised that it should tolerate such actions, much less give them its support. If such actions had occurred in one of those conferences whose members are "only fifteen years old" it would have been bad enough, but when we consider the composition of the New York Conference—its graduates, its scholars, its able divines and its aspirants for the Bishopric, the whole thing becomes ridiculous. But let us take another view of this matter.

The effects of this fifth year appointment reach far beyond the boundaries of the New York Conference. Yes, its effects will be seen sooner or later throughout the length and breadth of our connection, for every other church under our jurisdiction has the same right to petition its respective Bishop for a fifth, sixth or seventh appointment; and to be consistent with the precedent, the request must be granted. Here one Bishop says a preacher can be sent to a church as long as the members desire him; another one declares four years is the limitation. One Bishop thinks that the wishes of our Church should be granted even if it does violate the orders of the General Conference. Another says that the laws of the General Conference are supreme and must be obeyed at all hazards. Perhaps we are wrong; may be the New York Conference can show that there was no lawbreaking in this matter. If so, we shall be more than glad to hear from it; but until this is done we shall forever look upon it as a high-handed violation of the orders of our General Conference.

In closing this article we must pay our respect to the CHRISTIAN RECORDER. Allow us to say we thought it was the duty of our Church organ to defend the laws, the usages and the institutions of the A. M. E Church against every assault, whether made by false friends, or open foes; but I found I was mistaken, for here is law-breaking right under the nose of the RECORDER, but still he is silent as the grave. Where, we ask, is that powerful pen of Dr. Lee's with which he sometimes deals such deadly blows to the enemies of right? We ask, and the only answer we receive is, where is it? Not a word of protest, not a word of condemnation. Give us unity or give us death. "In union there is strength," is as true now as it was in 1776.

In our next we shall take up our second proposition—"A oneness of purpose in relation to the great mission of the A. M. E. Church," and will try to point out our great danger.

Tallahassee, Fla.

SEASIDE SAUNTERINGS.

BY REV. J. T. JENIFER.

"Mamma, can't you ask God to show us some place where we can get cool?" said our little Bertha artlessly one exceedingly hot day in July.

"Wait, my daughter, till after July 31st, when the memorial services in reference to the death of Bishop Payne are and good man, Bishop Shorter, are held by Bethel Church, Providence, and the Children's Day exercises are over, then we shall go to look for a cool place," said mamma.

Having celebrated the eucharist with the members of the Providence Church, August 7th, Tuesday, the 9th, we took our grip-sack, put into it the Bible, Discipline, one unfinished sermon, the New England Conference minute, the Independent, the "Month-Piece," Pelonbet's "Sunday School Notes," "Unitarian Principles," by E. E. Hale, and "Orthodoxy; its Truths and its Errors," by James Freeman Clarke. Of we started to Narragansett Pier, another point in our district, in search of that "cool place" to spend two weeks' vacation.

"Now, papa says he is going to rest, yet he takes along all these books and things, besides letters to write and daily papers to read. He will have no time to go with us to the beach," says Georgie. "This is the way to rest by diversion, my boy." "Diversion, papa? And what is that?" "Relieving the mind and body from tire over one thing to rest them in doing another. Thus our heavenly Father has arranged the duties and burdens of life durable by the relief and pleasure of their variety."

"You seem to enjoy that Orthodoxy," remarked an observant lady. "You have been so long up here in New England I fear you are becoming tainted with some of these isms and ologies." "Oh no, madam. They who aim to teach others must themselves first be taught." We have been curious enough to acquaint ourselves measurably with the beliefs and opinions of the Episcopal, Methodist, Baptist, Lutheran, Presbyterian, Congregational and Roman Catholic bodies, now we wish to ascertain what the Unitarians do really believe, for as for us the opinions of this sect, they are everywhere spoken against."

It is profitable as well as pleasant to read the opinions of Rev. Edward Everett Hale, Brook Hurford and James Freeman Clark, along the lines of advanced liberal thought and Biblical criticisms, not only because of their great learning and style, but next to Channing, Bellows and T. Star King these men are regarded as authoritative expositors of Unitarian beliefs.

James Freeman Clark finds some truths in each creed in his "Ten Chief Religions," which are held in common by all Christians. So is it profitable for us to find the common essential grounds of all believers. One may find much valuable truth by reading "Theodosia" without becoming a Baptist, as he may by reading Bishop Gibbon's "Faith of our Fatbers," and not become a Roman Catholic.

But, Brother Editor, I did not intend to write a dissertation upon books or authors. Notwithstanding, our wise men tell us it is as good way as any to rest the mind to let it run into any profitable field of thought where it finds pleasure. I started out to say a few things about "seaside saunterings."

There are few people who make more of life than those of New England. Arduous in labors, productive in varied industries, economical and exact in dealings, yet no people seem to know better how to combine with their toils profitable and pleasant recreation

It is marvelous to observe the extent to which these far-seeing white men have brought up and utilized the various nooks, coves and corners along this rock-bound coast for pleasure resorts and money getting. Secluded places which, a few years since, no one would think of having, are now palatial pleasure resorts. Every imaginable device for getting money is found at these chief attractions. The pocket of this white race is like a great trapper; every penny drops into it, spent for whatever purpose. It is humiliating to find so few colored people utilizing these many opportunities for money-making. They flock to them by the thousands a season and spend here and on the boats and cars money by the hundreds, but nine times out of ten colored ladies and gentlemen are denied comfortable accommodations at places for guests. This week three of the most refined colored young ladies of a New England city went to Narragansett Pier for a few days. While here they attempted to hire a bathing suit and take a bath. They were told that they could not bathe until the afternoon, as the guests objected to colored people bathing during the hours they bathe. Being curious to know the truth of it, I inquired of a colored lady who keeps a bathing house She told me that all the bath houses are forbidden, by the hotel proprietors, who control the beach, from letting colored people bathing suits after 10 o'clock A. M. and before 2 P. M. Oh, cursed caste! Not a colored man owns a foot of that sea beach at Narragansett Pier. It is one of the finest along the Atlantic Coast and the bathing is so delightful that the town is growing at a fabulous rate. It is mean to say that they make it in a manner that everybody could understand their much needed addresses for such a good cause. Home training, moral and intellectual education, have been presented to our people to the entire satisfaction, I believe, of all. Out of all these meetings I am sorry to say I have not heard a word for Wilberforce.

Miss Florence B Taylor, a young lady of our city, who returned recently from the Tuskegee Normal School, after serving nine months, read at all of these meetings excellent papers on education. Seeing her improvement others have concluded to do likewise. These meetings have aroused the people as never before. Another sign of improvement is, our people read a larger number of colored newspapers than they ever did, and seem to regard them beyond considering them as "no good." But I am sorry to say that some of the very best men that ought to urge them to read are silent. Still another sign may be noted. The young men who heretofore took no interest in scarcely anything beyond pleasure, are taking an active part in several things of importance and seeking occupations beyond those of menial servitude. Wherever they are given the shallowest chance in the race of life ninety-nine per cent. of them settle the "nigger" inferiority question.

There seems to be considerable anxiety among some of the colored people to join white churches, especially those will situated in life. Knowing that the Constitution of the United States and my own State don't allow me to choose for them or in any way interfere with religious worship, all I can say, being one of them and wishing to see them cast their lot with those who will do them the most good, is, I hope that they will be benefited. While I am no Catbolic, or ever will be, I think that church treats colored people better than any I know in the city. I have often seen the priest in the houses of his colored members, seemingly just as contented as if in the house of his white brother or sister; rides with them on the streets without thinking that he is committing an unpardonable crime.

The annual camp-meeting of the Pensacola District of the A. M. E. Church will convene at Oakfield next month. As I am opposed to the things that make up this meeting I suppose it will be in keeping with the adage, "If you can't say anything good, don't say anything bad," so I am not in a position to say anything.

NEWPORT NEWS

BY REV. J. M. CARGILL

MR. EDITOR:—I was quite indisposed for three weeks, while in Cambridge, Md., my pleasant little home on the Eastern Shore; and the physician advised me to leave Cambridge and come North. My family being at Newport, I left Cambridge on Tuesday, July 12, and came to Newport in order to recuperate, and spend the time with them. I am very much benefited by my short stay here, and, to speak modestly, never in my life have we been more highly entertained by a host of friends.

We have been the recipients of some twenty different entertainments given in my honor. Among them an English breakfast reception, Mrs. Sarah Ellis, No. 20 DeBlois Court; a fishing party and a private picnic, by Mr. and Mrs. Silas Dickerson, of Eleventh street; an evening tea party, by Rev. Mr. and Mrs. Van Horne, John's street.

To attempt to mention the entertainments given me as above I have been here would take too much space; but to say we were entertained, in addition to the above, by Mrs. Nancy Jones, Mrs. Webster, Mr. and Mrs. William Dickson, Mrs. Bell Johnson, Mr. and Mrs. Stevens, Mr. and Mrs. Norris, Mrs. Willbanks, Mr. and Mrs. James Venable, Mr. and Mrs. Francis, Mrs. M. W. Nicholas, Mrs. Louisa Johnson, Mr. and Mrs. Hutton, the Bowie girls, and others.

We thank them and others of our friends for these expressions of esteem and confidence; we shall not forget them.

Newport, R. I.

CONGRATULATIONS.

YORK, PA., September 2, 1887.

DEAR LEE:—Please accept my congratulations. For forty-five years today, September 2, I have been a member of the A. M. E. Church; for thirty-four years an itinerant preacher; I have witnessed all the changes that have taken place. The CHRISTIAN RECORDER started on the 1st day of September, 1887, in a new form, a better form. The A. M. E. Church has for the first time a paper that does honor to her. Long may she live and grow. She deserves to have 50,000 subscribers. Come, brethren, take bold and work. I am, respectfully, yours in Christ.

WM. WAUGH GRIMES.
313 Princess st., York, Pa.

DR. LIVINGSTONE'S REPLY.

When Livingstone visited England after his great exploring tour, he was much praised for his sacrifices. It was true he had labored much, but what did he reply to this praise? "People talk of the sacrifices I made in spending so large a portion of my life in Africa. Can you call that a sacrifice which is only a small payment on that great debt to God which can never be fully discharged? Say rather that it is a privilege. I have never made a sacrifice."—Spirit of Missions.

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

VII.

THE MEANS OF PRESERVING THE EPISCOPAL COMPLEMENT.

This is a proposition that should receive the full attention of the General Conference. The mind, perhaps, has never before been turned towards it, and still it has been a subject affecting the advancement of the Church. It must now, though, be weighed and decided. A certain number of districts must be laid out and kept supplied with the required number of Bishops. We say fourteen, and so will say the General Conference, if it should see the advantage as we see it. Then it will make a provision by which it will keep up the full force of the board. There are two or three methods by which this might be done. By the first there could be a temporary arrangement and by the other two a permanent one

First. The Board of Bishops could be directed to assemble three months after the obit of any member of it, and by due deliberation elect some well qualified elder to act as superintendent of the district until a Bishop should be elected. It could constrain him to travel through the district, hold the annual conferences and do every thing not forbidden by the law. He could be known simply as the District Superintendent, entitled to half the salary of a Bishop and to all his traveling expenses. He would have no right to the full salary of a Bishop because he would not be a Bishop. He would be only a substitute to preserve the interests of the district until a Bishop could be elected to keep up the number. Such a proviso would be far better than the sledge-hammer one. It would be the means of keeping the work in order so that the General Conference might improve it and not have to reconstruct it. The Bishops themselves can see that this is a measure much more profitable than the one that orders them to assemble around a district with sledges, mauls and mallets to bang away until the pieces fly in every direction. They could appoint a superintendent, aid him and let him be a nominal Bishop, if you please, and thus preserve in an organic form that that has been made by the General Conference. This would be progression.

Second. The General Conference could be called to assemble in extra session six months after the demise of any Bishop for the purpose of electing his successor. In this event the vacancy could be fully and permanently filled at once. It would promulgate the work without any interruption; it would, moreover, indicate such a high regard for the episcopal office and the perpetuation of system that the whole Church would be moved to more fervently support its government. The extra expense would find a full liquidation in increased moral strength. People would then conceive that the managers of the Church were unreservedly concerned in working for its welfare. They would be better satisfied with the course pursued.

The law-making power would then be manifested over and above every other agency in the Church. It would show itself as acting upon the most reasonable by instituting ground. The death of a Bishop at any time ought to exercise the members of the Church as much as the death of a President does the people of the United States. Those of the clergy who have been elected and stand as members elected to the General Conference for four years ought to be incited by law to be deeply concerned in filling the vacancy. This earnestness concerning a vacancy by death ought to be evinced not only in this case, but relative to a vacancy made by any other cause. It should not be left subjected to the question whether anybody should be elected at the next General Conference till it do. The method of government ought to be so well devised, and the number of Bishops made so indispensable to the prosperity of the Church, that the standing decree would have to be, "A vacancy shall be filled as soon as possible."

Third. The episcopal committee could be made the most efficient branch of government in supplying this necessity. Soon after the obsequies of any one of the honored bond, the chairman of said committee could convocate the members of it, at some suitable place, and have all the remaining Bishops present for the purpose of having an election and confirmation of this kind duly offered. This could be done in the event of a vacancy by any means.

The perpetuation of the full force of the requisite number—fourteen—is a matter of much importance that it should receive immediate consideration in the case of any vacancy. This can be done effectually by no other means so well as by the Episcopal Committee. Let it be commanded by such a strong, able man as the last chairman, Dr. Jas. A. Handy, and he empowered by the General Conference to convene whenever there is a vacancy, that it may elect some one to fill it, and there will be no disorder of the work from the end of one quadrennium to another. The experience we have had in the passing period tells as most emphatically that some remedy must be found for the benefit of the Church in the line of this direction. A clear and well defined law formulated on this project ought to be passed at the next General Conference. It is preposterous for any one to say that two or three Bishops can die, that two or three episcopal vacancies can be made, and that the work can go on just as well as it could before the deaths and vacancies. The logical deduction of this asseveration is, that it is either an absurdity, or that Bishops are no account. He who will, can take either horn of the dilemma. If it is absurd, then it is imperative that the full force should be kept in existence. If it is true, then it is well enough to let the whole board die out. Such are the conclusions from thoughtless declarations made concerning this important subject. Everyone with common sense knows that six men cannot do fourteen men's work. They cannot do it. The work is seriously affected, therefore, whenever there is a lessening of the number. It has been but a few hours ago since I heard one complaint after another in a certain section because there had been no episcopal visits. These complaints are made, but it is not known, even in part, that the ground of them is caused by an insufficient number of Bishops to meet the wants. That conception, then, can be formed of an extension of that ground by a gradual diminution of the number indispensable to the performance of the work by visiting every charge? None at all. The good people who are to be nursed and encouraged see what they presume to be culpable neglectfulness, and see an increase of it, but do not realize that on the death of every Bishop, whilst the work is growing with the age, burdens are imposed upon those who are left behind which they can accomplish in no better manner than could the children of Israel both make brick and gather straw. Then it is plain that every Bishop taken from an insufficient number detrimentally affects the work of all of them. Each one can do only a part of his own work and a part of somebody else's. More, then, are needed.

Hagerstown, Md.

VIRGINIA CONFERENCE.

BY REV. I. L. BUTTS, P. E.

MR. EDITOR:—Please allow me a little space in the columns of your paper to speak of my district.

At the rise of the last session of the Virginia Annual Conference, April, 1887, I was appointed presiding elder of the Fourth P. E. District of this conference.

I arrived at Harmony Circuit May 6, and found Elder George W Pinkard, one of the old pioneers and fathers of the conference, at his post. This is his first year in the field, but he is taking nicely with his people, and they are rallying to him like good soldiers.

Elder George D. Jimmerson is holding the fort at Danville. He is our Nimrod, for he is a mighty hunter." This exercise has been recommended by his physician. But, best of all, Elder Jimmerson is a mighty hunter for souls; less than three weeks after the adjournment of the annual conference he received over fifty persons into the church and on quarterly meeting day he baptized thirty-two candidates by immersion, and at 3 o'clock, P. M by sprinkling several. This is truly a live church, Sunday school and choir.

At Jacksonville Circuit, Rev. Lamuel Sears, a young man of push and backbone, is pastor. He has commenced his second year with this people. He is much beloved by his flock and the community.

Elder F. F. Crawford is pastor at Martinsville. He was recently transferred from the Tennessee Conference. Good results for all are expected from his change to this year.

At Penn's Store Circuit, Brother Jesse C. Young is mastering the situation. I was with him May 22nd.

Everything is bright at Leatherwood Circuit. Brother Simon P. Cornick is at work in this field. The fact that the pastor of last year, who was suspended by the presiding elder, still remains here, has created considerable trouble, but things considered, is in a pretty fair condition. The majority of my pastors, like myself, are putting in their first year in most of the fields, and many of them the first year in the ministry. This is truly a missionary district and there is much missionary work to be accomplished here yet. We need more missionary money applied to this district and then more of our experienced men of the conference to take hold of this field. Green hands can't do much in mission fields, especially without some means to assist them. But we have no complaint to make, but merely speak of the needs of this field.

As every lord giveth a certain livery to his servants, charity is the livery of Christ. Our Saviour, who is Lord above all lords, would have his servants known by their badge, which is love.—Latimer.

BISHOP SHORTER.

BY REV. A. T. HALL.

The death of Bishop Shortar was a very sudden shock, not only to us, but to the Church. We bastily draped the church in mourning and on last Thursday night we spent the time in prayer and talking of the good deeds of that noble and great man, and some remembered a part of the sermon that he preached in this pulpit the last time he made us a visit; but, bless God, he rests from his labors. Last Sunday at Aurora we held memorial services. The pastor read the 3d and 4th chapters of 2 Timothy, ths hymn, "Oh, when shall I see Jesus?" and prayer by Rev. P. T. Nease; reading of the life and death of the Bishop from the CHRISTIAN RECORDER, and a fifteen minute discourse from Matthew, 25: "Well done, good and faithful servant." We then sang the 147th hymn, "Servant of God, well done." Several speeches, one by the pastor, who had received four appointments from the Bishop's hand, and one by Bro P. T. Neace, who had received three appointments from him, and one from Bro. Albert Williams, who was well acquainted with him, closed by singing "The gates ajar." Sorrow filled the hearts of all. While the Church and the missionary cause lose one of their best men, yet have we rejoices at his having gained the port; he stepped up ont of the world into the kingdom of grace, and up ont of the kingdom of grace into the kingdom of glory; in the first he put off the old man with all his needs and put on the new man; in the second he put off his earthly house and put on his home from heaven and dwells with the saints in light. Who will be the next? Let the General Conference see that they elect men from 35 to 40 years, that will be able to stand travel and the climate of the isles of the sea, Africa, South and North, while the old Bishops fill in nearer home.

Batavia, Ills.

WOMAN'S INFLUENCE.

It is related of Franklin that from the window of his office in Philadelphia, he noticed a mechanic, among a number of others, at work on a house which was being erected near by, who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant happy flow of spirits.

"It's no secret, Doctor," the man replied; "I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and then tea is sure to be ready; and as we chat in the evening I find she has been doing so many little things through the day to please me that I can not find it in my mind to speak an unkind word or give an unkind look to anybody."

And Franklin adds: "What an influence, then, hath woman over the heart of man to soften it, and make it a fountain of cheerful and pure emotions! Speak gently, then. A happy smile and a kind word of greeting after the toils of the day are low cost coming, and go far toward making home happy and peaceful."

THE ANGLO-AMERICAN ARBITRATION.—Mr. John Bright has signed the memorial to the President and Congress of the United States in favor of the establishment of a Court of International Arbitration for the settlement of disputes that may arise between England and America. One hundred and seventy-three English, Welsh and Scotch members of the House of Commons have now attached their signatures to the memorial, and nine members have signified their intention of joining the deputation which will go to America during the autumn for the purpose of presenting it. Lord Herschell, who sailed to the United States last week, and Sir John Playfair, who sails on Wednesday, will join the deputation if their visit extend until the time when the memorial is presented.—*London Times, Aug.* 12.

OUR COMING GREAT CENTENNIAL.

Many inquiries come to us from all ections about the coming Centennial Jubilee of African Methodism and the programme of the same. To all these questions we can only give this general reply at present: 1 The month of November is the time set apart for the jubilee. At the Episcopal meeting in Atlantic City in July, it was the opinion of the Bishops and brethren present that the whole Church should join in the celebration, but that we could not fix upon one day for all, on account of the many conferences to be held in that month. Ten conferences, embracing more than half the ministers and members of the connection, will be held in November This alone is a circumstance unparalled in our history. It was decided, therefore, to set apart the whole month, including all the Sabbaths, as the centennial or jubilee month; but especially to emphasize one of the three Sabbaths, 13th, 20th, or 27th. Thus all the churches of the entire connection would have an opportunity to participate in the jubilee. The final winding up and general gathering to occur in this city (Philadelphia) from Tuesday, November 22, to Sunday, 27. 2 The programmes have not yet been fully prepared and approved by the committee, but to make the matter plain to all we give this illustration: (a) the Bishops of the Church, all of them, and the general officers, constinte a general committee, Dr. B. W. Arnett, secretary; (b) committee of programme and details, Revs B. W. Arnett, J. C. Embry and the following members of the Philadelphia Conference: Rev. C. C. Felts, chairman, L. J. Coppin, J. S. Thompson, C. T. Shaffer, and, we think, B W Bolton, or J. W. Beckett (?) Bishop Brown is chairman of the working Committee. But since he will be nearly the whole interval in the far West, and in California, he verbally deputized the Manager to go ahead and push things in his name.

3 All pastors of the Board of Stewards and Stewardesses and superintendents, are made the managing committee of each church and Sunday school.

ADVICE: We advise every pastor who is going to take part in the jubilee, to call his committee, as above-named, early in October, decide at once what week in November you will hold your celebration or jubilee, first week, second week or third week. In all cases closing on Sunday. It should begin not later than Wednesday of the week chosen. As soon as you have settled the time notify this office, for programme, and for the number of envelopes you may need.

We shall print at least fifty thousand (50,000) with our Church motto, centennial motto, and likeness of Allen. These are "centennial free-will offering" envelopes, and can't be duplicated.

This is an outline of the whole.

Notice to ministers buying the school text books in the course of studies: Owing to the high prices now asked by publishers for these books, we can no longer furnish them at the rates published in the RECORDER catalogue of last winter.

We do not expect to make profit on these books to students, but we must have our money back for their cost and expense of handling. We are compelled, therefore, after this week, to raise the prices on most of them to cover cost and expense. We change our rates this week.

J. C. EMBRY.

OUR NEW DEED.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1 00.

Address,

J. C. EMBRY,
Box 906, Philadelphia, Pa.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M E Zion Connections, held in Washington, D. C., July 15-17, A. D. 1885

In view of the importance of anch a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed.

Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

IMPORTANT NOTICE.

Pastors or superintendents having Children's Day money in their possession will please forward the same at once so that it may be reported in the Annual Record. We are keeping the report open in order that every school may be represented. Fraternally,

C. S. SMITH,

Aug. 28, 1887.

THOUGHTS SUGGESTED BY ART.

The conception of moral good did not satisfy one while contemplating it. The purest form known to us at present is more unselfishness, the doing of good, not for any reward, now or hereafter, but for the completion of an imaginary scheme. This is the best we know. But how unsatisfactory! Filled with the aspirations called forth by the ideal before me, it appeared as if even the saving of life is a little work compared to what the heart would like to do. An artist is needed more fully satisfying to the utmost desires than is afforded by any labor of self-abnegation. It must be something in accord with the perception of beauty and of an ideal. Personal beauty is not enough. The works called good are dry and tejune, soon consummated, often of questionable aims, and leaving behind them when finished a sense of vacuity. You give a sum of money to a good object and walk away, but it does not satisfy the craving of the heart. You deny yourself pleasure to sit by the bedside of an invalid—a good deed, but when it is done there remains an emptiness of the soul. It is not enough—it is carnistery to say that it is. I often think the reason the world is so cold and selfish, so solid and indifferent, is because it has never yet been shown how to be anything else. Listen, ye holy prophets of all times and climes, it has heard them proclaim their ordinances, and has seen these observances punctually observed for hundreds of years, and nothing has come of it. To-day it listens to the prophets of humanity, and it sees much real benevolence actually carried out. But the result is infinitesimal. Nothing comes of it; it does not satisfy the individual heart. The world at large continues unfounded and indifferent—first because its common sense is not convinced, and secondly because its secret aspirations are in no degree satisfied. So that it is not altogether the world's fault if it is stolid. Everything has been tried and found wanting. Man rush in crowds to the gold-diggings of California, to the Australian "find;" and in like manner, if any real spiritual or ideal good were proffered, crowds would rush to participate in it. Nothing yet has been given but empty words, and these so-called "goods" have proved as tasteless, and as much Dead Sea apples, as the apples of vice; perhaps even more bitter than the regrets of vice. Though I cannot name the ideal good, it seems to me it will be in some way closely associated with the real beauty of nature.—*Richard Jefferies, in the Magazine of Art for September.*

THE OLDEST MAN IN THE WORLD.

The oldest man in the world is said to be James James, a colored citizen of the United States, who resides at Santa Rosa, Mexico. He is 135 years old. He was born near Dorchester, S. C., in 1752. He was one of the laborers at Fort Moultre during the unsuccessful attack of the British fleet in 1776. He was then 24 years old. His master, James James, manned one of the guns during the fight. His last owner was Henry James, who moved into Mexico in 1853 in order that his slaves might become free before his death. At present the rheumatism keeps James from walking, but he can drag himself a short distance and otherwise is in fairly good health.—*New York World.*

"Surely, it would be better for the sects to adapt themselves to circumstances, to advocate simple and innocent pleasures, and to be content with working up the moral standard of the cities, rather than to persist in setting up a fetish and bringing about a reaction." The obvious reply to this is that the Christian Sabbath, with its warrant in divine law, and its countless blessings to mankind, is not exactly a "fetish," a superstition to be exploded by the literary dynamite of eloquent leading articles. To tamper with the Sabbath is to disobey and insult its Giver. Moreover, if "simple and innocent pleasures" become the new Sabbath law, who shall define these very plausible terms for us? A football match, a regatta, a horse race, a review, the newspapers, the theaters—all these may be demanded by one class or another as forms of "simple and innocent pleasure" for Sabbath use. We must ourselves be "simple and innocent" in a quite transcendent degree before we surrender the most precious and divine of social institutions on such terms.—*The Southern Cross.*

Church News.

Rev. W. S. Covington, Carthage, Miss., writes that by hard work he has succeeded in building the best church edifice in that town, and he asks the prayers of the entire Church on his work.

Word comes from Stoneville, Miss., that Rev. E. W. Lampton, the pastor at that place, has had a ten days' revival, and in that time has had 61 conversions. The church is in a prosperous condition

Rev. D. W. Moore, Brooks county Circuit, Ga., writes:—"The circuit has been blessed this year with two grand revivals—the first one in March at Mt. Zion, which resulted in the harvesting of 35 souls, the last one just closed at Sunberry Church with the grandest success ever known there, with 75 conversions, making a total in the two revivals of 110 souls converted, and the fire still burning."

Rev. James F. A. Sisson, Wesson, Miss., writes:—"At Pleasant Grove Church, near Summit, Miss., a protracted meeting was closed August 20th, resulting in the conversion of fifty-seven souls. The church has recently been seated. The pastor, Rev. E. D. Dukes, is having a year of success. One week ago last Sunday, Rev. G. W. Ellis, one of the pastors of this (Brook Haven) district, was buried."

Obituary.

Sister Molly Brown, wife of Rev. J. J. Brown, departed this life at Green Pond, S. C., June 27, 1887, aged 36 years. She leaves a husband and five children to mourn her loss.

To the memory of the late R. S. Simms, of the Florida Conferenos, and pastor of the Key West Station:

WHEREAS, Almighty God has, in his all-wise providence, seen fit to remove from us our much beloved pastor, who passed away peacefully from labor to reward August 13, 1887; and

WHEREAS, We feel it but right to show our esteem as a church; therefore, be it

Resolved, That we follow the teaching which we have been so often taught by our beloved pastor: always bow in submission to the will of God. Be it further

Resolved, That we tender our sympathy to the bereaved family and that a copy of these resolutions be sent to the family and also the CHRISTIAN RECORDER.

Servant of God, well done,
Rest from thy loved employ,
Tha battle fought, the victory won,
Enter thy Master's joy.

S. J. GIBBS,
H. W. ADAMS,
S. RUSSELL,
J. I. MASON,
ROB'T W. BUTLER.

IN MEMORY OF BISHOP JAMES A. SHORTER.

WHEREAS, It has pleased Almighty God to remove from our midst by death our beloved father, James A. Shorter, ninth Bishop of the A. M. E. Church, who was a true Christian, a pure, earnest minister of the gospel and a loved Bishop; therefore be it

Resolved, That we bow in humble submission to Almighty God, whose wisdom never erreth and who doeth all things for his glory and our good; and we acquiesce in this visitation of his Providence.

Resolved, That his death makes it our duty to say a word in honor of his memory, which will ever be fondly cherished by the people of Eaton, O., for having officiated in the dedication of our chapel here in the year 1890. No more will he dedicate churches here below, but will live in churches dedicated above, "not made with hands but eternal in the heavens."

Resolved, That we tender his loving family our heartfelt sympathy in their great bereavement and we commend them to Him who doeth all things well and who bids us trust in him. To the Church in general we can but exclaim, we shall meet again.

Resolved, That a copy of these resolutions be forwarded to the CHRISTIAN RECORDER and the Cleveland Gazette.

O. D. WHITE, Pastor.
LIZZIE GILLAM,
LIZZIE CARSON,
E. H. BAKER,
BELLE CARSON,
O. A. WHITE,
Committee.

IN MEMORIAM.

Our hearts were filled with sadness when we received the sorrowful intelligence of the death of Mrs. D. S. Bentley; but when we think that life's journey has rough places, that pain and suffering mar earthly happiness, then think of our sister who is now in heaven's boundless realms—

"Pluckn no thorn-clad flowers,
No tempting joys bewailed,"

we look up amid our tears and say, "She shall never grow weary nor falter in her eternal home with God."

We, therefore, delegates to this Sunday school convention, offer as a slight token of our respect for our sister, these resolutions:

WHEREAS, It has pleased our Almighty Father to take unto himself the beloved companion of the Rev. D. S. Bentley, therefore be it

Resolved, That in the death of Mrs. Bantley the cause of Christianity has lost an earnest supporter.

Resolved, That though her death was hourly expected, we learn from her thus called to know the joys beyond the gates, that "here we have no continuing city;" that "in the midst of life we are in death."

Resolved, That we tender our sincerest condolence to the companion and friends of the deceased, and pray that while they pass under the rod of affliction they may hear the voice of God, saying,

"Ill strengthen thee, help thee, and cause thee to stand;
Uphold by My gracious, Omnipotent hand."

Resolved, Further, that a copy of these resolutions be sent to the bereaved pastor of this church.

T PRICE,
W. H. HASTIE.
LILLIE E. JENKINS.
Committee.

Evansville, Ind.

JOHN J. GNILIOT, of Port-au-Prince, Hayti, entered Wilberforce in the year 1883. He and I entered the same classes and became very good friends; he possessed a very brilliant mind. We were associated together in Wilberforce as classmates for about five years, and many times I would become discouraged with my school work, but I had only to turn to him, and he was ready to offer a word of encouragement.

He was resolute and sincere in all his deeds. These are traits to be admired in his noble character. He became afflicted in the early part of '87, but continued to attend his classes until about the latter part of March, when, on account of weakness, he was compelled to stop, yet seemed determined to accomplish the work.

But after he saw he could not attend school any longer, he became very anxious about going home to see his mother and friends. He seemed to think if he could get home he would get better, so a few weeks before the time of our graduation, he left for his native land, and when he bade me farewell he said, "I hope you all may have success as a class. I am sorry I cannot be with you all." He arrived home on the 9th of June, and on the 27th of the same month the great monster death laid his cold, icy hand upon him and he closed his eyes and fell asleep in Jesus, and today he is resting in the glory land.

I, as a member of the class '87, feel his loss deep down in my soul, and I can assure that bereaved mother and father that they have our sympathy as a class in these their sad hours. Although he was the youngest member of the class he has been summoned first to carry the glad news home to our Maker. Now let us be encouraged, since we know that God worketh all things together for good to those who love him.

SARAH B. SMITH.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

Yours truly,
WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

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Our school will open Wednesday, September 14, 1887, and continue 36 weeks. It is situated a half miles from Xenia, on the Columbus Pike, and three-fourths of a mile from Pierce's Station. The locality is remarkably healthy and pleasant. The mineral springs are health-inspiring and not a few have received benefit from them. Our capacity for training the young is not surpassed by any the institution in the land. Our terms are within the reach of all. Come and give Wilberforce a trial and we feel safe in saying you will never regret it. For any further information address the President, B. T. Mitchell, or

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HOWARD UNIVERSITY.

WASHINGTON, D. C.

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PHILADELPHIA, September 5th, 1887.

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Another surprise in Black Cachemire Silk. From the looms of Von Becherath. Thorough in the make, natural dye, 23 1-2 inches wide, $1.25, $1.50, $1.65, and $1.75. We think these prices are 20 per cent. under those of any similar silks within your reach.

Book NEWS for September, with portrait of John Burroughs, author and essayist, is now ready. 5 cents, 50 cents a year.

In this number appears the fist of a series of "Studies of Prominent Contemporaneous Novelists," by Mr. Maurice Thompson, a caustic yet discriminating critic. He deals with Count Tolstoi this time. Whatever your view of the famous Russian, you will find in Mr. Thompson's articles much food for thought. So you will also in a dozen other articles in September Book NEWS. There are many new features in this issue. The "Wanamaker Descriptive Price List of New Books," of course, may save you the price of a year's subscription on a single volume.

JOHN WANAMAKER.

Chestnut, Thirteenth and Market streets and City-hall square

Where is my boy and where is my girl to-night? should oftener be asked by parents.—*Chicago Inter Ocean.*

Eugene Field, of the Chicago *News*, will shortly publish a volume of his poems. From this you can see to what depths of degradation newspaper paragraphing may drive a man.

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Christian Recorder

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PHILADELPHIA, SEPT. 8, 1887.

THE GRAND and heroic contest of the band of Irish patriots in the British Parliament and before the English public, assisted by the great and good Mr. Gladstone and other Englishmen of just and liberal views, is one of the sublimest spectacl s of modern times. Irish autonomy and liborty in snbordination to the supreme authority of the British Empire is the end fought for. Its attainment now seems almost sure and not far away. In this great struggle the Irish people and their liberal allies have the sympathy of all liberty lovers throughout the world.

SECRETARY C. S. SMITH has so far recovered as to move about and participate in the general movements of the Church freely. Last Sunday he attended two of our Philadelphia churches, and on Monday, the Philadelphia Preachers' Meeting, making one of his characteristic, thrilling talks. The meeting was highly delighted to see Dr. Smith recovering and to hear of the success of the Sunday School Union. Resolutions were passed expressing the fullest confidence in the management of the Union and pledging a hearty co-operation and patronage. Secretary Smith's presence is highly appreciated in our city. We should not object to his moving hero to stay.

IN VIEW of the great diversity of opinion as to the duty of the coming General Conference in reference to episcopal elections, the presiding eldership and financial readjustments, one might think the Christian men who are manifesting so much anxiety on these questions would betake themselves to prayer, rather than waste their precious strength in perpetually shouting their ideas into the ears of the Church. Long ere the time comes for real debate and trial of strength, many good brethren will have exhausted all their resources; and what is worse, most that they have said will have been forgotten. If we remember rightly, when the great Daniel Webster was in the U. S. Senate, and at the apogee of his powers, some one notified him that he would be met in debate on some constitutional question by Mr. Hayne, (!) from S. C., who was in every way his equal as an orator, and superior as a constitutional lawyer. "Very well," said Mr. Webster, "but I challenge him to the husbanding of his resources." It is a strange notion, this wasting of so much ammunition before the tournament comes off.

NO GREATER fallacy in reasoning has been presented in the RECORDER recently than the well-written (!) article of Rev. Aldridge. The article is what they call ed cap tandum vulgus. It is not only unkind in tone toward the men who are working as hard as he, and earning their meagre support as honestly; it is not only misleading in its estimates, which are not true, but it visits a censure on the men, some of whom, at least, are almost sacrificing their lives in the work committed to them by the Church, and that, too, for a pittance paid to them in such a way that they often do not know what to do, through weeks and months of the year, for bread. No other men in the service of the general Church of any other denomination in America is subjected to such treatment. "Consolidate," he says, "and then place a good and faithful man at the head." Then consolidate the others and put "a capable man at the head of it." Of course all this says, if it does not mean, that the present Manager, Secretary of Education and Secretary of Sunday Schools are neither good nor faithful; that the Financial Secretary and Secretary of the Parent Home and Foreign Missionary Society are not capable of discharging their trust.

IN A RECENT work entitled "Brazil; Its Condition and Prospects," by Hon. C. C. Andrews, late Consul-general to Brazil, published by Applstons, N. Y., 1887, a chapter is given on slavery and the emancipation. It shows that in 1873 there were 1,540,796 slaves in the Empire. He gives a graphic account of the great anti-slavery struggle in the legislature and throughout the Empire in 1885, when the act of gradual emancipation proposed by the Imperial Government was under discussion. It reminds one very much of our great battle with the monster wrong; but differs widely from ours in the matter of bitterness and violence. The worst and fiercest slave-holder on earth was developed in these United States. He shows that only about 24,165 had been freed by the emancipation fund up to '85, from '73; and that above 80,000, had been set free by anti-slavery masters; that the cost of those freed by the government was about $288 per head, and averaged 2000 per annum. A law was proposed to abolish the system outright at the end of five years—1890—but it was defeated. The present law, however, designs more rapid work than the old. Yet Mr. Andrews is of opinion that the American people will drink, free of duty, coffee raised by slave labor in Brazil for at least twenty-five years to come.

Let it be known and remembered that we Americans are helping the Brazil slave-holders by purchasing their coffee, and at the same time adding to the profit of slave labor by admitting the product free of duty. On the whole, slavery "dies hard." Mr. Andrews has given a very interesting book. If we can find reasonable terms we shall put a few copies on sale at the Book Store.

THE ARTICLE of Brother Kershaw is timely. While there may be many palliating circumstances, determining the actions of appointment making, unknown to any but the appointers, it is plain that we are retrograding very fast in this matter of disregarding the law of time limitation. Bishop Shorter, in an episcopate life of nearly twenty years, holding in his hand some of the appointments that are most perplexing, never disregarded the time limit.

There can be no sympathy extended Brother Kershaw in his personalities, however. No African Methodist minister could have an appointment if it were not given to him. The people's right to petition should never be abridged nor a pastor's obedience maligned. Brother Kershaw is mistaken as to the RECORDER'S actions. While the RECORDER said nothing concerning the especial matter referred to, it has more than once spoken hodly against the general practice. It has said that after six years we could as well go on to twenty-five.

As a matter of reason, it is altogether probable that the connection has neither gained nor saved anything in any case of overstepping the legal limit of appointment, but so long as the appointing power is unable to see this probability no strictures of the RECORDER avail anything. As to conferences voting with reference to the appointment of a certain minister to a given charge in an itinerating Methodist connection, it is too ridiculous to mention. It confers upon a Bishop no power nor relieves him of any responsibility. It is as doing nothing; therefore merits no attention.

EPISCOPAL DISTRICTS, OR CIRCULATION—WHICH?

It may be that our Church will continue the district plan beyond 1880. Indeed it is probable that it will do so. It may be wise that this should be the case, but there is considerable argument in favor of the wisdom of a different method of episcopal supervision. The district system is urged as the best on the ground that it brings the Bishops and pastors into a much closer relationship. This is true respecting any one given Bishop and his conference, but the rotary plan gives the entire bench of Bishops the larger knowledge of the whole work and the entire ministry. It is also urged that the present system enables Bishops to develop any given district enterprise. While this is true, it is equally true that there is plainly danger to the connection in this very district advantage. The lines of connection between Bishop and districts are numerous. Some of them are no benefit to the connection, others are highly serviceable. The regular periodical council of the Bishops would enable them to utilize most of the better and shun the effects of the detrimental. Certainly the good of the whole connection is of paramount importance to the good of any part of the connection.

Less "my" and more "ours" in our episcopal language would be a hopeful step for the connection. This "I" practice checks general progress, narrows our ministerial powers and gives unnecessary occasion for ecclesiastical misunderstandings and semi-scandal, by rendering the government in the district more or less autocratic, being modified by the views of a single man.

An hour's talk with any two of our chief pastors will convince one that the difference of opinion, understanding of law, mode of executing it, comprehension of the mission of the Church, etc., found between them would have less ill influence upon the masses, by interchange of supervision. In order to not allow these differences to do damage to the Church, however, there should be fuller legal expression, with specific sanctions. No system of supervision will be successful until the spirit of reverence for law reigns supreme in the hearts of our ecclesiastical overseers, and harmony of construction exists, either by the force of conventionality or the force of reason. If our law for electing delegates to General Conference, our law for controlling general funds, our law pertaining to missions, our law governing educational affairs, our law regulating the publication business, any of these is susceptible to more than one construction, interpretation and mode of action. Our episcopal council could easily fix upon one of these constructions or modes and exclude all others throughout the connection. This is done as soon after General Conference as possible would give harmony to our general and especial work. It would overcome much of the opposition offered to episcopal rotation.

There is a general desire that our Bishops should be more widely distributed, some say in their districts, but if a Bishop is to reside in a given district, where he is supreme, then the General Conference would certainly do well to dispense with the presiding eldership, with thanks for past services; for then the people might justly complain of being overburdened. If the Bishop is to be situated in the centre of his district for the purpose of being in full acquaintance and sympathy with his men, there would hardly seem to be much need of any intermediate class of men. There is much less difficulty in a fair and equitable distribution of episcopal residences under the rotary plan than under the district plan. Districts are liable to be changed every quadrennium. Not infrequently these changes would throw the residences in inconvenient relation to the whole territory constituting their districts, but residences fixed with reference to the distribution of our membership would be far less liable to this inconveniences. Among the important subjects for the cogitation of those elected to the ensuing General Conference, very few are of greater importance than this.

CHURCH FINANCE.

It is only in modern times that the leading nations of the earth have mastered the problem of revenue so as to attain comparative financial ease. Indeed, it may be said truthfully that the nations of the earth may be rated as to enlightenment and power by the excellence and success of their respective systems of revenue. In the days of Louis XIV. of France, or from about 1660, for more than a hundred years France was the best financier and the leading power of Europe or of the world. We could wish the limits of a common editorial would permit a somewhat detailed account of this epoch in French history as it relates to the development of industry and the methods of revenue, but we cannot. In brief, Louis, contrary to the customs of his immediate predecessors, displaced the retinue of intriguers and place hunters who had wasted the nation's strength and surrounded himself with the very best men the nation produced; the wisest, the most independent and practical. As a result, the kingdom ascended as by magic and took its place at the head of the world's affairs. So much as to a great nation. Old England next took the lead as to matters fiscal, and by bravely eschewing war, has well nigh held her place onto this day. We all know how vexatious are the questions of taxation and revenue in our own nation, our commonwealths, and especially in our great and growing municipalities. Under the old ecclesiastical system in Europe the Church, as to her finances, was only a department of the State, her revenues being provided for by direct action of the legislature. In the progress of enlightenment the bond between Church and State has been greatly weakened in many parts of the old country, and in our own country the two are constitutionally divorced. Here, then, is the clearest field for the development of systems of church financiering. Here she must rely upon her own bare resources, and by her own endeavors succeed or perish. The Church has no power to levy taxes, except in the moral obligation to give or pay, imposed by her covenants under sanction of Scripture. The manifold and weighty enterprises of a modern ecclesiastical establishment demand an immense amount of money. At least three things she must do: 1, Maintain an aggressive missionary department, so as to be always enlarging her borders and introducing new life into her organism. An extensive and well planned missionary system is about as costly as maintaining a standing army. 2, She must sustain an influential place in the work of education, training her workers and enlightening her people, or she will lose at the spigot, as the saying goes, faster than she wins at the bung. 3, She must furnish a literature for the moral culture of her people. These, superadded to the support of her clergy, and the constant erection and support of temples of worship, comprehend a prodigious scheme that is almost parallel to the cost of civil government itself.

The question, how can the money needed to carry on the work of the Church be secured with greatest certainty and the least burden? has never yet been answered. There are many good people who regard "bogging" and "rallys" as little less than a nuisance, to be tolerated only because no other adequate means have been found. We heard an influential leader in the Church at one of the General Conferences talking lustily of "the resources of this great Church." One could scarcely refrain from laughter. What are the resources of this Church or any church, unless, forsooth, it has been enriched by bequests of its wealthy members? Missionary enterprise calls for money and spends it, but makes none. Schools and seminaries of learning are never self-sustaining. They are a perpetual burden until endowed. Only the business of publishing up to this date in the history of Church work has afforded the Church any important return for money invested, or that has given any hope of relieving the Church from the burden of its support, and at the same time affording a constant reliable source of revenue. Within the last twenty-five years, a few of the great denominations in America, and perhaps a few elsewhere, have developed publishing interests that earn a large surplus. Especially is this true since the growth of a mammoth Sunday school literature. Some of the stronger denominations are able to support their general functionaries from this source, and also greatly assist their other enterprises. Up to the present date, the best church financier has been the best solicitor and the best manger of a rally. But he of the future will be the man who can best organize a working force around some grand central principle under the Church's fostering care. The church of the future will not only make its own catechism, hymnal, discipline and Sunday school lessons, but will also make its own school text-books, its own pulpits, and a thousand other things it needs. But, beside this, she must develop the apostolic rule of giving, and that, too, more methodically than yet attained. Last of all she must study to use more wisely the means put in her hands. No one can dispute that thousands are wasted by mismanagement in building and furnishing houses of worship, through the ignorance and inexperience of the persons in charge. Surely the financial problem is one of the gravest confronting the Church to-day.

Queer weather visited portions of New England last Tuesday afternoon. In Salisbury, N. H., and vicinity, there was rain and thunder, but hail fell for half an hour. Three inches of hail fell at South Hanson, Mass., and "piled up like snow banks," in Dayville, Conn. At Westport, near New Bedford, Mass., no rain fell, and but one clap of thunder was heard, but the shaft that preceded the latter struck a barn, that was soon totally destroyed.

Personal.

—Mr. George Lucas, colored, of Salem, O., is a first-class architect.

—Mr. D. L. Moody is reported to be thinking of going to India to conduct religious meetings.

—Cardinal Gibbons is to make the closing prayer and pronounce the benediction at the last day's exercises of the Constitution Centennial this month.

—Last week we chronicled the death of Dr. Curry, of the M. E Church; this week the death of Bishop Harris, of the same Church, who died Friday, 2nd inst

—Mrs. Sarah Snowden, Mrs. M. J. Freeman and Miss Lulu Muse, of Washington, D. C., are summering at Ell Gould's Valley Farm, Bridgeton, N. J.

—The Michigan Conference elected Revs. J. McSmith and J. H. Miller delegates to General Conference; Revs Charles H. Thomas and W. H Brown alternates.

—In the Michigan Conference, Revs. R. W. Gordon, R Jeffries, J. McSmith and J. H. Alexander represents the older leadership that came from the Indiana Conference.

—Mrs. Parker, of Dundee, Scotland, the founder of the British Women's Temperance Association, is going to take 1,000 Scotch women to California to be domestic servants.

—Archibald Forbes, the famous war correspondent, who was to have lectured in America this fall, has cancelled all engagements. He is said to be suffering from hasty consumption.

—It is said that John Ruskin is insane, and that the malady has grown upon him lately to such an extent that he now has few lucid intervals. Some of his friends deny the whole story.

—Rev. W. H Palmer, B D, has done a very successful year's work at the South Side Church, Pittsburgh, having purchased a lot and paid over one thousand dollars on the same since conference.

—Rev. Reverdy C. Ransom, B D., of Altoona, Pa., is making a very fine impression in his city. He has, by invitation, preached in nearly all the Methodist churches of the city. God has blessed his flock with material success and spiritual growth.

—Rev. Stephen Gladstone, son of England's great statesman, enjoys the most lucrative living in the Church of England, worth it does $16,000. He received the appointment from his father, and within the confines of this parish Hawarden Castle is located.

—Mrs. Amanda Smith was attacked with the African fever last Spring, and so seriously affected by it that the doctors say she must leave the country. She expects to return to the United States next year. At last accounts she was at Duke Town, Old Calabar, S. W. C. A.

—Rev. Joseph Parker, D D., of London, who is to pronounce the eulogy upon Mr. Beecher, his friend of many years, arrived lately from England. Dr. Parker is 57 years old, a Congregationalist, and one of the foremost preachers of England. Besides the eulogy, he proposes to deliver lectures through the country this fall under the direction of Mr. Beecher's favorite lecture manager, Major Pond.

—Father Rivington, famous as a missionary to India and chaplain to the Prince of Wales, is coming to this country in September. He went to India in 1874, during the great famine, and accompanied Bishop Caldwell in his missionary journeys in the South of the stricken land. During this notable tour he often preached to thousands in the open air from the porches of the temples. The crusade resulted in one of the most extraordinary movements towards Christianity ever seen, 17,000 natives expressing a desire to change their belief.

Notes on Education.

Wilberforce University opened on the 7th inst.

The Institute for Colored Youth opened last Monday with a large attendance.

The Trustees of Amherst College have recommended that the number of students he hereafter limited to 300.

Professor Asa Gray, of Harvard, the world-renowned botanist, has just received the exhalted degree of D. C. L., from Oxford.

Dr. Nathaniel Archer Randolph, one of the Professors at the University of Pennsylvania, was drowned while bathing near Atlantic City, N. J.

The Colored State University of Alabama is to be located at Montgomery. James Hale, colored, has been elected treasurer. Faculty to be half white and half colored.

Howard University, Washington, will commence the industrial, normal, preparatory, law and college departments on the 14th inst., and the medical department on October 3d.

Willis H. Bocock, who has just been chosen Professor of Greek in Hampden-Sidney College, Virginia, is but twenty-two years old. Longfellow was but nineteen when he was made Professor at Bowdoin.

Cornell University will lose $1,500,000, willed to it by Mrs. Jennie McGraw Fiske. Her husband, Prof. Fiske, contested the bequest, and now the general term decides in his favor, reversing the surrogate's decision.

The Glenn hill, which made teaching white and black children in the same institution a prison offense for Georgia teachers and school officers, has been superseded by another, introduced in the Georgia House last Saturday, and promptly passed. The new bill declares that the co-education of the races is contrary to the intent of the constitution, and directs that the Governor be directed not to draw his warrant in favor of the Atlanta University for the State's annual appropriation of $8,000 until satisfactory assurance is given that it shall be applied exclusively for the education of colored children. It will be seen that it differs from the defunct Glenn bill mainly in being free from the obnoxious penal provision of the latter measure.

DISTRICT NEWS.

Rev. C. A. Harris, presiding elder of the Huntsville, Texas, District, says the brethren of that district seem filled with enthusiasm.

Rev. R. Johnson, presiding elder of the Monticello, (Ark.) District, says: "The Monticello District is in good working order. Our district conference was a success We are having revivals all over the district and peace and harmony prevail."

Rev. B. W. Morris, presiding elder of the Second North Carolina District, writes: "When I took charge of this district last November, being appointed by Bishop Campbell, who was acting for Bishop Turner at that time, I found the work in some things not so good, in others quite praiseworthy. I can now say we are getting on very well, with but few exceptions"

Rev. T. W. Haigler, presiding elder of the Third District, North Ohio Conference, writes: "The above named district is progressing nicely. The preachers all speak of reporting an increase at the next annual conference Peace and harmony prevail through the district. Rt. Rev. Jabez P. Campbell, D.D, LL. D., was with us at Toledo, Aug. 19th, and his sermon was very instructive, interesting and full of historical allusions. The Bishop is certainly a historian as well as theologian. A reception was tendered the Bishop with music and literary taste, in which Mr. F. D. Hightower and Miss Flora Brown read essays. The people were delighted with this visit and asked the return of the Bishop. Toledo Station is on the progressive road."

A SUCCESSFUL RALLY.

August 7, Rev. W. W. Grimes and the people of York, Pa., made a strong effort to relieve their church of a debt of long standing. The following sums of money were reported by the five canvassers: Brother Henderson, $54 35; Charlee E. Webster, $17.75; Brother Dorov, $28 90. The Hall list, $20 57, and Rev. W. W. Grimes, $35.35, grand total, 157 42. This money was disbursed as follows: paid on indement mortgage, $150; on printing, $9.75; presiding elder's traveling expenses, $2 50. The remaining debt is $250.

OUR WOMAN'S COLUMN.

Queen Carola, of Saxony, has established a free kindergarten for the benefit of children of poor laborers on her estate, Sibyllenort, where she annually spends part of the summer.

Miss Robinson, in the Fortnightly Review, suggests, as a relief to working women, that they should have technical training, and thus be fitted to do some things so well they can command place and pay.

Denver, Col., is to have a college for women, modelled after Wellesley and Vassar. The "Ladies' College Society," which has the matter in charge, is to be incorporated, and will raise $750,000 in real estate and cash.

San Francisco, Cal., has a society called the "Woman's Congress," composed of one hundred or more of the thinking women of the city, the same having been in working order for five years. Its object is the investigation of all subjects, political, social and religious. None but women are admitted.—Cor. San Francisco People.

Miss Sarah Ewing, of the Sampson Manufacturing Company's shoe shop, in North Adams, has won the prize offered by a button machine company, for the operative who, on one of their machines, would sew on the most buttons in one day of ten hours. Miss Ewing's record was 27,154 buttons, an average of forty-five and one-fourth for each minute in the day.

Mrs. D. G. Croly ("Jennie June") has been made President of Mrs. R. P. Newby's Woman's Endowment Cattle Company. The company has filed its certificate of incorporation in New Jersey, and has a capital stock of $1,500,000, divided into 3,000 shares of $500 each. The company has control of nearly 2,000,000 acres of fine grazing land in New Mexico, on which there are now 6,000 head of cattle. The stock is to be placed with women es an endowment for their children.

Helen S. Abbott, of Philadelphia, has been elected a member of the Philocalic Society in this city, of which Benjamin Franklin was one of the founders. Only six women have been elected during the one hundred and twenty years of the society's existence. The first lady was Franklin's friend, the Princess Dashkoff. The others were Mrs. Mary Somerville, Maria Mitchell, Mrs. Agassiz and Mrs. Carl Seiler, of Philadelphia, author of "The Voice and Singing." Miss Abbott is admitted for what she has done in analytical chemistry.

"In all of the essentials of life Kansas is a self-sustaining State. It can feed and clothe itself from its own acres." So says the Topeka Capital, and it may say it all the more truly now when its women are to have a hand in the politics of the State, and thus aid in securing those finer products from which comes the bread that does not perish with the eating, such as the highest self-respect, honor, honesty, sobriety, piety, love of truth, justice and mercy. These, with material abundance, make an ideal State. But it can only come where women and men have equal rights and work together.

The Roman Catholic Church has made a little loop-hole through which women may teach and speak in public. Cardinal Lavigerie, of Brussels, says: "I am convinced that women will be able to civilize and Christianize the African youth with far greater success than men, and I have taken all necessary measures to obtain thet object." He is undoubtedly right. No man will envy or covet the hot, sickly and unpaid position. Women are always free to go where pestilence rages. Those who fear voting will be too hard for women, never raise a doubt or an objection as to the ability or propriety or wisdom of putting women in such places.

At the Northwestern Summer School of Methods, held at Normal, Illinois, the subject of social purity was presented. Miss Jenny B. Merrill, of New York City Normal School (author of "Shield and Buckler"), spoke, and was followed by Mrs. Parker, Mrs Straight and Mrs. Putman. All of these ladies are teachers, and they spoke to an audience of teachers, including representatives from thirty-three States, four Territories and Canada. Social purity leaflets were distributed and eagerly taken by the teachers, the supply not being equal to the demand. Much interest was manifested by the teachers, and it was a broadcast sowing of good seed.

THE CENTENNIAL OF AFRICAN METHODISM.

BY REV J. T JENIFER.

MR. EDITOR:—The dates are rapidly approaching and time is short. Is it not necessary that the chief committee on Centennial Programme give, through the columns of the RECORDER, a general outline of what is to be done, i. e., what is to be general and what local, the place or places where and the times when the Centennial exercises will be held, also what it is proposed to do with the literature of the occasion? This year each and every department in the connection, local and general, should receive additional interest and renewed effort so as to bring out greater results than ever—results which will close the first century of African Methodism with a showing that shall be compatible with the spirit of the movement, crowning the century's growth and prosperity with a zeal equal to that of the fathers

What event in the early history of the colored people has given to the negro of America higher incentives, more encouragement than the spirit and achievements of Richard Allen and his followers?

The Allen movement was not the impulse of an obstinate individuality; it was the promptings of piety, pity and patriotism exerted by manly independence,—such independence as protests against caste at God's altar, and demands free religious thought and action and worship.

African Methodism is, therefore, a formation which had its conception in necessity and was born of the times. How fortunate for the Church at its transition period in the race history that the centennial of this movement happens at this time.

There is rising a generation who knew not Pharaoh nor the fathers. Let us then commemorate this event by refreshing the memory of the fathers, and do not forget the fore-mothers. Impart instruction, kindle new enthusiasm, gather and preserve the literature, assemble the people, organize centennial circles among adults, juvenile centennial clubs among the young, thus moving all along the line. Let the music begin; thanks to God for his many mercies in aiding us in our efforts at self-help, self development and independent ecclesiastical government, which has been so beneficial in results to the people. Let us raise this year $100 000 for general purposes. But be sure to relieve the Publishing Department from burden of debt; give it improved buildings, with complete press appliances.

Providence, R. I., Aug. 31, 1887.

A WORD FROM THE MANAGER.

To my dear brother ministers of the Church: The last round of annual conferences for this quadrennial term has begun. Our Bishops have been obliged, we suppose, to group the fall and early winter conferences close together—eight in August and September, eight in October, ten in November and eight in December, making thirty-four of the forty-four conferences of the connection in a little more than three months. Of course it would be impossible for us, even if our editor could go out and stay in the field with us, to visit all, or even a majority of these sessions, to collect our subscriptions and press the sale of our literature.

We are heartily thankful to the dear brethren in Iowa, Illinois and the little new-born Michigan for the noble patronage given us by the hand of Dr. Lee. Two hundred and eighty dollars came to us from these three little conferences for subscriptions, bills and merchandize. We urge every pastor to pay his subscription in full to the paper, and at the same time get two or three subscribers in your charge. We will send the paper from now until January 1st to any address for fifty cents. Show the paper to your people and ask them to subscribe.

2. We have still on hend a few copies of that truly great work, "Genesis Reread," that we offered sometime back at seventy-five cents to clear a 200 lot. If you would supply yourself with a copy before they are all gone, now is your time. Send your orders at once.

3. Have you seen our new Ritnal yet? If you have not you have missed a treat. Send for it. Only 45 cents. A very nice one, leather bound, 60 cents, and a fine morocco bound copy for $1.00 The handsomest little book ever published by our Church, 202 pages.

4. During the three months, September, October and November, we have some heavy bills to pey. We need money and must have it.

From now until December 1st we will give 20 per cent. off and prepay the freight on orders for Hymn Books and Disciplines and Rituals and love-feast tickets, etc, on all orders of $10 worth or more. On $20 worth, cash with order, we will give 25 per cent. off and prepay the freight.

Last of all, we want to speak once more for the RECORDER. We have resolved to raise one thousand new subscribers for the RECORDER by the 22nd of December, if possible. On that date we purpose issuing our centennial number of the paper. This issue is to contain the list of churches and pastors who take part in the celebration, and the amount contributed by each for the Centennial Fund. We shall send out five thousand copies for distribution and sale.

Now, in order to get our one thousand subscribers, we shall offer the following liberal indncement: When two hundred and fifty cash subscribers have been obtained, we will give to the minister or other gentleman who procures the highest number of the two hundred and fifty names, a hunting case, lever gold watch, worth fifty dollars; or will send him, if he prefers it, forty-five dollars in gold by express. If a lady obtains the highest nnmber of cash subscribers of the first two hundred and fifty, we will give her either the gold premium or a brand new Wheeler & Wilson Sewing Machine, worth fifty dollars. In like manner and in like amounts, we will reward those who help us to raise the second two hundred and fifty, until the whole thousand shall have been procured. Now, we want all who will undertake to help in this effort to send in and get our commission as agent.

Enroll your name and begin at once. Ten persons procuring twenty-five each, would get the two hundred and fifty.

Begin and push your effort. You need only work at night, or when you have nothing else to do. At class, at prayer meeting, at the lodge, anywhere, get the names on your paper and begin to collect; fifty cents now, and fifty cents again, until you get the whole. As often as you get ten or twelve dollars send it in.

Write as soon as you read this, and let us know what you will do.

Yours, &c.,
J. C. EMBRY, Manager.

PROGRAMME OF THE GREAT CENTENNIAL CELEBRATION OF THE A. M. E. CHURCH TO BE HELD IN ALL THE CHURCHES IN THE MONTH OF NOVEMBER, 1887.

1. In all the cities where there are two or more A. M. E. Churches; as in Philadelphia, Baltimore, Washington, Wilmington, Charleston, Nashville, Savannah, Atlanta, Chicago, St. Louis, Memphis, etc., etc., we earnestly recommend a grand union opening meeting on Wednesday night, November 9th, or on the night of the 16th, uniting all the choirs of the city in one grand sacred concert. Local committees will see to it that the exercises are made lively and effective—a real time of gladness, thanksgiving and praise. Let pastors, choirs and officers be all thoroughly alive to the occasion.

2. On Thursday or Friday night a public oration or several addresses on the independence and successful work of our Church. We urge that this meeting he made free of charge, and that tickets therefor he given to all respectable persons who will attend.

3 On Friday, or on the same night of addresses, prepare a "Centennial Banquet." Make it a season of congratulation and pleasure for all.

4. On Sunday morning a Centennial prayer meeting from 9 to 11 A. M. At 10 o'clock a sermon on the rise and progress of the Church. Text, Acts 13, 41: "Behold, ye dispisers and wonder, (and perish), for I work a work in your days, a work which ye will in no wise believe though a man declare it unto you." (Collect your envelopes)

5. At 2 P. M. Sunday school concert with short addresees. (Collect your envelopes).

6. At night, a eulogy on the life and influence of Richard Allen. Collect your envelopes. Conclude with the prayer of thanksgiving. (See evening prayer, Ritual of the A. M. E. Church, page —), and then repeat the Creed and sing: "From all that dwell below the sky," etc., ending with the doxology, "Praise God from whom all hessings flow," and benediction.

II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at —— hall, —— street, Philadelphia.

2. Thursday night (Thanksgiving Day) Centennial Banquet at each of the churches, or such other exercises as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at —— hall, —— street.

Speakers: Prof. T. McCants Stewart, of N. Y.
2. Rev. ——, of Fla.
3. Rev. C. S. Smith, of Tenn.
4. Rev. William J. Laws, of the Iowa Conference.
5. Portrait of Bishop Allen, life size, exented by the colored artist —— to be presented to the connection by Rev. C. T. Shaffer, through Bishop Payne. Address and reply.

III PART.

1. On Sunday morning, a centeunial prayer meeting at 5 o'clock

2 At 10 30 A. M, centennial sermon on the rise and progress of the Church—text, Acts 13, 41. Collection of envelopes.

3. At 2 P. M Union Sunday School concert, with short addreseee, by chosen persons. Collect envelopes. Philadelphia Sunday schools to be united as follows: Bethel, Zion Mission and Murray Chapel Sunday schools together at Bethel; Allen Chapel and Mt. Pisgah Sunday schools together at Allen; Union Church and Morris Brown, at Union.

4. At night, hymn, O, God our help, etc, 701, Ritual 16. A eulogy on the life and influence of Richard Allen. Conclude with the prayer for the clergy and people. Ritual of the A. M. E. Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 862, Ritual No. 12, and doxology, "Praise God," etc, Ritual No. 26. Collect envelopes, and report the amount. The creed and benediction

To the Ministers of the Fourth Episcopal District A. M. E. Church. Greeting:

Send to Rev. B. W. Arnett, Wilberforce, Ohio, all the Dollar Money you have on hand. If you have none collect it immediately as he is in need of it to meet obligations contracted before the conferences were changed. Let every one do his duty and forward the money. Don't fail.

JOHN M. BROWN,
Presiding Bishop.

Cairo, Ill., Aug. 18, 1887.

AN APPEAL IN BEHALF OF WILBERFORCE UNIVERSITY.

Dear brethren and friends, the condition of our university makes it necessary for us to appeal to your noble generosity in this our great crisis. We are compelled to raise, by some means, fifteen hundred dollars in a short time; that amount is past due, but our creditors are indulgent and have promised to give us an opportunity to raise the money. We, the Executive Board, have had the matter under advisement and have appointed President Mitchell and Secretary Maxwell local agents to collect as much as they can in order to meet these urgent demands. We have further authorized and ordered an appeal to be published in our local papers and also in our Church organ, which appeal you are now reading. What will you do with it. How will you answer it? Will you respond to it as literally as you can? May God help you so to do. We ask, we beseech you in all kindness not to pass over this matter carelessly and cast it from your mind. Brethren, this is your institution; it is the property of our Church and not a State normal, as some have already said. Our doors, it is true, are opened to all and we cordially invite and joyfully hail students of every nationality and religious faith; but this university is the property of the A. M. E. Church, owned and controlled by this Church as a body, and the day that her doors are closed for the want of means that day the 400,000 members of the A. M. E. Church become responsible and are or will be justly charged with the folly and crime of their negligence and stupidity. Either our doors will not be closed; you will not suffer such a shame to blot the fair name of our great Church. Brother Trustees, we appeal especially to you. We as a Board are your servants, executing, as far as we can, your will. We ask you to give us aid. Our agents cannot call upon many of you in person. To you who read this appeal and are at a distance from us we look for our local agents to call upon you in person and present the cause of our university and the great need of immediate action, we earnestly ask you in the name of God and a common humanity; in the name of the work accomplished in the past by Wilberforce; in the name of her many noble sons and daughters that have gone out from her and in their moral, intellectual and religious strength have lifted high the torch of reason and intelligence and with Christian heroism have nurtured the banner of the Redeemer; for the sake of all this institution has accomplished under the guidance of God in the past and for the sake of what lies within the realm of her power to do in the future we beseech and im; lore you to send as early as possible to the Secretary whatever you may be able to give in this direction. And for every dollar you give God will bless you many fold. Any amount you may send will be duly acknowledged and judiciously applied. We feel assured that our friends at home are going to aid us, but we want our friends and brethren abroad to co-operate with them. If they will do this in a liberal way we feel perfectly satisfied that within the next thirty days the fifteen hundred dollars will be realized and the burden removed. Brethren, for once respond to our earnest call, and relive us of this embarrassment. It is our purpose to publish the names of the donors after the canvass of our local agents shall have been concluded, and we sincerely hope to be able to have in the list the name of every trustee of the University.

Yours, with anxious waiting, signed by order and on behalf of the Executive Board of Wilberforce University,

J. P. MAXWELL,
Secretary.

EDUCATION.

DEAR BRETHREN:—The time is fast approaching for us to make another grand rally for the cause of Christian education. Our district comprises all the conferences in the States of Arkansas, Louisiana, Texas and the Indian Territory. With our host of earnest and sacrificing workers we expect great results from the endowment effort. The educational interest is increasing all over our broad connection, and thousands of young men and women rap at the doors of our institutions. The 4th district has over three thousand soldiers in the field, and they expect me who stand at the head of affairs to make such provisions and to furnish such supplies as will enable them to wage a successful battle against ignorance, vice and superstition.

Let no man in our ranks falter, and remember that all moneys collected on the third Sunday in September must be sacredly consecrated to education.

The Southwest this year must rise and shine, but it must do so through us as leaders. Great things are expected of you, brethren, and in God's name let me make one grand rally for the elevation of our race and the advancement of the Redeemer's kingdom.

This is our last effort before General Conference, and we urge you, dear brethren, to stir up your whole people, and rally all your forces for Endowment Day, so we may render a good account of our stewardship. Let no man be unfaithful in this great struggle. Come forth and show your strength.

Send 75 per cent. of all collections to me at Waco, the remaining 25 per cent. to Dr. W. D. Johnson, at Athens, Ga.

Yours for God and humanity,

I. M. BURGAN,
Secretary Fourth Educational District, Waco, Texas.

THE NEXT ENDOWNMENT DAY

Will be September 18:h, 1887, the third Sunday in the month. Pastors will please see that the whole day, as per Discipline, is devoted to the work of education.

PROGRAMME FOR THE DAY.

SERMONS.

1. The Sin of Ignorance. Text—Acts 17:30.

2. The Glory of Education. Text—Daniel 12:3.

3. The Conditions of Christian Education. Text—Saint John 13:17.

FOR SABBATH SCHOOLS.

ESSAYS.

1. The Importance of Home Training to Children.

2. The Importance of Good Spelling in an Education.

3. The Knowledge of English Grammar as a Mark of Scholarship.

Prayer and music will be need to suit the occasion.

IN THE CHURCHES AND SABBATH SCHOOLS.

1. Those having charge will please ask For a free will offering of $5 00 and upward. 2. Ask each one to give, in the public collections, from 25 cents to $1 00. 3. Ask each one in the Sabbath school to give from 10 cents to 50 cents.

If, from rain or other cause, the collections cannot be taken on that day, take them up the next convenient Sunday.

REPORT AS FOLLOWS:

Name of Pastor——Name of Church——Name of Conference——Post Office Address——Amount from Church $——Amount from Sabbath School $——

SEND IMMEDIATELY.

1. THE TWENTY-FIVE CENTS out of every dollar collected in each District must be sent immediately to Rev. Wm. D. Johnson, D. D., Secretary of Education, Box 263, Athens, Ga. THIS MONEY, according to order of the General Board of Education, at its meeting in Boston, October, 1885, will be used to pay the expenses of the educational work, including the salary of Secretary of Education, which ceased, as per Discipline, to be paid from General Treasury in May, 1886. If expenses can be made up, in whole or part, from other moneys, any balance of this Fund will be paid to Wilberforce University. BUT ALL MUST SEND AS DIRECTED.

2. The seventy-five cents remaining in for the schools in the several Districts, and must be sent immediately to the District Secretaries as follows:

FOR THE FIRST DISTRICT.

Send to Rev. J. G. Mitchell, D. D., Sixth and Broadway, Cincinnati, Ohio, and includes the following named Conferences, viz: Baltimore, California, Indiana, Illinois, Iowa, Kentucky, West Kentucky, Kansas, South Kansas Missouri, North Missouri, New York, New England, New Jersey, Ohio, North Ohio, Philadelphia, Pittsburg, Delaware, Bermuda, Ontario and Nova Scotia Conferences.

THE SECOND DISTRICT

Send to Rev. W. J. Gaines, D. D., Atlanta, Ga., and includes the following Conferences, viz: Columbia, South Carolina, Georgia, Macon, North Carolina and Virginia Conferences.

THE THIRD DISTRICT.

Send to Rev. Bedford Greeu, 258 High street, Nashville Tenn., and includes the following Conferences, viz: Alabama, North Alabama, Florida, East Florida, Mississippi, North Mississippi, Tennessee and West Tennessee Conferences.

THE FOURTH DISTRICT.

Send to I. M. Burgan, Waco, Texas, and includes the following Conferences, viz: Arkansas, South Arkansas, Louisiana, North Louisiana, West Texas, North East Texas, Central Texas and Indian Conferences.

THE LAST ENDOWMENT DAY BEFORE GENERAL CONFERENCE.

This is Centennial year for the A. M. E. Church; it is also the last year before General Conference. Endowment Day will come on the 18th of September.

Let the effort made by us this year for education be worthy of the occasion. Life's great mission is to enlighten and Christianize the word. This is every man's highest calling.

Now, my dear brother in the ministry, send for the names of your high and sacred calling, in the name of the elevation of our race, in the name of the enfranchisement of ten thousand of our brethren in the South, to raise as much money as you possibly can for Christian education.

To aid in this work a beautiful Gold-plated Medal, with the Lord's Prayer engraved on one side, will be awarded to every child or adult who may raise sixty cents by Endowment Day Punch Card and forward it to me. Every member of the Church should secure one of these medals. Urge the Superintendent and Sabbath school to commence the work immediately. Give the Superintendent his circular.

I can send by return mail all the cards you want. Write immediately and let me know how many to send.

Our sincere and fervent prayer is that God may bless abundantly your efforts.

Very respectfully,

JOHN G. MITCHELL,
Sixth and Broadway, Cincinnati, O.

ENDOWMENT DAY, SEPTEMBER 18TH.

Brethren of the Pittsburg conference to the front, and let it be published far and near in the bounds of our Conference that we must try and do our best for the work of education this year. Try to do better than we have ever done. Our monument of pride (Wilberforce,) is calling loud and long for help, with all of our other worthy institutions. And the 18:h of September, which is the 3:d Sabbath, is the day set apart for educational work. See chapter 5, page 340, of Discipline.

Yours for the work of Christian Education,

GEO. C. SAMPSON,
Member of Board for Pittsburg Conference.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names p ainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We will provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

THAT TWENTY-FIVE PER CENT.

By order of the Board of Education, all pastors, without exception, must send 25 per cent of the Endowment Money to Rev. Wm. D. Johnson, D. D., box 263, Athens, Ga. This money will now be used to pay the expenses of the Educational Department, including the salary of the Secretary of Education.

J. P. JENIFER,
President of the Board.

J. T. JENIFER, Sec't'y.

NOTICE.

To the presiding elders of the Columbia (S. C.) Annual Conference:

You are hereby appointed a committee (see minutes, p. 59) to approximate and assess each station, circuit and mission in your conference to defray the expenses of delegates to the ensuing General Conference; and cause the same to be collected and reported at the sitting of the annual conference in Newberry, S. C. December 7, 1887

J. P. CAMPBELL, D.D., LL.D.,
Attest: Presiding Bishop.
B. E. WALL, Sec't'y C. A. C.

NOTICE.

To the Presiding Elders of the Pittsburg Annual Conference. You will please notify me, at once, how many candidates each will have for traveling work. We also wish to know of the general officers who of them will be present at our Annual Conference, so that homes may be prepared for them.

C. A. MCGEE, Pastor,
820 Clay street, Parkersburg, W. Va.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

TERCENTENNIAL OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

EPISCOPAL ROOMS, AFRICAN M. E. CHURCH,
1424 R. I. Avenue,
WASHINGTON, D. C., Feb 4, 1887.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask your father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness!"

Next November will be one hundred years since Richard Allen and his compeers left St. George's M. E. Church, in the city of Philadelphia, (1787) and the Bishops of the semi-annual meeting adopted the following Preamble and Resolutions:

WHEREAS: November next, 1887, will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the Methodist Society of Philadelphia convened this day in order to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the houses of worship, and even pulled them off their knees, while in the act of prayer, and ordered them to the back seats." (See preface to the A. M. E. Church Dicipline,)

AND WHEREAS, This was the most decisive act of the religious colored people in the United States, and we know of none like it of the descendants of Africa in the world; if we except the Exodus of the Haitians under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo, in a civil and political sense, what Allen, Jones, Tapsco and others were to the colored Christians of America; their act was manhood, freedom, and manhood christianity. We must fully recognize their action a successe—a republic we have—all therefore recognize their manhood because their acts prove it. To resist oppression in Church or State is manly. Toussaint and Allen are by us honored, revered and loved. The success of Allen and his compeers is demonstrated, for it has given us the largest body of any general organization in the world. It is therefore proper and right that we should commemorate an event as important and so full of interest to us as a race. Therefore be it.

Resolved, first, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed, to commemorate the one hundredth year since our existence commenced, and that services be held at all our churches throughout the connection. The order of exercises to be fixed by each Conference, quarterly conference, and pastor and each church, a general arrangement to be fixed by a committee hereafter appointed.

Resolved, second, As our publishing interest has long suffered, because of our indebtedness, that a contribution be made by all of our churches, and whatever is collected to be appropriated to assist in the paying off of debts now resting on our Publication Department.

Adopted.

COMMITTEE OF ARRANGEMENTS:

J. M. BROWN,
T. M. D. WARD,
H. M. TURNER,
H. B. DISNEY,
B. W. ARNETT.

We ask co-operation. If you intend to cooperate will you send to me signifying your approval and intention to act, by addressing a note to No. 1424 R. I. Avenue, Washington, D. C.

Any plan suggested by you please forward to me.

Yours fraternally,

JOHN M. BROWN, Chairman.

P. S.—I wish you unity, prosperity and holiness, and that next year will be the crowning year of our Church.

J. M. B.

ATLANTA, GA., August 26, 1887.

To the Ministers and Members of the Second Educational District, including the following conferences, viz: Columbia, South Carolina, North Carolina, Georgia, North Georgia, and Macon:

DEAR BRETHREN:—Our next Endowment Day will be the third Sunday in next September. I earnestly trust that each minister will endeavor to do his best to make our educational collection a success. Dr. William D. Johnson, our Secretary of Education, is anxious for his department to stand second to none. Therefore, let us rally, as this is the last educational collection this side of the General Conference.

I am fraternally yours,

W. J. GAINES,
Secretary Second District.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

Ohio ..... 7, Xenia,..... " Campbell
Ohio ..... 21, Delaware,..... " Campbell
Kentucky..... 14, Harrodsburg.. " Turner
Colorado..... 24, Denver,..... " Brown
West Kent'y 28, Owensboro,.. " Turner

OCTOBER.

South Kans's 1, Emporia,..... " Brown
Pittsburgh .. 5, Park'b'g, W. Va " Campbell
Kansas..... 12, Omaha,..... " Brown
Tennessee,.. 12, Nashville,.... " Turner
Indian..... 13, McAllister..... " Ward
North Mo.... 19, Hannibal,..... " Brown
Missouri..... 26, St. Louis,..... " Brown
West Tenn.. 26, Memphis ..... " Turner

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas,.. 9, Little Rock.... " Ward
Florida..... 10, Apalachicola.. " Payne
Sth Arkansas 17, Helena..... " Ward
Nh Alabama 23, Selma,..... " Payne
Macon,..... 23, Talberton,..... " Brown
Nh Carolina 23, Warrenton..... " Turner & Campbell
West Ark'n's 24, Camden,..... " Ward
Alabama,.. 30, Eufaula,..... " Payne
Texas..... 30, Beaumont,.... " Wayman

DECEMBER.

Columbia,.. 7, ... " Campbell
Nth Miss.,.. 6, Yazoo,..... " Ward
N. E. Tex., 8, Dallas..... " Wayman
Georgia..... 14, Savannah,..... " Brown
Mississippi, 14, Raymond,..... " Ward
West Texas, 15, Lastor ..... " Wayman

JANUARY.

1888.

North La., ..25, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina, 1, M. Zion Chris'n " Ward
East Florida, 15, Palatka,..... " Payne
Louisiana,.. 22, New Orleans,. " Wayman

MARCH.

Virginia .... 28, ... " Turner.

APRIL.

New Jersey.. 4, Millville..... " Campbell
Baltimore,... 12, Baltimore..... " Wayman

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York,.. 6, Albany.
New Eng'd 13, Boston.
Ontario.... 20, Chatham.

P. S.—The absence of Bishop Disney because of the illness of Mrs. Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him.

Secretary.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1022 North Fifteenth street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Beaulieu, D. C.

Bishop John M. Brown, D. D., L. L., 1424 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D. LL. D., 26 Young street, Atlanta, Ga.

Bishop E. R. Disney, 218 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them to their appointation is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops,

JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Friday night, Sept. 9, Easton, Md.
Sunday morning, Sept. 11, Tuckahoe, Md.
Sunday afternoon, Sept. 11, Ridgley, Md.
Sunday night, Sept. 11 Denton, Md.
Tuesday night, Sept. 13, Roseville, Md.
Wednesday night, Sept. 14, Church Hill, Md.
Thursday night, Sept. 15, Centreville, Md.
Sunday, Sept. 18, (Dedication), Philadelphia, Pa.
Tuesday night, Sept. 20, Cheswy, Del.
Wednesday night, Sept. 21, Dover, Md.
Thursday night, Sept. 22, Harve-de Grace, Md
Sunday, Sept 25, Cambridge, Md.
Tuesday night, Sept. 27 Seaford, Del.
Wednesday night, 28, Dover, Del.
Friday night, Sept. 29, Smyrna, Del.
Friday night, Sept. 30, Middletown, Del.
Sunday, Oct. 2, Annapolis, Md.
Thursday night Oct. 6, Carterville, Ga.
Friday night Oct. 7, Macon Sta'n, Ga.
Sunday morning, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9, 2d Church, Atlanta, Ga.
Sunday night, Oct. 9, Allen Temple, Atlanta, Ga
Monday night, Oct. 10, Newman, Ga.
Tuesday night, Oct. 11, Oxzilla, Ala
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct. 14, Talberton, Ga.
Sunday night, Oct. 16, Macon Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday, Oct 23, Savannah, Ga.
Monday night, Oct. 24, Mt. Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanul, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Centreville, Md.
Thursday night, Nov. 3, Waverly, Md.
Sunday morning, N. V. 6, Fleigh, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome.
Thursday night, Nov. 17, Selma, Ala.
Friday night, Nov. 18, (dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Fe'ers, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug 24.

Invest in the Christian Recorder.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, RE-READ AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact.

4th. For all orders sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent no money, etc., we do not know who is his superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid fanciful writing. It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money sent thus?

8th. We have lost a great deal of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them or send you a catalogue, price list, plan and return envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginning of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else we receive liable to a "raking over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Papers are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are debating as for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the children's welfare. Fraternally,

C. S. SMITH.

Box 345 Nashville, Tenn.

A Kansas City paper is very profuse in its praises of a young man who by being cool and collected prevented the possible destruction of the city, a few days ago, by fire. If the young man had only been warm and sentiered there would be no Kansas City to-day.

Information Wanted

[We make no charge for publishing these notices from subscribers, but request subscribers to not send a paid subscription, with notice, to insure insertion. Parties will please read the inquiries published below from time to time, and report any case in which friends are located (whether by means of letters in the CHRISTIAN RECORDER or otherwise).]

INFORMATION WANTED OF MY brother, Joseph Green. The last time I heard from him he was in Hooton Crocket town, Texas. Any information concerning him will be gladly received by his brother, Pink Green, Brocksville, S. C.

INFORMATION WANTED OF MY brother, Eugene Sways, who was born in Yazoo County, Miss., and left that State in 1860. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayse, Grady Station, Ark.

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY BROTher, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. and Alexander Cooper. His sisters names, Calline Cooper and Elisa Cooper. The mother's name was Page Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elisabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a men by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Aris Anna Massey, but is now Aris Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Look box 40, Chambersburg, Pa.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abington, Va. He married Elilabeth Sidney Trigg, who was raised by Judge Conly F. Trigg, of Abington, Va., but was owned by Judge J. P. White, who bought her from John L Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas: The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas

Three years' undisturbed possession of a setter dog will destroy the veracity of the best man in America.

"How is your father, Pat?" "Very bad, sur, indade. The dochtor sez if he dusn't rest any to-morrow he'll be dead before morning.

If there's anything that worries a man who wears patent-leather shoes, it is to have a bootblack try to convince him that he wants a shine.

The State of Texas should endow a chair of scientific egg throwing in the university for the accommodation of the youth of Dallas and San Antonio.

We know of no mode of treatment which offers so much relief from chronic diseases, a more certain hope of cure than that which is comprehended in the use of Ayer's Sarsaparilla. For purifying and invigorating the blood, this preparation is unequaled.

A "boy" preacher who attracted some attention in this city ten years or so ago, is now at Worcester, Mass.

HORSFORD'S ACID PHOSPHATE
BEWARE OF IMITATIONS.

Imitations and counterfeits have again appeared. Be sure that the word "HORSFORD'S" is on the wrapper. None are genuine without it.

The safe at the Union City, Conn., Post-office has been blown open and robbed for the eighth time in as many years.

ADVICE TO MOTHERS.
MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

The Treasurer of Cayuga county, New York, after occupying that office thirty-nine years consecutively, has just been re-nominated for the fourteenth time.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

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The Cologne *Gazette* says that large quantities of pigiron are being exported from Sweden to Pennsylvania for railway bridges.

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Apply Balm into each nostril.

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CHRISTIAN RECORDER
GOD OUR FATHER MAN OUR BROTHER

B. F. LEE, EDITOR.
J. C. EMBRY, PUBLISHER
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Bishop J. P. Campbell's 1923 Nth 11th St

NO TRANSFERENCE.

* * * *Transfer caltcem hunc a me.*—MARC 14, 36.

Ah, burdened soul,
Quite heavy is the load already borne,
And hath been since thy long and sad sojourn;
But say, O burdened soul,
To whom can this transference now be made?
On whom can man's great guilt be laid?

Ah, sorrowing soul,
Already filled with more than earthly grief—
Of sufferers all, O Jean, more than chief.
But say, O suffering soul,
Where is the empty heart that can afford
To drink the indignation of the Lord?

Ah, suffering soul,
Already hath hell's pains got hold of thee—
A sufferer such as earth did never see.
But say, O suffering soul,
Where is the one on earth, in hell or heaven,
Prepared to say: Thy sins are all forgiven?

B. T. TANNER.

Sept. 6, 1887.

THE GENERAL OFFICERS ARE NOT RESPONSIBLE.

A REPLY TO REV. I. F. ALDRIDGE.

BY REV. C. S. SMITH.

In the RECORDER of September 1st, under the head of "Some Ideas for the General Conference of 1888," Rev. I. F. Aldridge, by implication and insinuation, makes an unjust and unkind assault upon the General Officers of the Church. It is difficult for me to conceive what prompted Brother Aldridge to write such an article and assume such an untenable position on such an important matter. By a species of reasoning wholly at variance with the facts, as will hereafter be shown, he has concluded that the General Officers are responsible, 1, For the failure of the Bishops to receive their salary regularly and promptly; 2, For the failure of the widows and orphans to receive their allowance; 3, For the failure of missionaries to obtain their portion, and the poor preachers pay assessments beyond what is furnished them by the churches they serve, and then unjustly insinuates that some one of the General Officers, in his own interest, must have formulated a certain paragraph contained in the present Dollar Money law.

His "ideas" that the present number of General Officers should be reduced and their salary decreased does not concern me now, though I shall briefly refer to it before I close. I most emphatically deny that the General Officers, in any manner whatever are responsible for the failures above cited. What is the true status of the General Officers? Their number is fixed by the General Conference and elected by the same. Each one is assigned to a specific work at a given and uniform salary. The last General Conference elected seven General Officers, each to receive a salary of $1,350 per year.

The Dollar Money law provides that the Financial Board, when "the condition of the collections in their judgment shall warrant it," shall appropriate certain fixed sums for the support of worn-out preachers, the widows and orphans of deceased preachers, etc. The clause just quoted has been seized upon by Brother Aldridge, and with seeming vengeance he exclaims, "Perhaps this is the mighty bar that closes the door against all appropriations made at the last General Conference, except those to pay General Officers; why, it is a bar against the appropriations made to pay the Bishops' salaries;" which is equivalent to saying that the General Officers must be paid their salaries, even though the Bishops and other claimants on the General Treasury of the Church should not receive a penny,—a most grievous error, indeed. Nowhere in the Discipline can be found a priority clause in favor of the payment of the salaries of the General Officers. The Financial Board has ruled that the Bishops—not the General Officers—are to be paid first, and said rule has been in force ever since the adoption of the Dollar Money system. As to the law regulating the amounts to be appropriated to worn-out preachers, widows, orphans, etc., in what manner are the General Officers a bar to its operation? The percentage of Dollar Money that constitutes the Church treasury is controlled and disbursed by the Financial Board, and the General Officers, the Financial Secretary alone excepted, have no more to do with it than does Brother Aldridge.

The failure of the Financial Board to make the appropriations ordered by the last General Conference is not due either to the number of General Officers or their salaries. In my humble judgment it is due to the fact that the action of the General Conference pertaining thereto was anticipatory, being based upon the assumption that "one dollar" would be collected annually "from or for each member." Has the "one dollar for or from each member" yet been realized? Let us see. Our membership is rated at 400,000. "One dollar for or from each member" would give us an annual revenue of four hundred thousand dollars. Instead of this, however, the largest amount of dollar money raised in any one year will not exceed fifty thousand dollars, while the average is about forty-five thousand. Fifty thousand is one-eighth of four hundred thousand, and one-eighth of one dollar is twelve-and-a-half cents, which is the amount contributed by our members for what is erroneously termed the "support of the general interests of the Church." For it is to be remembered that forty per cent. of all the Dollar Money raised is retained by the annual conferences, and that no part thereof goes into the general treasury. Sixty per cent. of the Dollar Money is the true amount that constitutes the fund for the support of the general interests of the Church. I have said that our members, instead of paying one dollar per annum, as anticipated by the law, do not, on an average, pay more than twelve-and-a-half cents, as evidenced by the actual amount realized.

There is still a little more figuring to be done before I leave this point. For we must ascertain what portion of the 12½ cents goes to the general fund and what to the annual conferences. Twelve and a half cents are equal to 124 mills, 60 per cent. of which is equal to 74 cents, which is the true amount realized "from or for each member" for the support of the general interests of the Church, while the remaining 40 per cent. of the 125 mills, which is equal to 5 cents, is the portion of the 12½ cents retained by the annual conferences. Of the $45,000 raised each year under the Dollar Money law the annual conferences get $18,000, leaving but $27,000 to pay the salaries of the Bishops and General Officers and to meet all the other obligations assumed by the General Conference. The amount now realized for the general fund must be more than doubled before the demands of the several claimants can be met. The remedy, therefore, for the shortcomings complained of by Brother Aldridge will not be obtained by a reduction of the present number of General Officers and the diminishing of their salaries. The remedy can only be provided by increasing the spirit of benevolence among our people. We need to raise more Dollar Money and less complaints; more liberality and less selfishness; more benevolence and less unmitigated greed for the Church and less useless agitation.

Brother Aldridge asks the next General Conference to appropriate $25,000 for salaries of Bishops and General Officers. He evidently wrote that request without knowledge, for we are now paying, for said purpose, just $100 less than his figures call for. Only four of the seven General Officers are receiving their salaries from the general fund—the other three being paid from the revenues of their respective departments. The three who do not receive their salaries from the general fund are the Business Manager, the Sunday School Secretary, and the Educational Secretary. The last General Conference provided that the payment of the salary of the Business Manager from the general fund should cease at the end of one year, and that of the Educational Secretary at the end of two years; so that the business part of the Book Concern has been self-sustaining since May, 1885, and the Educational Department from May, 1886. The payment of the salary of the Sunday School Secretary from the general fund was to continue through the quadrennium, but he is numbered among those who are now receiving their salaries from that source for the reason that, so soon as the revenues to his department were sufficient to make it self-sustaining, he volunteered to relieve the Financial Board of the obligation to pay his salary. This very gratifying result was attained at the close of the fiscal year ending May 19, 1885, and from that date he has not been a charge on the general fund.

The aggregate salary of the four General Officers who are now being paid from the general fund is $5,400 per annum. Thus it is shown that we are paying from the General Fund $100 less for the salaries of General Officers than the amount named by Brother Aldridge for the same purpose. He would increase instead of decrease. But here I must stop. Brother Aldridge has fallen into a very grievous error, and upon many points he reasons without knowledge. I conclude this article by repeating the recent saying of Florida's brilliant Kershaw: "Give the Church some rest, or give her something new."

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

IX.

THE REGULATION OF THE EPISCOPAL DISTRICTS.

The division of the Church into episcopal districts is the best arrangement that can be made of it. It is far better than the rotary system, and ought to be sustained and improved from time to time. All the advantages of it have never been realized, because there have not been a sufficient number of Bishops to show them: and still the Church has cannot fail to see that a strict and accurate regulation of the episcopal districts requires the attention of not less than fourteen Bishops. It is a matter so patent that it might convince the common masses. The necessity is so incontrovertible that it cannot be invalidated by any adverse argument based upon the attending amount of expense. He who will make a dime outweigh a virtue has little regard for an angel's visit. It is only those who have not delved into the subject and understand little about the divine necessity who are all the time considering a Bishop in connection with a silver dollar, whilst colored people are spending tens of thousands of dollars annually just for a trifling ride on a steamboat or a car.

The great Church work of the Almighty God presents itself in part to us by the A. M. E. organization and indicates its demands to be met to the greatest extent of consistent ability. Let it be done, then, in the most faithful manner. Here we perceive hundreds and thousands and millions of miles to be traveled, not only by pastors and presiding elders, but by Bishops, to make the work, in the highest degree, effective. The magnitude of the organization, the vastness of the area, the multiplicity of interested individuals, all combine to convince us that the episcopal force must be equal to the demand. This must be so for the purpose of cultivating and increasing respect for the episcopate, for the purpose of engendering a higher degree of appreciation for the connection, for the purpose of making the full ecclesiastical power of the colored people felt throughout this land and in different parts of the world. Let, then, the demands of this regulation be heeded so that the lost ground by former methods may be regained, and those who scoff and sneer will be compelled to admit that the A. M. E. Church is ruled by sages.

Hagerstown, Md.

"THE MILL WON'T TURN WITH THE WATER THAT'S PAST."

BY MISS L. E. ARMSTRONG.

Passing along a little shallow stream, I observed an apparently old, useless and peculiar wheel, arranged there very skilfully. One of nature's insatiable interrogation points questioned long and amusingly about it. Having related how the old mill had turned just last week, in time of a freshet, then came the question, why don't it turn now? The reply was given in words similar to the adage, "The mill won't turn with the water that's past." Should you realize this adage as expressed, it would be self-evident. When we observe this scene, we see the trickling of the stream, as it glides slowly on, too far beneath the wheel to touch it in the least.

There was once a swift current which moved the wheel to produce active results. Now that the water is gone, it stands useless and motionless. The man was once energetic, ambitious; he was characterized by high and noble aspirations. Just last week he was one of the most prominent workers of the community. His neighbor has offended him; now he sits and remarks: "I have long since concluded that my work was completed some time ago. I used to give free labor, and I love to see the work go on, but I shall not do another favor." But, my friend, so long as you exist, your work is yet unfinished. We must turn until the last grain be ground, then wait the falling of the next, with ready, willing hands. Work in the present, for the mill won't turn with the water that's past.

Of course, we have all learned that in this life the work of the past has no bearing upon the work of the present. Now is the time that we should be up and doing, or our past work will finally amount to naught. An opportunity lost is gone forever. Grasp them as they swiftly pass. A golden opportunity is passing now. Are you wide awake? Do you see it? Alas, it is gone. Time bore it on, while you were resting and proposing a resignation of even the little work you were doing in favor of another. Our mission cannot be thus easily transferred. It will only heap upon you. Very soon life will be almost extinct, when you will say, "Had I only the opportunity to do my work again." But you will be told at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E Zion Connections, held in Washington, D. C., July 15–17, A. D. 1885.

In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed.

Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

NOTICE BY THE MANAGER.

Pastors will please take notice that the new Revised Ritual and Church Service is now ready for orders. Price, 45c., 202 pages, 16mo. (just 6 inches long by 4 inches wide), handy for the pocket. Soft silk finished linen cover. Bound in roan, flexible cover, 60cts. Finer ones in morocco, gilt, $1.00. Fifteen per cent off when ordering one dozen or more. Fifty or one hundred copies for churches, 20 per cent off. Send for a copy at once. Ministers wishing a copy for inspection can obtain it by sending 42 cents.

J. C. E.

EVERGREEN COTTAGE,

Wilberforce, Obio, Aug. 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E Zion Connections, held in Washington, D. C., July 15–17, A. D. 1885.

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A MEMORIAL MEETING IN HAYTI.

SAN DOMINGO MISSION, } August 17th, 1887. }

At a meeting of the Official Board, held August 3d, instant, Superintendent H. C. C. Astwood announced to the Board that, in accordance with a notice read from the New York Freeman of July 2, he felt pained to announce the sudden death of our beloved missionary Bishop, James A. Shorter, and moved that a committee of five be appointed to draft suitable resolutions of sympathy; a copy duly engrossed be sent to the family of the deceased in token of our sincere condolence with them in their trying hour of distress, and that a copy be sent to the CHRISTIAN RECORDER for publication, and one sent to the Missionary Secretary, J. M. Townsend, to be presented to the Missionary Board. The superintendent further suggested that the church be draped in mourning for the space of sixty days, in memory of our departed father and friend, and a funeral sermon be preached to his memory; the sermon to be forwarded, with the resolutions, to the Editor of the CHRISTIAN RECORDER with a request for its publication.

Rev. A. H. Mevs was appointed the following committee: Superintendent H. C. C. Astwood, Deacon Francois Ciandio, Local Preacher Simon J. Hall, and Secretary Charles H. Williams. By request of the Board Rev. A. H. Mevs was added to the committee Brother Astwood was appointed to preach the sermon on Sunday, the 14th instant.

The committee reported the following resolutions:

WHEREAS, In the providence of Al mighty God, the source of all blessings and goodness, our beloved Brother and Bishop, James A. Shorter; has been called from labor to reward; and

WHEREAS, His life of Christian rectitude and philanthropic deeds in behalf of his race and the cause of Christianity has called forth the admiration of all good men who knew him; and

WHEREAS, As a missionary Bishop he has always stood ready to propagate the gospel of our Lord and Saviour Jesus Christ, at home and abroad, for the uplifting of down-trodden humanity and the salvation of souls, therefore, be it

Resolved, That the members of the San Domingo Mission, recognizing the virtues, goodness and bright Christian principles of our beloved Bishop Shorter, hereby extend our sympathies to his beloved family and our sorrowing church connection, praying for the support and comfort of our Heavenly Father in this trying ordeal of suffering and deprivation.

Resolved, further, That these resolutions be spread upon the records of this mission, and copies be forwarded to the bereaved family, to the Missionary Secretary and to the Editor of the CHRISTIAN RECORDER expressing our great sorrow for this irreparable loss to our Church, our missionary and educational departments.

Signed:

H. C. C. ASTWOOD, Superintendent,
A. H. MEVS, Pastor.
FRANCIS CLAUDIO, Deacon,
SIMON J. HALL, Local Preacher.
CHARLES H. WILLIAMS, Secretary.

IN MEMORIAM.

Funeral sermon preached in memory of Bishop James A. Shorter, Missionary Bishop of the A. M. E. Church, by Superintendent H. C. C. Astwood, of the San Domingo Mission, Sunday evening, August 14, 1887.

Opening hymn, 747:

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter the Master's joy.

The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell, but felt no fear."

Theme, Victory. Text, "Mark the perfect man, and behold the upright; for the end of that man is peace."—37th Psalm, 37.

One of our great secular poets has splendidly and truthfully written that

"Lives of great men all remind us,
We can make our lives sublime;
And departing, leave behind us
Footprints in the sands of time.

Footprints that, perhaps, another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

These words are not foreign to our subject to-night. They are conspicuously applicable, as we view the great Christian character of Bishop Shorter, teeming with spiritual excellence, like a beacon light, pointing upward to the skies. We would tread this gloomy pathway of duty with sadder hearts than we do, but for the splendid victory achieved on the Lord's side. This great soldier of the Cross, after many battles and conflicts, when death was about to do its worst, could exclaim, "Jesus is able, is willing to save, Jesus savees me now!" Blessed words! Glorious words! Victory for God! Victory for the Church! Victory for the race he so nobly represented.

The words of our text are fittingly suitable to this noble and great Christian character; so full of light and love, attracting with great power all thoughtful minds toward it like a magnet.

He began life like a hero. At 21 he did not, like most young men, go out into the world depending upon himself as most of them generally do. The saloon and the gambling institutions were not his choice, worldly allurements did not attract him at all, he seemed to have had a higher aim, and stepped at once into the army of our Lord and Saviour, Jesus Christ. Thus equipped, he was prepared to fight the battles of life. At once he took a bold stand as a Christian. In it he could see all of the true greatness to be achieved in this life and a glorious hope beyond. "Mark the perfect man, and behold the upright; for the end of that man is peace." At the age of 29 years we find him entering the Christian ministry, step by step following the path of duty laid down by the Master. He did not stop, nor weary nor tire by the way until he had reached the very climax of Church preferment, when, at the age of 51, he was elected and ordained Bishop in the A. M. E. connection. He became at once a Paul, "not ashamed of the gospel of Christ," expounding it to be the "power of God unto salvation to every one that believeth."

The author of our text was a man supremely fitted to point out the character of the good and the great; he began life so lowly himself, with a strong belief in the God of his fathers. His experience was so varied, his faith so severely tested, his hope so permanently fixed, that under the most trying circumstances and under the severest ordeal of trial, forgetting his kingly power, his worldly greatness, the strength of his armies, the wealth of his dominions, he flies to a higher refuge and exclaims, "The Lord is my Shepherd, I shall not want: he maketh me to lie down in green pastures, he leadeth me beside the still waters, he restoreth my soul: though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff shall comfort me."

This was Bishop Shorter's reliance: "Jesus saves me now." The psalmist, in his criticisms upon the characters of good and bad men, begins by saying, "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed." He continues his criticisms by saying,—"I have seen the wicked in great power and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace."

Divine excellence! Stupendous power! We apply the words of our text to the unblemished character of Bishop Shorter. He was a perfect man. Perfection in its general sense does not belong to frail humanity, but as far as it is possible to apply it to mankind, Bishop Shorter was a perfect man. His truthfulness made him so, his generosity, so conspicuous and his charity so large and unselfish, and his love for mankind so marked, that in looking over the vast field of beneficence, we cannot fail to apply the language of the text, "Mark the perfect man."

I point to his character to-day with pride, and say to our young men, follow in his footsteps. "This is the way, walk ye in it." No drunkard's grave will overtake you, none of the dissipations of youth, with their leprous stains, will cling to you, causing you to cry out, "Unclean! unclean! unclean!" Ah, nay; but, being washed in the blood of Jesus Christ, you would become good citizens of the commonwealth and anticipated residents of the glorious city beyond. His home was a happy home No domestic discords to mark those sacred relations which made him happy, thrice happy. The altar of Christ was erected at the marriage stand and carried into his peaceful abode. His children were reared up under its influence and lived to call him blessed. It was a home of peace, it was a home of love. His last family prayer was a remarkable one, and as significant as it was remarkable: "If it should be Thy will to call me hence before the day closes, I pray Thee to take me to dwell with Thee, O Father, forever." Blessed is the man who can pray such a prayer upon the very verge of eternity. "Mark the perfect man."

The sudden death of Bishop Shorter is not only sufficient cause to awaken the Church with which he was so long identified, but the whole Christian world. What infidelic theory can gainsay the glorious and rapturous victory achieved for the Bible and Christianity in the death of this good man?

No donbting theories, no blasphemous braggadocio, no evolution or beclonded scientific dogmas, but one bold and unflinching declaration of Christian faith whilst looking straight into the spirit world, "Jesus is able, is willing to save; Jesus saves me now." The ministry of the A. M. E. Church, this is a loud call to encourage us "to press forward to the mark of our high calling as it is in Christ Jesus." To its membership it is a glorious victory, assuring you of free salvation if you prove faithful to the end. To our Bishops and patriarchs it is a consolation, knowing that after the battle of life is fought and the victory won, that "Jesus is able, is willing to save; that Jesus saves me now." "Mark the perfect man, and behold the upright; for the end of that man is peace."

He was an upright man in the full sense and power of that word. No immoral debris surrounded his splendid character; he was a bright example of true Christian manhood, toiling on for the betterment of mankind and the defense of the Cross. He came upon the stage of action at a peculiar time; men tried and strong were needed then; it was an era of the persecution of a race; a Chinese wall of ignorance surrounded them, the chains of bondage enslaved them, the Church of Christ rejected them. They were helpless, down-trodden and forlorn; they had a Saviour and a hope in the Cross, but it was beclouded by the cruel Christian institutions of that age, which preached the enslavement of humanity and tolerated the oppression of human bondage. They found no consolation in the word of God preached from the mouth of many a prophete, and the then sanctuaries had no place for them in common with the people of God. The words of Holy Writ, like a distant hope, kept ringing in their ears, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?" They clung to that hope, being made doubly strong by the invitation of the Master, "Come unto me, all ye that do labor and are heavy laden, and I will give thee rest."

God has never failed to listen to the cries of his people, and ere the shackles of slavery were broken by the strong arm of the Nation, our spiritual Joshua came, in the person of the immortal Allen, and proclaimed religious liberty. It was a good time. Wounded hearts that were sorely bleeding rejoiced when the A. M. E. Church was born Bishop Shorter joined the army of saints that were to do battle for the religious freedom of his people. How well that duty was performed the Church's history will proclaim until its entire membership will have been translated and all mankind called before the judgment seat of Christ His efforts were not fruitless; but, working and waiting with that unbounded faith which possessed Abraham to offer up Isaac, Elisha to be translated and Simeon to behold the salvation of Israel, he lived to see his race emancipated and his Church established upon a permanent and lasting foundation. One of Bishop Shorter's greatest desires was the education of his people. To that end he worked as zealously as he had worked for their spiritual amelioration Bishop Shorter was certain that without the cultivation of the mind, so long deprived of educational facilities, they could not be prepared to enjoy that freedom providentially destined to be bestowed upon them. He saw perceived that religion and Christian education were the twin alliances to be relied upon to fit them to enjoy the rights of true citizenship, to become true mothers and fathers and the builders up of those happy domestic firesides whose influences would go further in that direction than the enactments of State or national legislatures. To this end he became a special votary of Wilberforce, an institution of which the A. M. E. Church will ever have cause to feel proud and our people just motive for popular acclaim. When the summons was about to be given to call him from labor to reward he seemed to have been inspired and opened his bountiful hand, which was ever ready, and poured into the lap of that noble institution a generous gift, which cannot fail to be a lasting monument to his memory. He was not ostentatious; vanity did not seem to be a counterpart of his nature; what he did was always done without courting eclat or popular applause other than that which emanates from a conscience void of offense toward God and men. His life was an active one: he did not rust, he died as he lived, in the harness, with his armor always buckled on ready for the Master's service. He was an upright man. Bishop Shorter was a stannch friend of the missionary cause; he not only cared for the Church at home, he was also anxious about those souls abroad who were longing and thirsting after righteousness. His heart went out toward to the Dark Continent of Africa and he was solicitious in sending the gospel message to those hungry souls. He remembered in his prayers the isles of the sea, and was waiting with great anticipations the report of Bishop Campbell and Secretary Townsend from Hayti and San Domingo, for whose people he had shown so much sympathy—in fact he was President of our Missionary Board. Here are tears for him to-night because of our great loss, but there is joy in heaven. We cannot in one sermon record all the good deeds of this good man; they are too numerous; but we can say, we will say and we do say that he was an upright man.

His sudden taking away is a warning to our Church. Since the last quadrennium three of our Bishops have gone—the youthful Dickerson, then the middle aged Cain, and now our aged and beloved Bishop Shorter. "If judgment begins at the house of God where shall the sinner and the ungodly appear?"

It is a serious warning, the Church has been shaken from center to circumference. The ministry is called upon to reflect. What may we not have to pass through before the meeting of the next quadrennial? Our Bishops are all veterans, scarred and bruised by the battles of many ages. The venerable Payne, Campbell, Brown, Ward, Wayman and Disney have all passed the meridian of life; they need our prayers, that God, in his wise judgment, might spare them to us, so that by the council of age we might be guided in the selection of those who must fill the places of those who have fallen asleep The life of Bishop Shorter is a splendid criterion by which to judge the men who may be called upon to fill these responsible positions—men who are fit to live, men who are not afraid to die, men who, like our lamented Bishop Shorter, when passing through the vale can exclaim, "Jesus is able, is willing to save; Jesus saves me now." Mark this perfect man; behold the upright, for the end of that man is peace."

Bishop Shorter's peaceful end is a gracious reward for his eminent services; it would seem that divine favor was especially reserved for him; he had lived to a good old age, and was beloved by all mankind. He had laid to rest his saintly wife; she was already in heaven calling him there. He had been blessed with five worthy sons. The barrel of meal and cruse of oil had never wasted, and his children had all reached beyond the age of childhood. The Church which he served so long and so well had multiplied greatly, and Wilberforce, which he nurtured by his wisdom and material aid, had reached the full stature of manhood. The Bishop himself had passed his three score years and ten; therefore he could look back and exclaim with Simeon of old: "Lord, let now thy servant depart in peace, for mine eyes have seen thy salvation."

He was not to be a sufferer; he had contributed too often toward relieving the suffering of others; hut when the Master's call was given, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord," with out any need of an earthly physician, without any lingering care, without any protracted malignant diseases, without causing sleepless nights and anxious days to the many loved ones who would have gladly watched around his dying couch, in the vigor of good old age, surrounded by the trophies of life, in the happiness of his own beloved home, in the arms of his own beloved family and people, he could confidently resign the pleasures of life, amidst angelic shouts, peace peacefully away, exclaiming that "Jesus is able, is willing to save; Jesus saves me now." "Mark the perfect man and behold the upright: for the end of that man is peace."

Bishop Shorter's triumphant Christian death is one of the best tributes that have heen given in behalf of Bible Christianity. It breaks down the barriers of skepticism and points all to Jesus and to the truths of the gospel After such a triumphant end, an exemplary Christian, he reaches Pisgah's height; viewing the landscape over, he realizes the happiness beyond and falls asleep in the arms of a saving Jesus

To the Church I need not repeat the blessed assurances held out to you; hut but to those who are outside of the ark of safety, it is a timely and a splendid appeal to you, and it invites you to-night to imitate the exemplary life of Bishop Shorter and step at once in the Church of Christ, being assured by this triumphant Christian death that "Jesus is able, is willing to save; Jesus saves me now."

These badges of sorrow and mourning here to-night, these hearts howed low with grief, these eyes suffused with tears, though separated by distance and the mighty deep from those who are weeping for the lost, the loved and the brave, yet our hearts are united with the hundreds of thousands of voices in prayer to Almighty God for the grief-stricken Church and bereaved family. With these we add our fervent prayers, and as the great wave of praise and song swell to high heaven in behalf of this great Christian victory, we shout: "Glory, and honor, and praise, and thanksgiving, and power be unto our God and to the Lamb forever and ever," that "Jesus is able, is willing to save; Jesus saves me now."

One sweetly solemn thought,
Comes to me o'er and o'er:
I'm nearer home to-day,
Than ever I've been before.

Nearer my home, nearer my home,
Nearer my home to-day,
Nearer my home in heaven to-day
Than ever I've been before.

Nearer my Father's house,
Where many mansions be;
Nearer the great white throne to-day,
Nearer the crystal sea.

Nearer the bound of life,
Where burdens are laid down,
Nearer to leave the cross to-day,
And nearer to the crown.

Be near me when my feet
Are slipping o'er the brink,
For I am nearer home to-day,
Perhaps than now I think.

A WORD FROM THE MANAGER.

To my dear brother ministers of the Church: The last round of annual conferences for this quadrennial term has begun. Our Bishops have been obliged, we suppose, to group the fall and early winter conferences close together—eight in August and September, eight in October, ten in November and eight in December, making thirty-four of the forty-four conferences of the connection in a little more than four months. Of course it would be impossible for us, even if our editor could go out and stay in the field with us, to visit all, or even a majority of these sessions, to collect our subscriptions and press the sale of our books.

We are heartily thankful to the dear brethren in Iowa, Illinois and the little new-born Michigan for the noble pecuniary aid given us by the band of Dr. Lee. Two hundred and eighty dollars came to us from these three little conferences for subscriptions, bills and merchandize We ought every pastor to pay the real success; and here the Saviour's sayings are truly applicable, "Ye are the salt of the earth;" "Ye are the light of the world;" "Let your light shine before men, that they may see your good works and glorify your Father which is in heaven." And though the private Christian needs this heavenly adorning, yet how important in the ministry of the Lord! The ensuing General Conference is fast approaching, at which time, according to the writings of Dr. Johnson, the Church needs eight more Bishops. If they are needed through the judgment of the General Conference, I suppose they will be elected. But they should be men who possess self-government and are full of the Holy Ghost and of faith, and much people will be added unto the Church. Great are the advantages of self-government in relation between rulers and subjects. Under its influence, rulers properly estimate the origin and dignity of their authority; so far from presuming that right to rule others is the effect of chance, or that it is an inherent right, or that it is merely the gift of the people, they humbly confess that they have derived it through the people from God. Realizing the principles of ministers of God, they feel the force of their high obligations, and far from trusting solely to human wisdom, which has led so many of the great and mighty men of the earth in the paths of cruelty and oppression. Great are the advantages arising from self-government in our religious relations.

To view the subject particularly as it applies to ministers and hearers, the work of the ministry must be acknowledged, by all who believe the truths of revelation and hope for happiness beyond the grave, to be the most important in which fallible man can possibly engage. It extends in its effects and consequences beyond the limits of time and involves the future happiness or misery of millions by leading them to felicities or woes which defy description. The political decisions of senates may inflict nations with calamity or deliver them from it, but the good or the evil which they administer must terminate with the present life. It is not so with the ministry of the gospel. The effects which result from the faithful or unfaithful labors of those who stand forth as ministers of Christ to persuade sinners to be reconciled to God may, indeed, be perceived in every stage of human probation; but they will become more conspicuous as life draws toward its close. They will remain unextinguished at death and assume in eternity a visible and permanent character. Great are the advantages arising from self-government in our social relations.

Of all the associations formed in this life that of the conjugal state is the most endearing and the most important. But the happiness of this relation depends so much on the principle of self-government that, without the proper management, reciprocally, in the parties, of temper and conduct, the happiness contemplated will not be realized, but the connection itself will become an occasion of the most direful ills of life. Still, when those who have formed this important relation and taken upon themselves these solemn obligations have learned to rule their own spirits, "to walk in all the commandments and ordinances of the Lord blameless," they will realize the blessings of a happy union of kindred minds and will aid each other in ruling their own spirits and in preparing for higher enjoyments.

By a good man we may understand a benevolent man. This definition is strictly applicable to Barnabas, born in Cyprus, an isle of the Mediterranean Sea. Visiting Jerusalem, as some suppose, at the feast of Pentecost, by the preaching of the Apostles he is converted, sells his land, and brings the sum thus obtained and lays it at the apostles' feet,—not a part, Ananias like, but the whole sum,—thus at once commiserating and supplying the necessities of the poor persecuted followers of his Lord. He was full of the Holy Ghost. Alinsion is not so much made, we apprehend, to the marvellous gifts of the Holy Ghost as the indwelling of the spirit,—happifying the soul, illuminating the understanding, correcting the judgment, subduing the will, hallowing the affections, purifying the conscience and captivating the thoughts; thus sanctifying the whole man.

His success. "Much people was added to the Lord." Not only had cash to rejoice in witnessing the effects of divine grace in the conversion of Grecians at Antioch, through the instrumentality of his countrymen, but his own labors, it would seem, were blessed to the salvation of many more; "much people were added," not merely proselyted to an opinion, creed or sect, but "to the Lord." Convicted of sin, converted from the error of their ways, they joined the band of young converts, or the first named "Christians" in that city. Though they had been "aliens from the commonwealth of Israel, strangers from the covenant of promise, without God and hope in the world," and many of them thus far off, they were now "made nigh by the blood of Christ."

In conclusion let me say that some of the conferences have already elected their delegates, and some are to be elected to represent them in the ensuing General Conference of the A. M. E. Church. Be sure, brethren, you send your best men, and if more Bishops are needed, try to select such men as will emulate the example of Bishop A. W. Wayman, then you can rest satisfied that the Church is safe under their care, and "much people will be added unto the Lord."

Fayetteville, La.

MEETING OF DISTRICT CONFERENCE.

BY REV. A. J. NIXON.

MR. EDITOR:—Please give space in your valuable paper for a few sketches of the meeting of our district conference, which met in the little historic town of Graham, N. C., on the 9th August, ult. Suffice it to say, Elder D. F. Newby and his good people spared no pains in making preparations for our reception, and, indeed, we were received, appointed, a grand session. The conference was called to order by Rev. P. F. Giles, presiding elder of the Greensboro District, who made a few very interesting and pointed remarks touching the business of the conference and his regret of not being able to have called the conference earlier. He then announced the conference ready for business. We then proceeded to the election of the different officers, whereupon Rev. C. Sampson, of Greensboro, was elected vice-president, and your writer secretary. By consent of the conference the president was allowed to appoint the several committees, as per discipline. This being done, the hours of meeting and adjournment were fixed and also the boundary of the conference. At 8 o'clock p. m. Rev. Moses B. Shepard preached to a crowded house, using for his text, Phil. 3, 8: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord," &c. The subject was masterly handled, and the audience appeared to enjoy it splendidly. After the sermon Rev. D. F. Newby lifted a collection of $2.88. The business of the conference was systematically carried on and not a stone left unturned. Rev. F. F. Giles, president of the conference, proposed three applicable subjects for discussion of the conference: 1st subject, "Shall the ministers of the traveling connexion organize and attend Sunday schools?" Rev. D. F. Newby led off on this subject, and was followed by Revs. Jas. Jenkins, J. M. D. Hill, C. Sampson, G. A. Smith, F. P. Greenlee and F. F. Giles. They all held that that was a part of the ministerial duty, and any minister thus refusing to act in the premises would soon find himself a failure. Rev. Giles stated that he had a certain reason why he proposed this subject, and he also wanted to hear the brethren speak their sentiments as to pen confessions sometimes are good for the soul. Next, 2nd subject, "Why have the people departed so far from the old landmark of the fathers as to refuse preachers when sent to them by the proper authority, and are they justified in so doing?" Your writer led off on this subject, followed by Revs. G. A. Smith, D. F. Newby, W. M. Chavis, C. Sampson, and F. F. Giles. Various reasons were given as the causes which lead to this rebellion. Rev. Smith said that outgoing ministers are more the cause than anything else. He says to the people, "Conference disregarded you. They sent B, but he can't preach; he is broken down spiritually and morally; and besides, he is no elder. I am an elder, and can do the business of the church, and if you will say so, I will stay here and serve you all the year," &c. Elder Giles also stated that he had grave reasons for proposing this subject; the evil is becoming seemingly greater with our people. The 3rd subject, "Shall a Christian minister take an active part in labor organizations and prohibition movements?" Rev. G. A. Smith first fired at this mountain and was followed by Revs. F. P. Greenlee, C. Sampson, J. M. D. Hill, F. F. Giles, M. B. Shepard, and Brother H. S. Roberts. All the brethren made telling and soul-stirring remarks, and they seem to think that a Christian ministers ought not to take stock in these issues, but his sphere should be limited to the pulpit. Next, singing, "Stand up for temperance," &c. The several committees made their reports, and the conference being through with its business, adjourned sine die. Benediction by Rev. C. Sampson.

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NOTICE.—All questions and business pertaining to advertis ements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing agents, Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

PHILADELPHIA, SEPT. 15, 1887.

REPLIES to Revs. Johnson and Kershaw's serise of articles are coming in. Correspondents will find them both pretty well intrenched.

THE COLORED press is improving weekly, and is attracting the attention of all men. The colored newspaper is not tossed aside as it once was.

PROGRESS does not coneist in marching, alone. The children of Israel were making qnite as good time standing still seeing the salvation of God as they were when going forward.

WE RESUME our position at the desk, glad to greet our familiar correspondents. Much matter has accumnlated during the past five weeks. It will be worked off as fast as possible.

AT ITS meeting last Monday, the Philadelphia Preachers' Meeting discussed "The qualifications essential for a Bishop." The probability is that this is a question of one side only.

THE ceqteunial will be worth the consideration of the whole connection. A thousand timee we have talked of "gala days." In November every Afrioan Methodist should try to find one of those days if he has to make one "gala day."

THE ENTHUSIASM over the prospects of our centennial scene to be increasing. Dr. J. T. Jenifer has ordered four hundred centennial envelopes, Dr. W. B. Derrick has issued a very lengthy programme. Othere are preparing to maks it a great day in Zion.

THE PROGRESS of literature is equal to the progrese of art and soisnce; as literatnre is the indieation of a people'e state. Tho literatnre of our own race offere an excellent opportunity to observe this fact. Its development is marked; yet there is great room for improvement.

IN OUR edncational notes wo olip from the Xenia, (O.) Gazette a note to the effect that a new school distriot will be created, centering at Wilberforce. To any one familiar with the territory this is regarded as a good movement, if it has for its objeot the oreation of a black distriot.

WE HAVE received a card from Hon. Charles H. J. King, U. S. Consul to Liberia. Among other things, Mr. King wisely orders the CHRISTIAN RECORDER as a paper from his country that will "truthfully tell the movements of his race." Mr. King expects to visit America next winter.

NEXT SUNDAY is Edneational Day. How much will the Chnrch realize? Another demand for a generous effort on the part of all members is made. It being the last annual call for this pnrpose till next General Conferenes, Secretary Johnson expects a good report. If everybody pays something we shall settls matter with ease.

BESIDES THE air of devotione! busiiness that a nice hymn book givee a lady or gentleman on his way to ohnrch, the interesting appearance of a hymn book in hand in ths assembly would seem to excite avery ohnrch member to buy a hymn book. There are some congregations in which there are next to no hymn book sometimes not even on the pulpit. Hymn books cost only from 90 cents to $4 00.

THE WORK and character of Allen were consistent with those of general American Methodism and its propagators. Speaking of the Baltimore Conference of 1784, when Amerioan Methodism was organized, he says, "Many of the ministers were set apart in holy orders at this conference, and were said to he entitled to the gown, and I have thonght religion has been declining ever since."

OUR GOOD Southwestern Advocate friend aesures some unnamed complainant against the A. M. E. Pnblishing Honse that he wonld he well treated at the M. E. Pnblishing House. Yes, but there are a few of ns who know that in the Church represented by the Southwestern, there is many a complaint against the M. E. Pnblishing House. Of oonree the editor of the Advocate knows nothing of them.

BISHOP BROWN calls on the brethren of the Fonrth District to forward their Dollar Money on to Dr. Arnett at onos. This is the first appeal of the kind we have seen for a long while. It would he well for all concerned if some one would call the attention of brethren to this snbject; many who are holding their money for annnal conferenoe would gladly forward it, if they had the least suspioion that it was needed.

AFTER ALL it is evident that Georgia does oare something about what the outside world thinks. It does not like to eend the good professors of the Atlanta Univereity to the chain-gang while the world ie looking on. That is very oonsiderate in Georgia; there is no better way to exeito the world against it than by throwing lo it a martyr or two. Two or three teachers put on "the gang" would bring against the State an irresietihle force. It can enjoy its modified sin better than it would have done the unmodified.

MR. WANAMAKER, whoee inventive genius, like his commeroial genins, seems almost exhanstless, last week distrihnted a ohaste little book of 64 pages, entitled "A Sonvenir of the Constitntional Centennial," containing the Declaratiou of Independenoe, the Constitution of the United Statee, Washington's farewell address and Lincoln's speoch at Gettysburg, with the following pledge printed on the back:

> Recognizing the importance to every American of the documents printed in this book, I hereby accept this copy from the firm of John Wanamaker npon the condition that I will observe the Centennial Anoiversary of the adoption of the Constitution of the United States by carefully reading it.

THE Xenia (O.) Gazette annonnoes the death of the venerable Samuel Wilson, D.D., September 5th. Dr. Wilson was about sighty years of age. He was of the United Presbyterian Chnrch, one of the noblest of men. For several years he was professor of Hebrew at Wilberforce University. All the theological graduates of that institntion prior to 1874 got their Hebrew from him. Though he tanght by the old methods, he was an sffioient teacher. His devotion to the Christian eause was great. A more highly conscientions man is rarely met. With him the ten commandments meant eternal life to the faithful and ohedient, and eternal death to the unfaithful and disobedient. His personal object lessone are as precions as his lessons in the Hehrew.

WE VERY much regret the pnbliesation of the article from Brother I. S. Grant, justly criticised by Brother Nelson. It is contrary to our enstom to pnblish what evidently wrongs either the living or the dead; this article does both. As to the living, it involves all inelnded in its terms. It has been the custom of the Manager and Editor dnring the past three years to interchange services whenever they conceived it necessary to the advancement of the department. Preparing to transact business at several conferences for the Manager, being hurried in the preparaiion, we hastily handed the article to the compositors. But for a statement from the Manager in a letter that he had written an editorial on the snbject, this note would have appeared three weeks ago. The Manager failed to publish the editorial hecanse he was informed that we had handed the Grant article to the compositors.

THE WESTERN CONFERENCES, like those of the East and South, are prodncing some very promising men. The transition in our pulpit is, perhaps, quite rapid enough. We are informed by onr aged ministers, now and then, that the fathers inclnded some ministers who were superior to almost any of our modern preachers. This is evidently trne, but the number of well furnished ministers was not nearly so great as now. Preaching is an act that does not depend alone upon advanced learning. There are some ministers who are so thoronghly endowed with native pulpit elemente that, without high edncation, they are more powerful than many others who are well edncated. Bnt in addition to all this there were some men among our ministers forty years ago who were well informed. It is not comparison, however, that we started to make, but declaration of facts. The nnmber of ministers who are masters of their position is increasing so rapidly that it looks as if we should soon be able to snpply all our ohnrches with pious, scholarly pastors.

THIS ISSUE of the RECORDER comes out amid the rush and excitement of the Constitntional Centennial in Philadelphia. At this writing great preparations are being made to parade, display, entertain his excellency, the President of the United States, etc. It is a big time to those Amerioans who have inherited all the favors of a century of American constitutional liberty. The negro is little inspired. The constitution has recognized and protected his manhood only eighteen years. He is trying hard to attach himself to the enthnsiastic train, bnt it is difficnlt for enthnsiasm to enable the oreature of eighteen years as strong as those of one hnndred years. The negroes of 1969 will find something that will awaken great centennial enthusiasm; when they will have been moving under its provisions a full centnry. It is very important, however, that the negro take on just as much of the general spirit of rejoicing as possible. In recognition of his suffering in the development of the materially and socially, he should have received an especial place of honor in the provisions for celebrating, not in a "separate wagon," bnt on the committees, etc.

THIS WORLD and this life are organized of mysteries. The crystalization of matter is as wonderful as is its creation, when pushed to the most remote extremity. No topic relative to mind, carried to ths greatest possible study is less mysterious than is the existence of mind itself. Last week a man who had been unconscious twenty days died in Buffalo. Though he was dead (to the appearance) he still livsd dnring those days; bnt there came a day when he did not live—he died. Dying, did he still live? "If a man die, shall he live again?" comes rolling up on the wheels of time. What is life? What is death? There are many conditions in life concerning which science can gay bnt little. There are comatose states occnpying from one hour to several months, in different cases, from which the subjects make no returns. They tell us nothing of where they have heon, what they have been doing, what they have seen, heard or felt. They evidently have broken the lins of self-knowledge, either entering the lethargic state and oanght the chain again, on being awakened, or they have broken it a second time upon resnming activity.

Man, by wisdom, knew not God. It has plsased God by the foolishnese of preaching to save them that believe. Faith can do what fancy and science fail to do—give rest and peace to the inqniring mind. With faith Christ is "the life." Whosoever hath the Son hath life. Whosoever liveth and believath in him shall never die. Here is a haven into which the storm-toesed harque of speonlation may lie more ecure, certainly, than in any other.

EDITORIAL CORRESPONDENCE.

I had no intention to represent the good people, especially the ministers of Gibson City, Ill., where I was so kindly treated, as being affected by the "Horse-shoe Bend," as appeared in recent editorial correspondence. In connection with the letter an editorial on the "Horse-shoe Bend" was sent; pages were confused; hence the reflecting editorial correspondence. The ministers of Gibson are a conrteous brotherhood and the people very hospitable and some thinking men in the city The chief manufacturing interest is that of canning. In this several colored persons are engaged The celebrated historic name, "Mark Anthony," is honored in the person of Mr. Mark Anthony, who was for many years manager of a section of the largest farm in the country, more recently proprietor of a large stone manufactory. At present Mr. Anthony is managing two barber shops in Gibson. He has a pleasant home and an interesting family. His eldest son, Mr. Robert Anthony, is a graduate of the city high school and at present a student in the law department of Wilberforce University, expecting to graduate next June He is an excellent penman, having received several medals in recognition of his originality and advanced standing in this art. He has taught penmanship in several teachers' institntes in his State, where all were Caucasians Brother S. S. Mitchell, lay delegate to the late General Conference, is also in business in Gibson. He is not enjoying good health. A very husy man is Brother J. H. Dorsey and a very thoughtful one is the Rev. Robert Green, local deacon in the M. E. Church. Brother Green is a quite well posted Methodist. One of the best blacksmiths of the city is Mr. W. H. Conners.

THE ILLINOIS CONFERENCE.

Though I spent hnt three days in this conference in Cairo, I found it a warm conference, sitting in a warm city in very warm weather. The brethren of the conference treated our Department handsomely. Brother E C. Joiner, then pastor at Cairo, had made ample provisions for entertaining the conference, though he was in poor health. I was pleasantly sitnated on Eleventh street, near Commercial avenue, with Mr. George Bell, who proved to be very conrteous, entertaining and patient. The Illinois Conference is advancing. They have the presiding eldership in accordance with law. The two presiding elders are Revs. H. Brown and P. C. Cooper. Rev. J. D. Peterson was chief secretary of the conference. Bishop Brown extended all the favor to the Pnblication Department that could be asked. Mrs. Brown was at the conference and, as at all conferences to which she accompanies the Bishop, was highly appreciated as a visitor. I was mistaken when I reported in former correspondence that Mrs. Brown accompanied the Bishop to the Pacific Coast. Dollar Money at this conference was on the up grade. Missionary and educational reports were fair. Considerable new work was reported The Bishop was very careful that brethren should aim at still advanced work next year.

In addition to General Officers reported from the Iowa Conference we had the company of our Secretary of Education, Rev. W. D. Johnson, D.D., on his first visit to the far West. As usual Dr. Johnson carried away the people's notion that he is a good preacher. The conference lasted only six days. This left me five days before the Michigan Conference. It requiring ons of these to reach Chicago, I spent three days there, the guest of Rev. W. G Reed, pastor of Bethel Church. Elder Reed has accomplished a wonderful work there in the past two years, having lengthened the church building and added a story to it, besides having it finished and furnished in modern style. His spiritual success is equalled his financial. Easy-going and nnassuming, he is exerting a powerful influence in his society. He is a hard student, a progressive and vigilant pastor. I took a few minutes' time to call npon friends formed while attending the Iowa Conference: Mrs. Hall, who entertained me at the expense of Brother Weekly, presiding Elder Trevan, whose wife is that noble wife of a pastor, Mrs. T. W. Henderson, just in from a day's pastoral visit, her husband being absent. I also called on Rev. B Knight, Mr. Lloyd Carl, an old schoolmate, Mr. David McGowan and others.

On Sunday I preached in Rev. T. W. Henderson's church, Quinn Chapel, the mother church of the city. With that people the name of no other seems to outrank that of their pastor. At night I preached in Bethel Church.

There are many of our people in Chicago in good circnmstances. Judging from the Dollar Money reports rendered by the city pastors, one would infer that our churches there are quite as favorable to their local existence as to their connectional, yet I cannot forget that Elder T. W. Henderson sent $100 to the cause of missions. That is a good cause to be good on.

THE MICHIGAN CONFERENCE.

I had the pleasnre of seeing this little gem organized and so declared by Bishop Campbell, at Battle Creek, August 24th. The Rev. James M. Henderson was elected Secretary and the Rev. D. A. Graham, Assistant secretary. Eighteen members composed the roll. Drs. W. D. Johnson, Arnett, Tanner and Townsend were present. The conference was highly appreciated by our good Northern friends. Battle Creek is the American headqnarters of the Adventists, who have there a mammoth temple, a large pnblishing house and not a little control of affairs. They keep seventh day going in both departments of our world—its physical and its moral—that must necessarily continne until time delivers np its keepings to the great hereafter. There seems to be a journal in Battle Creek also; one of her danghters still lives near there The attendance at conference was nnusually large for a small city. The edncational sermon, by Rev. D. A. Graham, was thonghtful and forcibly delivered. He reminded me of our dear father Graham, in the Ohio Conference, in style of delivery. The Michigan Conference got only about one-third of the men formerly in the Indiana Conference, hnt it got some of their best. I do not think I have observed minntes ol conference taken with so great precision and good taste elsewhere Rev. W. H. Brown preached the annual sermon. He was very earnest in his delivery. The finances of the conference were small, hnt proportionally as good as those of other conferences visited. Bishop Campbell preached a sermon to the candidates for orders that will he remembered a long while. On one night Dr Townsend gave the conference an extensive, interesting sketch of the jonrney of himself and Bishop Campbell to Hayti.

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Monday morning, in company with Drs. Johnson, Townsend and Bishop Campbell, I moved down to the Indiana Conference, at Richmond, where I remained hnt one day; hence can say little concerning it. Rev. J. Bass was re-elected Secretary and Rev. D. P. Roberts, M.D., Assistant Secretary. Bishop Campbell opened the conference with great fervor in worship. The pastor, Rev. M. Lewis, made an extraordinary plea with the brethren to be engaged in behalf of the salvation of sinners while in Richmond, declaring that thet was the one great want there Bishop Campbell seconded that plea and charged preaching accordingly.

I met Mrs. M E. (Binford) Perry in Richmond. Mrs. Perry is ons of the graduates of Wilberforce University I was pained to learn that she had lost her only child last spring. The mixed school system has displaced hoth her and Mrs Landonia (Williams) Brown, hoth excellent teachers. Mrs. Brown has taught there ten or twelve years and Mrs. Perry seven or eight; yet both had to go.

In company with Revs. George H. Shaffer, M D, of St. Louis, and H. H. Wilson, of the Indiana Conference, I dined with Mrs. Mary J Quinn, a well-known friend of African Methodism, widow of the sainted Bishop William Paul Quinn. Sister Quinn is not in good health, hnt in good spirits, living in her cosy home with little grandson and daughter, looking much like herself of years ago. By the way, I learned there that the life of Bishop Quinn is to be brought ont by Dr. Arnett. If this is a secret, it is now an open secret. I was the guest of Rev. Dr. Townsend, Secretary of Missions. Though anxious to return to my office and home, I could hnt regret leaving that house that became so home-like in two days. My ideal of a home in which to have a home is realised in Dr. Townsend's magnificent cottage and my ideal of life, in so mnch as I conld get of life here in two days, i. e., after Sister Townsend recovered for the time from the loss of her Haytian parrot The missionary office is an interesting place also I should like for some who say "Townsend's got nothing to do" to go there and see the amount of work innsed ont by him and his good assistant, who has to be his chief sometimes.

From Richmond I came on to Pittsburgh, where I attended a celebration held hy one of my Wilberforce friends, Rev. W. H. Palmer. The celebration was a failure, hnt the man is apparently a great snccess. At the celebration I met Revs. W. H. Brownstone, of New Brighton; W. S. Lowry, of Allegheny; B. Wheeler, of Pittsburgh; J. H. Morris, of Connellsburg; Brooks, of the Presbyterian Church, Pittsburgh, and Brookens, of the Zion Church. Brother Palmer had a good hand and all that, but the people failed to materialize extensively. From this place I come home to attend to my official duties.

B. F. LEE.

THE A. M. E. CHURCH—THE VALUE OF ITS FAULT-FINDERS.

BY REV. A J. KERSHAW.

No. 6.

We ask permission from your many readers to change the lines of our discussion as mapped ont in our paper No 5.

Nature presents in all of her courses two antagonizing forces; or, in the language of Seward, there is an "irresistible conflict" going on in both departments of our world—its physical and its moral—that must necessarily continne until time delivers np its keepings to the great hereafter. There seems to be a journal in Battle Creek also; one of her danghters still lives near there The attendance at conference was nnusually large for a small city. The edncational sermon, by Rev. D. A. Graham, was thonghtful and forcibly delivered. He reminded me of our dear father Graham, in the Ohio Conference, in style of delivery. The Michigan Conference got only about one-third of the men formerly in the Indiana Conference, hnt it got some of their best. I do not think I have observed minntes ol conference taken with so great precision and good taste elsewhere Rev. W. H. Brown preached the annual sermon. He was very earnest in his delivery. The finances of the conference were small, hnt proportionally as good as those of other conferences visited. Bishop Campbell preached a sermon to the candidates for orders that will he remembered a long while. On one night Dr Townsend gave the conference an extensive, interesting sketch of the jonrney of himself and Bishop Campbell to Hayti.

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fault-finder, or its counteracter, our earth would be enveloped in flames that would soon reduce to liquid form the hardest substance in nature Separate the atmosphere's oxygen from its nitrogen and you have a place hotter than all the furnaces of Bahylon; hnt the air's great fault-finder is the lightning. It is an admitted fact that our atmospheres often becomes impregnated with the germs of deadly diseases, and the lightning, finding fault at the corrupted state of our air, gathers her spear, leaps from angry clouds to taunted earth, burns up these germs and purifies the air and makes it fit for the use of man, animal and plants.

Time and space will not allow us to iravel through all the departments of physical nature in search of her fault-finders The inventory is too nnmerous, our collections would he too large. A few more illustrations and we must dismiss this member of our discussion. Friction is the fault-finder of motion; attractive the fault-finder of repulsive force; distance the fault-finder of gravitation; and so is heat to cold, light to darkness. So much for a sketch of the physical world. We pass to the moral and when we find ourselves upon the very threshold of our theory and a boundless field for discussion. We claim, first, that the world's fault-finders are among its greatest heroes and without them she would have been still wrapped in the primitive darkness, both civilly and religiously. We think that it is high time that some one was paying dne respects to this class of the world's benefactors, and when we undertake to dem as demagognee and fanatics yon simply condemn your true friend. To what class, let us ask, is the world indshted for its republican form of government if not to its fault-finders? This class, becoming dissatisfied with despotism, tyranny and the "divine rights of the kings," has transformed the governments of the old world into republics and constitutional monarchies. It was the fault finders who laid the fonodation of our own government and fault-finders cleansed it from the seven-headed monster of human slavery It was the great Luther and his fault-finding colleagnes that led the reformation and put a stop to the onward movement to the "mother of harlots;" it was John Wesley and his fault-finding allies that gave a mortal wound to the doctrine of predestination. It was the fault-finders of our own Church who strangled, killed and buried, the very hour they were born, those three strange babies—high churchism, rotten and apostolic snccession. Christ found fault and for the fault finding the world's first gift was a manger for a cradle; the last, a cross. Paul was another great fault-finder, hnt if he had lived in our day he would have no one else would have read to him the riot act and demanded that he stop habbling or he hanged by sheriff "Fussation."

So much for the value of the world's fault-finders. Let us return to our own Church. Admitting that there is a class of our preachers who demand that all fault-finders of our Church have their places in that lake that burns with "disappointments" and no opportunities; that we ask these brethren to look well and examine the class of men whom they want thus punished? We think it a nnfair to hang us young sinners for the sin of fault-finding, when you allow to go scot free such hardened sinners as Bishops Payne, Campbell, Turner and all the rest of the Bench, for if fault-finding is a sin, Bishop D. A. Payne is the greatest sinner in our Church, because for nearly sixty years he has stood pointing out our defects as a Church, our unholiness as Christians and our ignorance as a race. Dr. Tanner is another great sinner; for sixteen years he has slept and talked with the greatest fault finder of the age (the RECORDER), for remember evil communication corrupts good manners, and I repeat, you shall not hang me so long as you allow him to continue to sin. Dr. B. F. Lee is another big sinner, and if hanging is to be the order of the day he must be the third man hanged, for look at his fault-finding editorials Some call them "pop guns," but I am sorry for the man behind whom they "pop." Let us take a retrospective view of our past history as a Church and the first that we see is the great fault-finder, Rev. Richard Allen. He being a fault-finder he built a fault-finding Church, and you should not be surprised if some of his sons should strive to follow in his tracks So much for the fault-finders of the moral world, now for the contrast in the physical world.

We have light as the fault-finder or counteracter of darkness in the moral; we have the pnlpit, the school house and the press as the fault-finder of ignorance, superstition and crime. In physical motion we have friction as its fault-finder; in the moral there is the sanctified heart and a purified conscience; and so on we could multiply illustrations by illustrations to an indefinite length. Bnt time and space will not allow, so we hasten to a close Now, brother A. tells you that our argument is too far from the snbject of discussion. Says he, "We are only talking about those who are always finding fault with that which is right." Well, brother, we have read somewhere in a book where it is said, "All men are right in their own sight, bnt God examines the heart." From this you see the fault-finders are as much right as those who find fault with them. Finally, we have adopted fault-finding as our life-work, so you must not blame me for followiog my calling.

Tallahassee, Fla.

Personal.

—Mrs. W. H. Yeocum is said to be very sick.

—Rev. Z. Roberts, of Kansas, attended the Michigan Conference.

—Rev George W. Prioleau, B. D, spent a day at the Indiana Conference.

Rev. G. W. Gny, of the North Missonri Conference, attended the Iowa Conference.

—Rev. James M Gilmere, of Nashville, recently visited his mother in Columbus, Ohio.

—Revs. D. P. Roberts and J. H. Clay are the delegates to General Conference from the Indiana Conference.

—Rev. J. H. Morgan will celebrate the 84th anniversary of African Methodism in Salem, N. J., next Sunday.

—T. H. Carrnth, the hnmorist of the defnnct Esteline Dekota Bell, has been snapped up by the Chicago Tribnne.

—Rev. Horace Talbert, A. B., of Jamaica, N. Y., was in our city last Monday and attended the preachers' meeting.

—Mr. Gladstone wrote a very complimentary letter of regret on being unable to attend the Philadelphia centennial.

—Rev. H. Brice has raised nearly $5,000 on account of the indebtedness on the Bristol, Pa., church since the conference.

—Editor O'Brien did not obey the summons of the English court to appear in Mitchelstowu last Friday. His arrest was ordered.

—Presiding Elder W. L. Hunter, of Brooklyn, N. Y., laid a corner-stone for a new church in Westbury, Elder H Talbert's charge.

—Brother N. D Temple, nnder direction of P. E. Coppin, will re-dedicate Morris Brown Church, Philadelphia, next Sunday. Bishop Wayman is expected to be present.

—Rev. J. Height Bean, of Cape May, wes in our office last week Brother Bean is a hopefnl minister and will probably make his hopefnlness profitable in his present pastorate.

—Rev. G. H. Sheffer, M. D., of St. Louis, has paid a considerable visit to friends in Ohio and Indiana dnring the summer. There is some talk of their selling the old St. Paul Church.

—Ex-Senator Warner Miller, of New York, delivered an address at the Chautauqua conncil fair, hnt he didn't say a word about politics. It is assumed that he got enongh of that last winter.

—Archibald Forhee writes that there is no foundation for the rnmor that he is to become a war correspondent again. His health, he says, is in an unsatisfactory state and he will neither report nor lecture any more.

—Justice Matthews, of the Supreme Court, turned up in New York for the first time since June. He passed the summer in the congenial occupation of giving the idlers of two continents pointers on how to loaf.

—Professor Wheeler, who recently resigned the Latin chair in Bowdoin College to accept a similar position in the University of Virginia, has now been compelled to give up the latter position because of heart disease.

—William H. Earle, the prohibition candidate for Governor of Massachnsetts, is a prominent member of the State Grange. He is an extensive market gardener and has been proprietor of an agricnltural tool and seed store. His age is 55.

—Rev. A. W. Watson, LL B., has had remarkable snccess this conference year. He seems to be a faithful, progressive minister. An article from his pen on "Moral Edncation" will appear in the CHRISTIAN RECORDER next week.

—Mr. Henry McGruder, of Battle Creek, Mich., is one of the most skillful blacksmiths in his city. It is a pleasure to find snch a skilled mechanic. Mrs. McGruder is one of a family of fonrteen full brothers and sisters, all living, and between 9 years and 31 years of age.

—Robert Louis Stevenson, who is now in New York, will pass the winter in Indianapolis, the birthplace of Mrs. Stevenson. When spring comes he will continne across the continent to California and thence to Australia. Mr. Stevenson is a young man and wears his hair long.

—Rev. I. S. A. Murphy has erected a beautiful church in Paschalville, West Philadelphia, this snmmer. It will be opened the first Sunday in October, when the elder hopes to have an overflow of Philadelphia people and money. Presiding Elder Coppin and the other visiting ministry will preach.

PROGRAMME OF THE GREAT CENTENNIAL CELEBRATION OF THE A. M. E. CHURCH TO BE HELD IN ALL THE CHURCHES IN THE MONTH OF NOVEMBER, 1887.

1. In all the cities where there are two or more A. M. E. Chnrches; as in Philadelphia, Baltimore, Washington, Wilmington, Charleston, Nashville, Savannah, Atlanta, Chicago, St. Louis, Memphis, etc., etc., we earnestly recommend a grand union opening meeting on Wednesday night, November 9th, or on the night of the 16th, nniting all the choirs of the city in one grand sacred concert. Local committees will see to it that the exercises are made lively and effective—a real time of gladness, thanksgiving and praise. Let pastors, choirs and officers be all thoronghly alive to the occasion

2. On Thnrsday or Friday night a pnblic oration or several addresses on the independence and successful work of our Church. We nrge that this meeting he made free of charge, and that tickets therefor be given to all respectable persone who will attend.

3. On Friday, or on the same night of addresses, prepare a "Centennial Banquet." Make it a season of congratnlation and pleasure for all.

4. On Sunday morning a Centennial prayer meeting from 6 to 8. At 10 o'clock a sermon on the rise and progrese of the Church. Text, Acts 13, 41: "Behold, ye dispisers and wonder, (and perish), for I work a work in your days, a work which ye will in no wise believe though a man declare it unto you." (Collect your envelopes)

5. At 2 P. M. Sunday school concert with short addressees. (Collect your envelopes)

6. At night, a enlogy on the life and influence of Richard Allen. Collect your envelopes. Conclude with the prayer of thanksgiving. (See evening prayer, Ritual of the A. M. E. Church, page —, and then repeat the Creed and eing: "From all that dwell below the sky," etc., ending with the doxology, "Praise God from whom all blessings flow," and benediction.

II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at ——— hall, ——— street, Philadelphia.

2. Thnrsday night (Thanksgiving Day) Centennial Banqnet at each of the churches, or each other exercises as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at ——— hall, ——— street.

Speakers: Prof. T. McCants Stewart, of N. Y.

2. Rev. ———, of Fla.

3. Rev. C. S. Smith, of Tenn.

4. Rev. William J. Laws, of the Iowa Conference.

5. Portrait of Bishop Allen, life size, excuted by the colored artist —— to be presented to the connection by Rev. C. T. Shaffer, thronph Bishop Payne. Address and reply.

III PART.

1. On Sunday morning, a centennial prayer meeting at 5 o'clock

2. At 10 30 A. M., centennial sermon on the rise and progress of the Church—text, Acts 13, 41. Collection of envelopes.

3. At 2 P. M Union Sunday School concert, with short addresses, by chosen persons. Collect envelopes. Philadelphia Sunday schools to be united as follows: Bethel, Zion Miselon and Murray Chapel Sunday schools together at Bethel; Allen Chapel and Mt. Pisgah Sunday schools together at Allen; Union Church and Morris Brown, at Union.

4. At night, hymn, O, God our help, etc, 701, Ritual 16 A enlogy on the life and influnce of Richard Allen. Conclude with the prayer for the clergy and people. Ritual of the A. M. E Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 862, Ritual No 12, and doxology, "Praise God," etc, Ritual No. 26. Collect envelopes, and report the amount. The creed and benediction

To the Ministers of the Fonrth Episcopal District A. M. E. Church. Greeting:

Send to Rev. B. W. Arnett, Wilberforce, Ohio, all the Dollar Money you have on hand. If you have none collect it immediately as he is in need of it to meet obligations contracted hefore the conferences were changed. Let every one do his duty and forward the money. Don't fail.

JOHN M. BROWN,
Presiding Bishop.

Cairo, Ill., Aug. 18, 1887.

WANAMAKER'S.

PHILADELPHIA, September 12th, 1887.

You can write for what you want, if you can't come to the store yourself.

For Ladies' Costumes.

The finest imported Broadcloths—Nellessen's of course. Coloring as delicate as if Nature spread the tint—blues, greens, browns, garnets, silver-gray, stone, drab, and scores of variations. All the new shades for Fall. 54 inches wide, $3.

There are other over-sea makers whose goods are of rare excellence. Here is a handsomely finished 54 inch cloth, in 28 shades, at $2.75.

Another 54-inch cloth, a little lighter weight, comes in 20 colorings, at $2.50.

Still another at $2, is 52 inches wide, and in 25 colorings.

We steam-sponge any of these Broadcloths when desired without extra charge.

If you watch our New-Book Table and note the figures on the fly leaves, BOOK NEWS may lose some of its value to you. If you don't or can't, it's like a once-a-month rummage among the newest volumes to get BOOK NEWS. 5 cents, 50 cents a year.

In the September number (portrait of John Burroughs), Maurice Thompson writes critically of Count Tolstoi's works.

JOHN WANAMAKER.

Chestnut Thirteenth and Market streets and City-hall square

PUBLICATIONS OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHUROH.

LESSON HELPS IN FOUR GRADES.

THE TEACHER'S QUARTERLY. A thirty-six page pamphlet devoted to lesson helps for teachers and other scholars. Its value is enhanced by the introduction of appropriate forms for opening and closing exercises, hymns and tunes, maps, dictionary of proper names, etc.

THE SCHOLAR'S QUARTERLY. Similar to the above, but with such necessary changes as adapt it to the wants of scholars in the main school. It is marvelously cheap. Five or more copies to one address, per year, 7 cents each.

THE JUVENILE LESSON PAPER is a four page weekly, designed for younger scholars who have outgrown the infant class, but who retain their fondness for pictures and simple stories. 208 pages for a dime!

THE GEM LESSON PAPER is a beautiful lesson sheet, four pages handsomely illustrated and printed on pink paper; for primary or infant scholars. Each number contains besides the lesson, a page or more of "baby-land" talk. All for 5 cents a year, where five or more copies are sent to one address.

AN APPEAL IN BEHALF OF WILBERFORCE UNIVERSITY.

Dear brethren and friends, the condition of our university makes it necessary for me to appeal to your noble generosity in this our great crisis. We are compelled to raise, by some means, fifteen hundred dollars in a short time; that amount is past due, but our creditors are indulgent and have promised to give us an opportunity to raise the money. We, the Executive Board, have had the matter under advisement and have appointed President Mitchell and Secretary Maxwell local agents to collect as much as they can in order to meet these urgent demands. We have further authorized and ordered an appeal to be published in our local papers and also in our Church organ, which appeal you are now reading. What will you do with it? How will you answer it? Will you respond to it as liberally as you can? May God help you so to do. We ask, we beseech you in all kindness not to pass over this matter carelessly and cast it from your minds. Brethren, this is your institution; it is the property of our Church and not a State normal, as some have already said. Our doors, it is true, are opened to all and we cordially invite and joyfully hail students of every nationality and religious faith; but this university is the property of the A. M. E. Church, owned and controlled by this Church as a body, and the day that her doors are closed for the want of means that day the 400,000 members of the A. M. E. Church become responsible and are or will be justly charged with the folly and crime of their negligence and stupidity. But her doors will not be closed; you will not suffer such a shame to blot the fair name of our grand Church. Brother Trustees, we appeal especially to you. We as a Board are your servants, executing, as far as we can, your will. We ask you to give us aid and our agents cannot call upon many of you in person. To you who read this appeal and are at a distance too remote for our local agents to call upon you in person and present the cause of our university and the great need of immediate action, we earnestly ask you in the name of God and a common humanity; in the name of the work accomplished in the past by Wilberforce; in the name of her many noble sons and daughters that have gone out from her and in their moral, intellectual and religious strength have lifted high the torch of reason and intelligence and with Christian heroism have unfurled the banner of the Redeemer; for the sake of all this institution has been the primal order in the hands of God in the past and for the sake of what lies within the realm of her power to do in the future we beseech and implore you to send as early as possible to the Secretary whatever you may be able to give in this direction. And for every dollar you give God will bless you many fold. Any amount you may send will be duly acknowledged and judiciously applied. We feel assured that our friends at home are going to aid us, but we want our friends and brethren abroad to co-operate with them. If they will do this in a liberal way we feel perfectly satisfied that within the next thirty days the fifteen hundred dollars will be realized and the burden removed. Brethren, for once respond to our earnest call, and relieve us of this embarrassement. It is our purpose to publish the names of the donors after the expense of our local agents shall have been concluded, and we sincerely hope to be able to have in the list the name of every trustee of the University.

Yours, with anxious waiting, signed by order and on behalf of the Executive Board of Wilberforce University,

J. P. MAXWELL,
Secretary.

EDUCATION.

Dear Brethren:—The time is fast approaching for us to make another grand rally for the cause of Christian education. Our district comprises all the conferences in the States of Arkansas, Louisiana, Texas and the Indian Territory. With our host of earnest and sacrificing workers we expect great results from the endowment effort. The educational interest is increasing all over our broad connection, and thousands of young men and women rap at the doors of our institutions. The 4th district has over three thousand soldiers on the field, and they expect us who stand at the head of affairs to make such provisions and to furnish such supplies as will enable them to wage a successful battle against ignorance, vice and superstition.

Let no man in our ranks falter, and remember that all moneys collected on the third Sunday in September must be sacredly consecrated to education.

The Southwest this year must rise and shine, but it must do so through us as leaders. Great things are expected of you, brethren, and in God's name let us make one grand rally for the elevation of our race and the advancement of the Redeemer's kingdom.

This is our last effort before General Conference, and we urge you, dear brethren, to stir up your whole people, and rally all your forces for Endowment Day, so we may render a good account of our stewardship. Let no man be unfaithful in this great struggle. Come forth and show your strength.

Send 75 per cent. of all collections to me at Waco, the remaining 25 per cent. to Dr. W. D. Johnson, at Athens, Ga.

Yours for God and humanity,

I. M. BURGAN,
Secretary Fourth Educational District, Waco, Texas.

THE NEXT ENDOWNMENT DAY

Will be September 18th, 1887, the third Sunday in the month. Pastors will please see that the whole day, as per Discipline, is devoted to the work of education.

PROGRAMME FOR THE DAY.

SERMONS.

1. The Sin of Ignorance. Text—Acts 17:30.

2. The Glory of Education. Text—Daniel 12:3.

3. The Conditione of Christian Education. Text—Saint John 13:17.

FOR SABBATH SCHOOLS.

ESSAYS.

1. The Importance of Home Training to Children.

2. The Importance of Good Spelling in an Education.

3. The Knowledge of English Grammar as a Mark of Scholarship.

Prayer and music will be used to suit the occasion.

IN THE CHURCHES AND SABBATH SCHOOLS

1. Those having charge will please ask: For a free will offering of $5 00 and upward. 2. Ask each one to give, in the public collections, from 25 cents to $1 00. 3. Ask each one in the Sabbath school to give from 10 cents to 50 cents.

If, from rain or other cause, the collections cannot be taken on that day, take them up the next convenient Sunday.

REPORT AS FOLLOWS:

Name of Pastor——Name of Church
Name of Conference——Post Office Address——Amount from Church $——Amount from Sabbath School $

SEND IMMEDIATELY.

1. THE TWENTY-FIVE CENTS out of every dollar collected in each District must be sent immediately to Rev. Wm. D. Johnson, D. D., Secretary of Education, box 263, Athens, Ga. THIS MONEY, according to order of the General Board of Education, at its meeting in Boston, October. 1885, will be need to pay the expenses of the educational work, including the salary of Secretary of Education, which ceased, as per Discipline, to be paid from General Treasury in May, 1886. If expenses can be made up, in whole or part, from other moneys, any balance of this Fund will be paid to Wilberforce University. BUT ALL MUST SEND AS DIRECTED.

2. The seventy-five cents remaining is for the schools in the several Districts, and must be sent immediately to the District Secretaries as follows:

THE FIRST DISTRICT.

Send to Rev. J. G. Mitchell, D D., Sixth and Broadway, Cincinnati, Ohio, and include the following named Conferences, viz: Baltimore, California, Indiana, Illinois, Iowa, Kentucky, West Kentucky, Kansas, South Kansas, Missouri, North Missouri, New York, New England, New Jersey, Ohio, North Ohio, Philadelphia, Pittsburg, Demerara, Bermuda, Ontario and Nova Scotia Conferences.

THE SECOND DISTRICT

Send to Rev. W. J. Gaines, D. D., Atlanta, Ga., and includes the following Conferences, viz: Columbia, South Carolina, Georgia, Macon, North Carolina and Virginia Conferences.

THE THIRD DISTRICT.

Send to Rev. Bedford Green, 256 High street, Nashville Tenn., and include the following Conferences, viz: Alabama, North Alabama, Florida, East Florida, Mississippi, North Mississippi, Tennessee and West Tennessee Conferences.

THE FOURTH DISTRICT.

Send to I. M. Burgan, Waco, Texas, and includes the following Conferences, viz: Arkansas, South Arkansas, Louisiana, North Louisiana, West Texas, North East Texas, Central Texas and Indian Conferences.

THE LAST ENDOWMENT DAY BEFORE GENERAL CONFERENCE.

This is Centennial year for the A. M. E. Church; it is also the last year before General Conference. Endowment Day will come on the 18th of September.

Let the effort made by us this year for education be worthy of the occasion. Life's great mission is to enlighten and Christianize the word. This is every man's highest calling.

Now, my dear brother in the ministry, we ask you in the name of your high and sacred calling, in the name of the elevation of our race, in the name of the enfranchisement of ten thousand of our brethren in the South, to raise as much money as you possibly can for Christian education.

To aid in this work a beautiful Gold-plated Medal, with the Lord's Prayer engraved on one side, will be awarded to every child or adult who may raise sixty cents by Endowment Day Punch Card and forward it to me. Every member of the Church should secure one of these medals. Urge the Superintendent and Sabbath school to commence the work immediately. Give the Superintendent his circular.

I can send by return mail all the cards you want. Write immediately and let me know how many to send.

Our sincere and fervent prayer is that God may bless abundantly your efforts.

Very respectfully,

JOHN G. MITCHELL,
Sixth and Broadway, Cincinnati, O.

ENDOWMENT DAY, SEPTEMBER 18TH.

Brethren of the Pittsburg conference to the front, and let it be published far and near in the bounds of our Conference that we must try and do our best for the work of education this year. Try to do better than we have ever done. Our monument of pride (Wilberforce,) is calling loud and long for help, with all of our other worthy institutions. And the 18th of September, which is the 3rd Sabbath, is the day set apart for educational work. See chapter 5, page 340, of Discipline.

Yours for the work of Christian Education,

GEO. C. SAMPSON,
Member of Board for Pittsburg Conference.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gezsway, 214 West Vermont St., Indianapolis, Ind.

THAT TWENTY-FIVE PER CENT.

By order of the Board of Education, all pastors, without exception, must send 25 per cent of the Endowment Money to Rev. Wm. D. Johnson, D.D., box 263, Athens, Ga. This money will now be used to pay the expenses of the Educational Department, including the salary of the Secretary of Education.

J. P. CAMPBELL,
President of the Board.
J. T. JENIFER, Sec't'y.

NOTICE.

To the presiding elders of the Columbia (S. C.) Annual Conference:

You are hereby appointed a committee (see minutes, p. 59) to approximate and assess each station, circuit and mission in your conference to defray the expenses of delegates to the ensuing General Conference; and cause the same to be collected and reported at the sitting of the annual conference in Newberry, S. C. December 7, 1887.

J. P. CAMPBELL, D.D., LL.D.,
Attest: Presiding Bishop.
R. E. WALL, Sec't'y C. A. C.

NOTICE.

To the Presiding Elders of the Pittsburg Annual Conference. You will please notify me, at once, how many candidates each will have for traveling work. We also wish to know of the general officers who of them will be present at our Annual Conference, so that homes may be prepared for them.

C. A. McGEE, Pastor,
820 Clay street, Parkersburg, W. Va.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

CENTENNIAL OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

EPISCOPAL ROOMS, AFRICAN M. E. CHURCH,
No. 1424 R. I. Avenue,
WASHINGTON, D. C., Feb 4, 1887.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHUCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask your father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness!"

Next November will be one hundred years since Richard Allen and his compeere left St. George's M. E. Church, in the city of Philadelphia, (1787) and the Bishops of the semi-annual meeting adopted the following Preamble and Resolutions.

WHEREAS November next, 1887, will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because the colored people belonging to the Methodist Society of Philadelphia convened together in order to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of worship, and even pulled them off their knees, while in the act of prayer, and ordered them to the back seats." (See Preface to the A. M. E. Church Dicipline,)

AND WHEREAS: This is the most decisive act of the religious colored people in the United States, and we know of none like it of the descendants of Africa; in the world; if we except the Resolve of the Haitians under Toussaint, Cristophe, Petion and Boyer. These men were to Hayti and San Domingo, in a civil and political sense, what Allen, Jones, Tapsco and others were to the colored Christians of America; their act was manhood, freedom, and manhood christianity. We must fully recognize their action a successful republic we have—all therefore recognize their manhood because their acts prove it. To resist oppression in Church or State is manly. Toussaint and Allen are by us honored, reverred and loved. The anccess of Allen and his compeers is pronounced, for it has become the largest colored organization in the world. It is therefore proper and right that we should commemorate an event so important and so full of interest to us as a race. Therefore be it,

Resolved, first, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed, to commemorate the one hundredth year since our existence commenced, and that services be held at all our churches throughout the connection. The order of exercises to be fixed by each Conference, quarterly conference, and pastor and each church. A general arrangement to be fixed by a committee hereafter appointed.

Resolved, second, As our publishing interest has long suffered, because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected to be appropriated to assist in the paying off of debts now reeting on our Publication Department.

Adopted.

COMMITTEE OF ARRANGEMENTS:
J. M. BROWN,
T. M. D. WARD,
H. M. TURNER,
R. R. DISNEY,
B. W. ARNETT.

We ask co-operation. If you intend to cooperate will you send to me signifying your approval and intention to act, by addressing a note to No. 1424 R. I. Avenue, Washington, D. C.

Any plan suggested by you please forward to me.

Yours fraternally,

JOHN M. BROWN, Chairman.

P. S.—I wish you unity, prosperity and holiness, and that next year will be the crowning year of our Church.

J. M. B.

ATLANTA, GA., August 26, 1887.

To the Ministers and Members of the Second Educational District, including the following conferences, viz: Columbia, South Carolina, North Carolina, Georgia, North Georgia, and Macon:

DEAR BEETHREN:—Our next Endowment Day will be the third Sunday in next September. I earnestly trust that each minister will endeavor to do his best to make our educational collection a success. "Dr. William D. Johnson, our Secretary of Education, is anxious for his department to stand second to none. Therefore, let us rally, as this is the last educational collection this side of the General Conference.

I am fraternally yours,

W. J. GAINES,
Secretary Second District.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

Ohio,.....7, Xenia,.....“ Campbell
.....21, Delaware.....“ Campbell
.....14, Harrodsburg,.“ Turner
Colorado.....24, Denver,.....“ Brown
West Kent'y 28, Owensboro,..“ Turner

OCTOBER.

South Kans'e 1, Emporia,.....“ Brown
Pittsburgh .. 5, Park'b'g, W.Va.“ Campbell
Kansas.....12, Omaha,.....“ Brown
Tennessee,..12, Nashville,....“ Turner
Indian.....18, McAllister,....“ Ward
North Mo,...19, Hannibal,....“ Brown
Missouri.....26, St. Louis,....“ Brown
West Tenn.,.26, Memphis .....“ Turner

NOVEMBER.

Nth Georgia 9, Rome,.....“ Wayman
Arkansas,...9, Little Rock,...“ Ward
Florida.....10, Apalachicola,..“ Payne
Sh Arkansas17, Helena,.....“ Ward
Nh Alabama23, Selma,.....“ Payne
Macon,.....23, Talbotton,.....“ Brown
Nh Carolina23, Warrenton.....“ Campbell
Wst Arkan'e 24, Camden,.....“ Ward
Alabama,...30, Eufaula,.....“ Payne
Texas.....30, Beaumont,.....“ Wayman

DECEMBER.

Columbia,...7, ...“ Campbell
Nth Miss...6, Yazoo,.....“ Ward
N. E. Tex.,8, Dallas.....“ Wayman
Georgia.....14, Savannah,.....“ Brown
Mississippi,.14, Raymond,.....“ Ward
West Texas,15, Eastrop .....“ Wayman

JANUARY.

North'n La.,..25, Shreveport,...“ Wayman

FEBRUARY.

Sth Carolina, 1, Mt. Zion Chris'n“ Ward
East Florida,.15, Palatka,.....“ Payne
Louisiana,...25, New Orleans,.“ Wayman

MARCH.

Virginia.....28, ...“ Turner.

APRIL.

New Jersey,..4, Millville.....“ Campbell
Baltimore,...12, Baltimore.....“ Wayman

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York... 6, Albany.
New Engl'd 13, Boston.
Onta'io.....20, Chatham.

P. S.—The absence of Bishop Disney because of the illness of Mrs. Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him. Secretary.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Greene Co., Ohio. During the winter Jacksonville, Fla.

Bishop J. P. Campbell, D.D., LL.D., 127 East Baltimore street, Baltimore, Md.

Bishop J. F. Dickerson, D.D., 1622 North Eleventh street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Berwyn, D. C.

Bishop John M. Brown, D.D., D. C. L., 1424 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, 514 West Young street, Atlanta, Ga.

Bishop R. R. Disney, 218 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences. Any change in their mail address will be given when absent; the exception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops
JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Friday night, Sept. 9, Easton, Md.
Sunday morning, Sept. 11, Tuckahoe, Md.
Sunday afternoon, Sept. 11, Ridgley, Md.
Sunday night, Sept. 11 Denton, Md.
Monday night, Sept. 12, Greensville, Md.
Wednesday night, Sept. 14, Church Hill, Md.
Thursday night, Sept. 15, Chestertown, Md.
Sunday, Sept. 18, (Dedication), Philadelphia, Pa.
Tuesday night, Sept. 20, Chester, Pa.
Wednesday night, Sept. 21, Elkton, Md.
Thursday night, Sept. 22, Harve-de Grace, Md
Sunday night, Sept. 25, Bethel, Md.
Tuesday night, Sept. 27 Seaford, Del.
Wednesday night, Sept. 28, Dover, Del.
Thursday night, Sept. 29, Smyrna, Del.
Friday night, Sept. 30, Middletown, Del.
Sunday, Oct. 2, Annapolis, Md.
Thursday night Oct. 6, Cartersville, Ga.
Friday night Oct. 7, Marietta, Ga.
Su day morning, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9, 2d Church, Atlanta, Ga.
Sunday night, Oct. 9, Allen Temple, Atlanta, Ga.
Monday night, Oct. 10, Newman, Ga.
Tuesday night, Oct. 11, Dwelling, Ala.
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct. 14, Talberton, Ga.
Sunday, Oct. 16, Macon Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday, Oct. 23 Savannah, Ga.
Monday night, Oct. 24, Mt. Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanul, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Catonsville, Md.
Thursday night, Nov. 3, Waverly, Md.
Sunday morning, Nov. 6, Pisgah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D.C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17. Selma, Ala.
Sunday, Nov. 20, (dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peter's, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Eastrop, Texas.
Baltimore, Aug 24.

Invest in the Christian Recorder.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, RE-READ AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact.

4th. For all money sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is his superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication. We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flourishing. It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money sent thus?

8th. We have lost a great deal of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them or send you a catalogue, price list, blank and return envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginnig of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "raking over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Papers are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are abusing us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the children's welfare. Fraternally,

C. S. SMITH.

Box 345 Nashville, Tenn.

HORSFORD'S ACID PHOSPHATE
FOR EXHAUSTION.

Dr. A. N. KROUT, Van Wert, O., says: "I found it decidedly beneficial in nervous exhaustion."

Information Wanted.

[We make no charge for publishing these notices from subscribers. Those not subscribers must send a year's subscription with the notice to insure insertion. Inquiry will there read the inquiries published below from their friends, and if any know of the whereabouts of the one sought further by means of letters in the CHRISTIAN RECORDER.]

INFORMATION WANTED OF MY brother, Joseph Green. The last time I heard from him he was in Boston Crooked town, Texas. Any information concerning him will be gladly received by his brother, Pink Green, Brokeville, S. C.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss, and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF JOHN and Kane Barkly. John was sold to Mississippi from Charleston, West Virgina, about 10 years before the war. Was owned by a man named John Corlin Kane. When last heard of was a Baptist minister in Rockbridge Co., Va. Any information concerning them will be gladly received by John Hicks, Woodstock, Champaign Co., Ohio.

INFORMATION WANTED OF MY BROTHER, Thomas and Major Rose, sons of Richard and Ann Rose. They were born and live in Calvert Co. Md. and ran off from their mistress, Mrs. Eliza Robbins, of Baltimore City Md, just before the war. Any information as to their whereabouts, will be thankfully received by their brother, J. M. Rose, Cadiz, Ohio.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whiteside, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name, Eliza Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muchakinock, Mahaska county, Iowa.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Johnson, formerly of a village in Dorchester Co., Md., known as Tobacco Stick. They were owned by a man named Samuel Harrington and were sold by Him in the year 1854 or 1855. Since then I have heard nothing of them. Any information concerning them will be thankfully received by their brother, Winston Johnson. now known as Henry Carroll, No. 5 Sullivan street, New Bedord, Mass.

INFORMATION WANTED OF MY SONS. George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Bill Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Claybora Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, N. Carolina, and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters, names Callise Cooper and Rina Cooper. The mother's name was Paga Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all from Clarke County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Lock box 40, Chambersburg, Pa.

The following words, in praise of DR. PIERCE'S FAVORITE PRESCRIPTION as a remedy for those delicate diseases and weaknesses peculiar to women, must be of interest to every sufferer from such maladies. They are fair samples of the spontaneous expressions with which thousands give utterance to their sense of gratitude for the inestimable boon of health which has been restored to them by the use of this world-famed medicine.

$100 THROWN AWAY.

JOHN E. SEGAR, of *Millenbeck, Va.*, writes: "My wife had been suffering for three or three years with female weakness, and had paid out one hundred dollars to physicians without relief. She took Dr. Pierce's Favorite Prescription and it did her more good than all the medicine given to her by the physicians during the three years they had been practicing upon her."

THE GREATEST EARTHLY BOON.

MRS. GEORGE HENGER, of *Westfield, N. Y.*, writes: "I was a great sufferer from leucorrhœa, bearing-down pains, and pain continually across my back. Three bottles of your 'Favorite Prescription' restored me to perfect health. I treated with physicians for nine months, without receiving any benefit. The 'Favorite Prescription' is the greatest earthly boon to us poor suffering women."

THREW AWAY HER SUPPORTER.

MRS. SOPHIA F. BOSWELL, *White Cottage, O.*, writes: "I took eleven bottles of your 'Favorite Prescription' and one bottle of your 'Pellets.' I am doing my work, and have been for some time. I have had to employ help for about sixteen years before I commenced taking your medicine. I have had to wear a supporter most of the time; this I have laid aside, and feel as well as I ever did."

IT WORKS WONDERS.

MRS. MAY GLEASON, of *Nunica, Ottawa Co. Mich.*, writes: "Your 'Favorite Prescription' has worked wonders in my case.

Again she writes: "Having taken several bottles of your 'Favorite Prescription' I have regained my health wonderfully, to the astonishment of myself and friends. I can now be on my feet all day, attending to the duties of my household.

3 PHYSICIANS FAILED.

A Marvelous Cure.—MRS. G. F. SPRAGUE, of *Crystal, Mich.*, writes: "I was troubled with female weakness, leucorrhœa and falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an army of different physicians, and spent large sums of money, but received no lasting benefit. At last my husband persuaded me to try your medicines, which I was loath to do, because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that if he would get me some of your medicines, I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of Dr. Pierce's 'Discovery,' for ten dollars. I took three bottles of 'Discovery' and four of 'Favorite Prescription,' and I have been a sound woman for two years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short time. I have not had to take any medicine now for almost four years."

JEALOUS DOCTORS.

THE OUTGROWTH OF A VAST EXPERIENCE.

The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in nicely adjusting and thoroughly testing remedies for the cure of woman's peculiar maladies.

Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments.

As a powerful, invigorating tonic, it imparts strength to the whole system, and to the uterus, or womb and its appendages, in particular. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. It promotes digestion and assimilation of food, cures nausea, weakness of stomach, indigestion, bloating and eructations of gas.

As a soothing and strengthening nervine, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system.

As a "Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhea, or "whites," excessive flowing at monthly periods, painful menstruation, unnatural suppressions, prolapsus or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

In pregnancy, "Favorite Prescription" is a "mother's cordial," relieving nausea, weakness of stomach and other distressing symptoms peculiar to that condition. It is its use is kept up in the latter months of gestation, it so prepares the system for delivery as to greatly lessen, and many times almost entirely do away with the sufferings of that trying ordeal.

"Favorite Prescription," when taken according to directions with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes cancerous and scrofulous humors from the system.

"Favorite Prescription" is the only medicine for women sold, by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years. Large bottles (100 doses) $1.00, or six bottles for $5.00.

Send ten cents in stamps for Dr. Pierce's large, illustrated Treatise (300 pages) on Diseases of Women.

Address, WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. Y.

INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother Rev. A. H. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Sumterville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summere and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emaline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Natway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Walls in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Conly F. Trigg, of Abington, Va., but was owned by Judge J. P. White, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

VISITORS TO PHILADELPHIA
DURING THE
State Fair & Constitutional Celebration

are most cordially invited, while in the city, to visit our immense establishment, which is said to be the largest store in America devoted exclusively to retail Dry Goods.

This store is considered by Philadelphians one of the sights of the city; and a visit to Philadelphia will be incomplete if the vast interior of our mammoth building remains unexplored.

We take this opportunity of assuring the visiting public that all who call upon us will be heartily welcomed, whether they come to bu

The bite of a rat proved fatal to a four-months-old baby at Decatur, Ill., recently.

J. Gould is proprietor of the largest watering place in the world. His office.

Mr. Barnum's statue by Ball is pronounced the greatest show on earth in Florence.

You may call this silly talk, but I'm talking to a silly crowd.—Sam Jones in Baltimore.

Some mens was always like der key hole on the back of a clock. They was behint time.

None shonid expect to prosper who go ont of the way of duty.

He is truly great that is little in himself, and that maketh no account of any height of honor.

It is shallowness that decides insiantly—that always thinks it knows what it is about.—*Mrs. A. D. T. Whitney.*

The law is given that we might be driven to the gospel; the gospel is given that we may be enabled to obey the law.—*Thomas Adams.*

There is no fighting on a quagmire. Faith furnishes the only solid, the only safe ground on which we can contend. Faith clothes us with the whole armor of God. Faith connects us with the Captain of our salvation, without whom we can do nothing, but through whose strengthening us we can do all things.—*Jay.*

Canker humore of every description, whether in the mouth, throat, or stomach, are expelled from the system by the use of Ayer's Sarsaparilla. No other remedy can compare with this, as a cure for all diseases originating in impure or impoverished blood.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

If you wish to know just how little patience you have left, try to raise a refractory car window to please a figely woman on a hot day.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which, also, banishes and removes the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies. 25c.

Dermoline, the Great Skin Cure, heals, 25c.

Hill's Hair and Whisker Dye—Black & Brown, 50c.

Pike's Toothache Drops cure in 1 Minute, 25c.

If an ancient times kissing a pretty girl was a cure for headache. It is difficult to improve upon some of those old-time remedies.

Hair Neglected

Soon becomes dry, harsh, coarse, and full of dandruff; it loses vitality and turns prematurely gray, or falls out rapidly and threatens early baldness. A careful dressing daily with **Ayer's Hair Vigor**—the best preparation for the purpose—will preserve the hair in all its luxuriance and beauty to a good old age.

"My hair was faded and dry," writes Mabel C. Hardy, of Delaware, Ill., "but after using only half a bottle of Ayer's Hair Vigor it became black and glossy. I cannot express the gratitude I feel."

Frederick F. Coggeshall, Rockville, St Merrimack St., Lowell, Mass., writes: "Some six or seven years ago my wife had a severe illness, in consequence of which she became almost entirely bald and was compelled to wear a wig. A few months since she began to apply Ayer's Hair Vigor to the scalp, and, after using three bottles, has a good growth of hair started all over her head. The hair is now from two to four inches long, and growing freely. The result is a most gratifying proof of the merit of your admirable preparation."

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.

I have been a periodical sufferer from Hay Fever since the summer of 1879, and, until I used Ely's Cream Balm, I was never able to find any relief. I can say that Cream Balm cured me.—L. M. Georgia, Binghamton, N. Y.

Apply Balm into each nostril.

NATURE'S REMEDY FOR Disordered Stomach, Impaired Digestion, Constipated Habit.

A Remedy which quickly churns The infant in the mother's arms. While dronging age will strive to drain Each drop the goblet does contain. This EFFERVESCING SELTZER fine A blessing proves to me and mine.

To those who are using the ESTEY ORGAN no word of praise or recommendation from us is needed to convince them that it has no superior; but what we do want to say is to those who are thinking of buying a Parlor Organ, that we have for sale, or can procure for you, at short notice, any instrument, from the smallest to the largest manufactured. ESTEY, BRUCE & CO. 18 N. Seventh St., Philadelphia, Pa.

ROYAL
ROYAL POWDER ABSOLUTELY PURE
ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., New York.

AMERICAN FIRE INSURANCE COMPANY.

Office in Company's Building.
308 & 310 WALNUT STREET.
PHILADELPHIA.

Cash capital.....$500,000
Reserve for Reinsurance and other claims.....1,248,264 44
Surplus over all Liabilities.....552,976 22
TOTAL ASSETS JANUARY 1, 1887, $2,301,858.66.

DIRECTORS:
T. H. Montgomery, Jas. S. Whelen,
Sam'l Welsh, Jr., Pemberton S. Hutchinson,
John T. Lewis, Alexander Biddle,
Israel Morris, Charles P. Perot,
Joseph E. Gillingham.

THOS. H. MONTGOMERY, President.
RICHARD MARIS, Secretary.

$5 to **$8** A DAY. Samples worth $1.80 FREE. Lines not under the horses feet. Write BREWSTER'S SAFETY REIN HOLDER Co., HOLLY, MICH.

The CRYSTAL PALACE
IS THE LEADING
GREAT BARGAIN HOUSE
OF PHILADELPHIA.
SILKS, SATINS, BROCADES & VELVETS
AT BARGAIN PRICES
CLOTH DRESS GOODS
From 25 cents up to $1.25 a yard.
And everything that is sold as a Bargain, and that WE GUARANTEE.
DRESS GOODS
From 5c to 25 cents a yard.
We are the Special Bargain Dress Goods House of this city.
The **CRYSTAL PALACE**
Of T. H. BELCHER,
EIGHTH AND FILBERT, PHILADELPHIA, PA.

HOME FOR FEEBLE-MINDED and Aged (Private). Address Rev. C. F. Garrison, Supt., Millville, N. J.

CARPETS cleaned for two cents per yard. Kolorbockers Co., 940 N. Ninth Street below Girard Ave.

CHARLES MITCHELL'S Carpet Cleaning Office—926 N. 12th St. Send us orders. We study to please. Carpets and Furniture stored. My Carpets not cleaned at 21st & Race Sts.

BELL'S SPICED SEASONING FLETCHER & CO., Philada.

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THE NORTHWEST.

BY REV. JOHN M. HENDERSON.

Environment has a very apparent influence in moulding and determining the character of individuals, as well as directing and shaping the fortunes of a community or nation.

I never yet, during years of extensive travel, have found a thrifty class of our people among slow-going, prejudiced and thriftless whites; but in towns and cities of stirring enterprise, pure social life and good educational facilities, you will usually find that our people, if there, are like their surroundings. The influence of association, and even the influence of example, is most potent. The whites of the South, being the dominant class, because of the shiftlessness and immorality existing in their midst, are, to a great extent, responsible for the perpetuation of a similar element among our people.

In this far away North western section, nestled among the hills, at the head of the navigation of the Mississippi river, is a civilization destined to become the marvel of America. No one without a personal visit could or would be able to conceive of the marvelous twin cities. The limits of St. Paul and Minneapolis are adjacent, and together include a population reaching nearly one-half million of persons. At present over five thousand houses are in process of erection. Large factories and shops are building, while Eastern capital is busy securing sites to locate others. The people of this country are energetic and boldly enterprising. Business goes ahead with a dash and vigor which mocks the slower and more cautious methods of the East. Capital seems to be inexhaustible and enterprise knows no fear. Religion is not neglected, but rather occupies a prominent place in the attention of the community. The church is held in high esteem and exerts a powerful influence. Social life is unburdened with many of the shams and notions of the East; yet to have a good and respectable social stand is held as one of the darling aims of all. In the midst of such a community are about two thousand or more colored people. Many of them have not been impervious to the influences at work around them, but have imbibed the prevalent spirit of enterprise. Those who have gone into business or entered into the industrial struggle with the same spirit that characterizes their neighbors, have been about as successful as white men of equal ability and means. Some of our people, such as Mr. Syles and others, are the owners of valuable residences, each of which will rent for sixty dollars and upwards per month. Colored men who seek wealth here are called upon to confront about the same obstacles as lay in the path of our people all over the land, the only difference being the surroundings are a greater source of inspiration and incitement. Consequently many of our men have had the courage to go ahead, regardless of discouragement, and have won victories most surprising.

St. Paul is a city of beautiful homes. Architecture here takes a bolder flight than in any other American society. English precedents are forgotten and we have a style of architecture peculiarly and exclusively American. Architecture is a recognized and respected art, and architects are held as professional men. Mr. Frank Robinson, lately returned from Europe, has already made a mark as an architect and artist.

We are represented in the civil service as well as in trade and city positions. Some of our young men occupy honorable places as clerks and book-keepers with our leading merchants; we also have a few young ladies whose ability has been recognized. Thus you can see there is no great antagonism between the races here. We have two colored churches—Baptist and Methodist. The Baptists have lately completed the Pilgrim Church, begun by Rev. Bird Wilkins a year ago. It is a most magnificent and beautiful structure, thus far unrivaled in the West. Not from a desire to surpass but for the reason our larger and more wealthy congregation demands it, we have undertaken a building which in size and interior finish will surpass the splendid Pilgrim Church. Our building was commenced by my predecessor, that prince of pastors, Rev. C. S. Jacobs. By October 1st we hope to have entered our Church. Its seating capacity will be over 550. The interior will be finished in true Gothic style. Three of the large windows are marvels of beauty and art. We have a congregation suitable for such a church.

In this city is presented the unusual phenomenon of well defined social circles. The line of discrimination is closely and fearlessly drawn—character, culture and tastes are made the criterion. In the last two years over four hundred new comers have settled here, many of whom already own beautiful homes. The openings and advantages offered worthy and industrious colored people of the better class are unexcelled anywhere.

I must close. It is pleasant to note that the A. M. E. Review has a larger circulation in the twin cities than in any other Western community. By Christmas, I intend by God's help to send in a club of at least fifty subscribers to the RECORDER. We are now earnestly engaged in an effort to raise $2,400 by October 1st and the prospects are that we will exceed that amount. We have issued one hundred and fifty books. The bearer of one of these, Mr. Gilliard, a grandson of Daniel Coker, received over one hundred dollars during the first day of his effort. Daniel Harding, Richard Taylor, Carlos Williams, Wm Queen, Columbus Waldon and Thos. H. Lyles have each undertaken to raise at least four hundred dollars apiece, with the aid of a band of twenty each which has been assigned them. Mrs. Lyles, Mrs Russell and others are also enthusiastically at work. Pray God that our undertaking, which is rather a stupendous one, will be successful and that by next conference we can pay off every dollar of indebtedness which will necessitate us to raise for trustee purposes over six thousand dollars.

DEFENSE OF THE COLUMBIA CONFERENCE.

BY REV. C. PIERCE NELSON.

MR. EDITOR:—You will favor us by allowing space in the CHRISTIAN RECORDER for the purpose of defending the fair names of the members of the Columbia Annual Conference than whom a better body of men cannot be found. For several issues of the past, articles of scurrility and of a libelous nature, defaming the fair name of one of the grandest conferences of the connection, composed of men noted for their virtue, morality, honesty and the highest Christian qualities, are and have been held up to the world as being composed of men who are purchasers of the Bishops and of the presiding elders and of their appointments, and their seats in the General Conference of the Church.

I beg to reply to the article in your issue of August 11, 1887, under the caption, "You Cannot Buy Me," by Rev. I. S. Grant, of Orangeburg, S. C. The brother says that these words were those of Bishop Shorter, and that he used them, "it seems as if he had a knowledge of the fact that some man or set of men had been in the habit of buying their appointments with presents of $50 and $60." He says the brethren knew who did receive these presents, and from whom they came." Now, Brother Grant, let the public know the set of men who buy their appointments; secondly, the Bishop that received such a bribe of from $50 to $60. Brother, says, "If I have to be a lackey to be a presiding elder I never will be one; to buy my way to the General Conference I never will get there. Many of the delegates to the last General Conference bought their way there." Now, will the brother tell the public, before whom he slanders his own conference delegates, the price agreed upon and to whom it was paid, and name the men who purchased their seats? I was a delegate, so I ask you to name all the parties. You say this fact can he demoustrated; let your truth be forthcoming; name the guilty ones and I will assist in spoiling the briber and the bribe-taker for his seat in the last General Conference. The brother says that he hopes that the next Bishop we shall get will be a man of honor. Of course, I presume he is. Will the brother name the preacher, for the information of the public, whom he undertakes to instruct on the subject of bribery in the Conference of which he is an honored member? And again he says that Bishop Shorter "threw out a dynamite and uprooted many things," but he does not and cannot tell us about a single thing that he has uprooted; but he further says, in the same breath, that that class intended for positions to seek them, and not they seeking position. If such was true of the writer himself, he would have no need of writing such opprobrious articles against the presiding elders and a certain class of men whom he terms as purchasers of the Bishops and presiding elders of the Columbia Conference. If the brother is waiting for the position to seek him he would he more quiet; but the trouble is this: position seems to be against him, and for that he charges the members of conference with corruption, because some other brother appointments than the writer, perhaps, thinks he has himself. The brother says that "upon 1888 there are many eyes opened, and the boys (meaning brethren,) are going to speak their opinion though the heavens fall." What does the brother mean by this? Does he mean to say that there is a combination for disloyalty or for evil? We have a guide to go by in the election of delegates to the next General Conference, and it is no more than the duty of every member of the Conference to be governed by the law, and when the brother writes such defamatory articles against his own conference, and when the Church organ publishes to the world that the leading men of the conference are corrupt bribe-takers, and the Bishops, all save Bishop Shorter, have been aiding and abetting this wicked practice, somebody believes it to be true, or they believe the writer to be an insane man. Brethren of the connection, I most emphatically deny the bill of charges made against my brethren and my conference, my Bishops and presiding elder. I further denounce the article before the connection as being absolutely and unqualifiedly untrue, and, if not as I have stated, let him name the Bishops, the presiding elders, the ruling elders, the delegates to the last General Conference who are and were guilty of these low, wicked and unministerial practices; and should he fail to made good these grave charges against a class of men in the conference, to be held before the conference responsible for the article.

In conclusion I have to say that no other conference has been ridiculed through the RECORDER as this conference, and the general tone of the articles has been to arouse the suspicion of the public against the honesty, integrity and morality of the conference The lessons left by the late lamented Revs. A. T. Carr, Edwards, Miller, Graham, and a host of others shall never be forgotten. The life of the late Rt. Rev. Wm. F. Dickerson, D. D., who comes in clandestinely for some of the blame and abuse of some of the articles that have maligned the conference before the public, will always be precious. When he fell he left us his mantle. We would say to the brethren that we should not quarrel with the dead. Let us be Christian enough to settle our differences without publishing them to the world. The Columbia Conference stands ready to do her duty by her self-defense, and when she fails it is because such is an unwritten law. Always watchful vigorous and faithful, her members seek only to put the law into execution, so if Brother Grant fails to substantiate his charges he must be held guilty before the connection as defaming the name of one of the grandest conferences in the connection.

Newberry, S. C.

THE ILLINOIS CONFERENCE.

Owing to the Bishop finding it necessary to his getting to the site of the California conference at the proper time, he called the Illinois Conference for August 13th, instead of 17th, as published in the paper.

At Cairo, Ill., on the morning of August 13th, at 9 o'clock, Rt. Rev. John M. Brown, D.D., D.C.L., called the conference to order and conducted the preliminary religious service, in singing hymn 331, praying and reading 23d Psalm. The prayers of Revs. E. P. Moore and P. W. Chester followed.

The Bishop's address to the conference was graceful, thoughtful and calculated to leave proper impressions upon our minds much longer than the time of this conference. Bishop Brown is a wise, pious and fatherly man, whom every one must love.

Rev. N. J. McCracken, secretary of the last conference, called the roll. The conference was organized by electing Rev. J. D. Ferguson secretary; Rev. E. P. Moore statistical secretary; Rev. H. Simons, engrossing secretary; T. A. Clark, reporter to the CHRISTIAN RECORDER, and the announcement of the committees and I will assist in spelling the briber and the bribe-taker for his seat in the last General Conference. The brother says that he hopes that the next Bishop we shall get will be a man of honor. Of course, I presume he is. Will the brother name the preacher, for the information of the public, whom he undertakes to instruct on the subject of bribery in the Conference of which he is an honored member? And again he says that Bishop Shorter "threw out a dynamite and uprooted many things," but he does not and cannot tell us about a single thing that he has uprooted; but he further says, in the same breath, that that class intended for positions to seek them, and not they seeking position. If such was true of the writer himself, he would have no need of writing such opprobrious articles against the presiding elders and a certain class of men whom he terms as purchasers of the Bishops and presiding elders of the Columbia Conference. If the brother is waiting for the position to seek him he would he more quiet; but the trouble is this: position seems to be against him, and for that he charges the members of conference with corruption, because some other brother appointments than the writer, perhaps, thinks he has himself. The brother says that "upon 1888 there are many eyes opened, and the boys (meaning brethren,) are going to speak their opinion though the heavens fall." What does the brother mean by this? Does he mean to say that there is a combination for disloyalty or for evil? We have a guide to go by in the election of delegates to the next General Conference, and it is no more than the duty of every member of the Conference to be governed by the law, and when the brother writes such defamatory articles against his own conference, and when the Church organ publishes to the world that the leading men of the conference are corrupt bribe-takers, and the Bishops, all save Bishop Shorter, have been aiding and abetting this wicked practice, Church is justly prond of the erudition and good judgment displayed by the Dr. in managing the Review. At night Rev. Wilkins preached in the Missionary Baptist Church. Bishop Brown in the M. E. Church and Dr. B. W. Arnett in the A. M. E. Church. It is said that the M. E. audience was delighted with the Bishop's sermon. As always so on these occasions, Dr. Arnett was quite equal to the demands of the hour.

On Monday morning, after a learned sermon on education by the Rev. W. H. Chambers, the conference held an interesting mass meeting, at which spirited speeches were made by Drs Arnett and Tanner and others.

On Tuesday the missionary meeting was well attended by the populace, and who responded to the call for missions with $25. The missionary sermon by Rev. Charles Holmes was accompanied by much ardor. Elder Holmes' manner pleased the audience as well as the Bishop.

The conference temperance society held its anniversary Wednesday; the sermon was preached by Rev. J. B. Dawson. The sentiment, style and subject were all that the conference could ask. Impromptu addresses were made by several brethren. Rev. B. F. Lee preached the ordination sermon, after which four candidates were ordained. The reports to the conference show an increase in membership, church building and finances over last year. About $6 dollar was raised in the Springfield District, $385 70; in the Cairo District, $253 20; total, $638 90.

The conference was highly pleased to have the presence of Mrs. Brown, whose excellent qualities the Bishop so frequently mentions as exemplary of a good Methodist minister's wife. All must agree with him, for Mrs. Brown is all that is included in the term, a Christian lady.

Drs. Lee, Arnett, Johnson and Tanner were kindly received and entertained personally and as representatives of their respective departments, and in a rare treat to have so large a number of General Officers at our Western Conferences. We esteem it as an especial honor conferred upon the conference, and invite them to come next year or advise their successors so to do.

The literary meeting was a success. Our conference is improving in point of education. The manner of conducting it is strictly adhered to, yet five young ministers admitted this year were equal to the demands of the Discipline. The hot weather that attended our session did not seem to diminish the interest created in the city by the first sessions. The house is crowded at every session at night. The conference lasted but six days, including Sunday. Dr. W. D. Johnson preached a sermon on the closing night, Thursday, that will be remembered long.

The conference has been grandly impressed by Bishop Brown and regrets having to give him up next spring. He is kind, fatherly, strong and impartial. We voted him a material indication of our good feelings for him, but that only poorly expressed our hearts. Mrs. Brown is quite as popular with us as the Bishop. We were pleased to have Revs P. M. Lewis, of the Missouri Conference, and T. W. Henderson and J. Woods, of the Iowa Conference, with us. So far as I have learned the most of the brethren are well pleased with their appointments.

The conference regretted the absence of Dr. O. S Smith, whom the General Conference has placed in the position of Secretary of the Sunday School Union; the cause is a domestic one, his absence was caused by severe sickness. However, trusting that God will raise him up, we are comforted by the brilliant record he is making in the department.

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We are heartily thankful to the dear brethren in Iowa, Illinois and the little new-born Michigan for the noble patronage given us by the hand of Dr. Lee. Two hundred and eighty dollars came to us from these three little conferences for subscriptions, bills and merchandize. We urge every pastor to pay his subscription in full to the paper, and at the same time get two or three subscribers in your charge. We will send the paper from now until January 1st to any address for fifty cents. Show the paper to your people and ask them to subscribe.

2. We have still on hand a few copies of that truly great work, "Genesis Revised," that we offered sometime back at seventy-five cents to clear a 200 lot. If you would supply yourself with a copy before they are all gone, now is your time. Send your orders at once.

3. Have you seen our new Ritual yet? If you have not you have missed a treat. Send for it. Only 45 cents. A very nice one, leather bound, 50 cents, and a fine morocco bound copy for $1.00. The handsomest little book ever published by our Church, 202 pages.

4. During the three months, September, October and November, we have some heavy bills to pay. We need money and must have it.

From now until December 1st we will give 20 per cent. off and prepay the freight on orders for Hymn Books and Discipline and Rituals and love-feast tickets, etc., on all orders of $10 worth or more. On $20 worth, cash with order, we will give 25 per cent. off and prepay the freight.

Last of all, we want to speak once more for the RECORDER. We have resolved to raise one thousand new subscribers for the RECORDER by the 22nd of December, if possible. On that date our publishing house will issue our centennial number of the paper. This issue is to contain the list of churches and pastors who take part in the celebration, and the amount contributed by each for the Centennial Fund. We shall send out five thousand copies for distribution and sale.

Now, in order to get our one thousand subscribers, we will offer the following liberal inducement: When two hundred and fifty cash subscribers have been obtained, we will give to the minister or other gentleman who procures the highest number of names the following premium: A handsome gold watch, for Mrs. Brown is all that is included in the term, a Christian lady.

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OUR NEEDS.

BY REV JNO. C. BROCK.

Again in our history as a Church the time is rapidly rolling on when our legislators shall assemble for the purpose, we trust, of deliberating wisely relative to the needs of our Zion. More now, perhaps, than ever before in the history of our Church is needed all the wisdom, loyalty, religion and discretion that can be commanded by the respective delegates to the General Conference of 1888. Much of our future prosperity, as a Church, will largely depend on the wisdom of the legislation of this body. It is well, therefore, that the views of the constituency from different sections of the country be given, that the thinking minds of the General Conference may be the better enabled to judge of the enactments that may be necessary for the general good of the whole. A broad and comprehensive legislation is necessary. Sectional needs may not be the necessities of the whole, and from this standpoint we think all judgment should be based.

1. As a presiding elder I admit more Bishops are necessary. Since the last quadrennium three of our executive officers have passed away; of those who still survive four at least give evidence that they are being ensnared by Time, the enemy's flag is waving on the outpost, and soon they must surrender. Their names are household words all over the land; but we must soon give them up; therefore wisdom dictates that more are necessary; just how many let the assembled wisdom of the General Conference decide—certainly not less than five. The kind we need is portrayed in 1 Tim. 3, 1-7. No better description can he given by any man. If they come from the North, South, East or West let them be measured by St. Paul's estimate of qualifications, let them be both mentally and physically strong—men who possess the ability and the will to travel at large through their districts. Go to any of these sessions and present our connectional interests to the people, and almost the first complaint we meet, and perhaps the most difficult to apologize for, is, we are hardly ever so fortunate as to see our Bishops. In the past we have been enabled to partially meet these objections with the plea of an extensive district, increasing weight of years and physical disability. That excuse is admitted so far as our venerated fathers of long years' service is concerned, but it will not be so readily accepted in reference to the episcopates who may be selected in 1888.

Another characteristic to be considered is evenness of temper. A tyrannical elder is apt to impress much in disposition after he is elevated to the episcopal bench. Bishop Ward, in his "closing words for the quadrennium," published in the RECORDER of September 1st, presents the names of nine different places lost to us because somebody blundered. The responsibility of those blunders lies, perhaps, on more than one pair of shoulders. Supervision is necessary, and supervision cannot be unless some episcopal head is near of access to supervise. May heaven direct our legislators to a righteous selection in their vote for the Bishopric.

2. As to presiding elders: It must be conceded that Section 7, articles 1 and 2, page 117, [reudered this sub-executive department obnoxious. There has been a manifest hostility on the part of the ministry and laity ever since that enactment has been on the statutes. Various opinions are extant relative to the necessity of the office. Arguments pro and con have been given by learned magnates as well as by the lesser lights. It will be perhaps one of the most difficult questions for the nineteenth session of the General Conference to solve. But I am of the opinion that no better disposition can be made of the matter than to leave it optional with each annual conference to decide whether it is a necessity for them to have presiding elders or not. If that is not done, then at least allow the annual conferences to elect their own presiding elders, that our Bishops may be relieved from the suspicion of favoritism that is too often hinted. If the annual conference elects the wrong man, then they must confess their own error of judgment and cannot throw the responsibility off their own shoulders. We as a people have settled in different parts of our country by force of circumstances, consequently our population in some sections is much more sparse than in some others; therefore the needs of the one section are not the necessities of the other, and each conference can best decide for itself as to its relative wants or needs in this particular direction; and when I say this, I am satisfied that I voice the sentiment of a large majority of the First Episcopal District at least. In our next we will say a word in relation to the many collection days now incumbent upon us as to whether or not this is the best method.

It is said that a base ball pitcher cannot improve his curves by gatting on a bender.

THE ROMANCE OF MISSIONS.

Bishop Taylor's little band of missionaries is making steady progress in its march across Africa. The letters sent home are as full of interesting incidents as Haggard's story of the search for "King Solomon's Mines." Yet time and distance are for these missionaries shattered by modern science. The telephone is to be placed along the Congo route, and about the same time this will be put up the little steamer for navigating the Congo River is expected by the Bishop. The steamer will be supplied with apparatus for throwing a stream of water on the belligerent natives. There will also be an electric light on the boat, and in time this also will be introduced into the mission stations of the African wilderness. Thus doubly armed with the Gospel and with the magic of modern scientific invention the missionary hopes to complete a chain of mission stations completely across the heart of the dark continent. This hard working Methodist missionary is accomplishing more than the wildest dreams of any romancer ever dazzled by his mystical adventures. He has called for a new band of earnest Christian workers to go out to him in the Fall, and farmers, builders, or men with a trade are doubly useful in this new country.—*Christian at Work.*

THE OLDEST CITY IN AMERICA.

Santa Fe is said to be the oldest city in America. That the statement is not true would be hard to prove, because the question of its origin and age is wrapped in mystery. When Coronado explored Mexico in 1542 he found many Indian pueblos on the Rio Grande, and speaks of several which must have been near the present location of Santa Fe. The one which it is generally supposed was on its precise site was called Tequa, and at that time stretched along its river banks for six miles. Coronado reported that he found here a beautiful and fertile valley, under high cultivation by the Indians.

This was in 1542. Visiting Santa Fe to-day it is hard to realize, ancient as the old ruins look, that one can really be gazing on walls which Coronado saw nearly three centuries and a half ago. It is still harder to realize what must have been the oppressions and cruelties which have brought about the present degraded and wretched condition of the Indians whose ancestors formerly occupied and cultivated the whole valley. That a race which over 300 years ago had reached comfort and success in agricultural and mineral occupations should be to-day an abject, supine, wretched race of beggars, is a melancholy comment on the injustice they have received. They did not sink without struggles. In 1680 they rose out all the Spanish settlers and all the Roman Catholic priests, pulled down most of the churches, and—pathetic and significant act—covered up and concealed, so far as they could, every mine in the country. Only too well they knew that it was to the presence of the precious metals that they owed all their sufferings. For twelve years they held their own, but in 1692 they were again conquered and the Spanish power there established. After the last great battle in this contest 400 young Indian men and maidens are said to have been distributed as slaves in the Spanish families. After this there were frequent, to time revolts and insurrections, but each one only plunged the unfortunate Indians into deeper misery.

Santa Fe, as the seat of government, was always the point of attack, the chief centre of strife, and very terrible scenes have been enacted here. As late as 1837 the Mexican Governor, who had ruled with great severity and had oppressive and unjust taxes on the Indians' crops, was murdered by them under circumstances of tragic horror. Several of the pueblos, united together, had raised an army and marched on Santa Fe. Underrating their force, the Governor went out to meet them and was driven back. He then attempted to treat with them, but they would hold no parley with him as the enemy from the city he was captured, stripped, his head cut off and kicked like a football from camp to camp. They then put it on a pole and set it up defiantly within a few rods of the city walls. The secretary in whose handwriting the obnoxious decrees had been promulgated they treated with subtile cruelty, sparing his life but cutting off both his hands and setting him free with the taunt that he would not any longer write orders for tyrants. At night three brave Mexican women stole out of Santa Fe, found the Governor's body, wrapped it in a blanket, and buried it in the cemetery, now deserted, on the hill Northeast of the plaza. This was the last struggle the Indians made. They were soon subdued and remained peaceable until they came, with the rest of the New Mexico citizens, under the government of the United States in 1846.

There is still standing in Santa Fe one building which has been the home of the most prominent persons and the scene of the most important events through all these vicissitudes of the city and its government. It is still called, as it was called when it was built in 1631, "The Palace." Anything less like a palace could hardly be conceived of. It is a low adobe building, one story high, with a veranda running its entire length. It makes the North wall of the plaza, and in it are still the Governor's home and all the offices of the government, the United States and Territorial court room, libraries, Congress halls, etc. It has been so often repaired that it has lost much of its ancient look, but the massive walls and heavy hewn beams remain unchanged, and will no doubt bear their mute witness to its antiquity for a century or more to come.—*St. Louis Republican.*

WORK NOW.

Young man, do not leave it to a future day, but do it now. Man of middle age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate: "According to the number of years thou shalt diminish the price." The nearer they were to the jubilee year the cheaper they were to sell their land. So the nearer you come to the end of your days you ought to hold earthly things more loosely and prize heavenly things more highly. When your business day is drawing to a close, you hasten to conclude your work, dispatching sometimes in an hour more than in all the day that went before.

When Napoleon went on the field of Marengo it was late in the afternoon, and he saw that the battle was really lost, but, looking at the western sun, he said: "There is just time to recover the day!" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—*Rev. William M. Taylor, D.D.*

A FORTUNE IN AN ACCIDENT.

A rather laughable story is that anent the origin of blue-tinted paper, one so much in vogue for commercial uses. The wife of an English paper manufacturer, named William East, going into the factory on the domestic wash-day with an old-fashioned bluelag bag in her hand, accidentally let the bag and its contents fall into a vat full of pulp. She thought nothing of the incident, and said nothing about it either to her husband or his workmen. Great was the astonishment of the latter when the paper turned out a peculiar blue color, while the master was wroth at what he regarded as gross carelessness on the part of some of the hands. His wife—the same woman—kept her own counsel. The lot of paper was regarded as unsalable, and was stored for four years. At length East consigned it to his London correspondent, with instructions to sell it for what it would bring. The unlucky paper was accepted as a happily designed novelty, and was disposed of in open market at a considerable advance in price. Judge of Mr. East's surprise when he received from his agents an order for a large invoice of the despised blue paper! Here was a nasty dilemma: he was totally ignorant of the manner in which the paper had become blue in color, and in his perplexity he went to the matter to his wife. She promptly enlightened her lord; and in turn kept the simple process secret, and was for years the monopolist of the blue commercial paper manufacture.—*Science.*

RECEPTION TO BISHOP BROWN.

The reception of Right Rev. John Milton Brown will take place in Bethel A. M. E. Church, San Francisco, Thursday evening, September 8th, at 7.30 o'clock. Bishop Brown, of the A. M. E. Church of America, who has full jurisdiction, by authority of his church, over this, its Fourth Episcopal District, is now presiding over the deliberations of the twentieth session of the A. M. E. Church, California Annual Conference, in this city and county of Sacramento. This, we are informed, is the fifth official visit to this State of the distinguished divine, to attend the ecclesiastical bodies of his church; and the good people of California, regardless of faith or creed, who have the honor of his acquaintance, thrice greet and welcome him. The Bishop will preach Sunday evening, September 11, at 8 o'clock, in Bethel A. M. E. Church, Powell street.—*Elevator.*

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

PROGRAMME OF THE GREAT CENTENNIAL CELEBRATION OF THE A. M. E. CHURCH TO BE HELD IN ALL THE CHURCHES IN THE MONTH OF NOVEMBER, 1887.

1. In all the cities where there are two or more A. M. E. Churches; as in Philadelphia, Baltimore, Washington, Wilmington, Charleston, Nashville, Savannah, Atlanta, Chicago, St. Louis, Memphis, etc., etc., we earnestly recommend a grand union opening meeting on Wednesday night, November 9th, or on the night of the 16th, uniting all the choirs of the city in one grand sacred concert. Local committees will see to it that the exercises are made lively and effective—a real time of gladness, thanksgiving and praise. Let pastors, choirs and officers be all thoroughly alive to the occasion.

2. On Thursday or Friday night a public oration or several addresses on the independence and successful work of our Church. We urge that this meeting be made free of charge, and that tickets therefor be given to all respectable persons who will attend.

3. On Friday, or on the same night of addresses, prepare a "Centennial Banquet." Make it a season of congratulation and pleasure for all.

4. On Sunday morning a Centennial prayer-meeting from 5 to 7 A. M. At 10 o'clock a sermon on the rise and progress of the Church—text, Acts 13, 41. Collection of envelopes.

5. At 2 P. M. Union Sunday School concert, with short addresses, by chosen persons. Collect envelopes. Philadelphia Sunday schools to be united as follows: Bethel, Zion Mission and Murray Chapel Sunday schools together at Bethel; Allen Chapel and Mt. Pisgah Sunday schools together at Allen; Union Church and Morris Brown, at Union.

6. At night, hymn, O, God our help, etc, 701, Ritual 16. A eulogy on the life and influence of Richard Allen. Conclude with the prayer for the clergy and people. Ritual of the A. M. E Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 862, Ritual No. 12, and doxology, "Praise God," etc., Ritual No. 26. Collect envelopes, and report the amount. The creed and benediction.

SPECIAL NOTICE.

To the presiding elders of the Columbia Annual Conference. Dear brethren: Please inform me by postal at once if you have any applicants for the ministry or candidates for local orders.

To the General Officers of the Connection: Dear brethren, as many of you as expect to visit the Columbia Conference at Newberry, S. C., Dec. 7th, you will favor the pastor by dropping him a postal to that effect, who is leaving no stone unturned that will add to the pleasure of the conference.

Your yoke-fellow in Christ,
C. PIERCE NELSON, Pastor,
Address, Newberry, S. C.

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II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at —— hall, —— street, Philadelphia.

2. Thursday night (Thanksgiving Day) Centennial Banquet at each of the churches, or such other exercises as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at —— hall, —— street.

Speakers: Prof. T. McCants Stewart, of N. Y.

2. Rev. ——, of Fla.

3. Rev. C. S. Smith, of Tenn.

4. Rev. William J. Lawe, of the Iowa Conference.

5. Portrait of Bishop Allen, life size, excuted by the colored artist —— to be presented to the connection

Entered at the Philadelphia post office as second-class mail matter.]

THE

Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions or merchandize can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, to insure prompt attention must be addressed to

REV. J. C. EMBRY,

GENERAL BUSINESS MANAGER, P. O. BOX 306, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line.

1 time	10 cents
4 times [one month]	30 "
13 " [three months]	75 "
26 " [six months]	$1 25
52 " [one year]	2.00

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All couters are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

THE A. M. E. Church at Newark, N. J., is lost to the counestion after a struggle of many years. The facts are that the building is on entailed land. This fact was only recently discovered; so the society, after having paid thousands of dollars on the property, decided to abandon it and are worshiping in a hall, intending to build soon.

GOING TO press two days earlier last week than usual, September 13th we received the following pungent telegram after our forms were on press: "Facing impending obligations, Wilberforce awaits with intense anxiety the resnlt of next Endowment Day. The child of a great connection appeals for help from her founder. Will the Church hear? Will the Church answer? God will return seven-fold every gift. S. T. Mitchell, President Wilberforce University."

DR. MARSHAL W. TAYLOR died in Louisville, Ky., Sept. 11th. From his own standpoint Brother Taylor has made a lively editor. He has not had an enviable position. While the majority of the members of his church are white, he has edited a paper almost entirely for colored readers. He has certainly shown himself zealous for his church and the success of the Southwestern. His poeition on race relations as they exist in this country in general differed widely from that of many of our leaders, but he has probably been as wise as any other would have been in the same office. We mourn his death and sympathize with the Church in its loss.

THE REV. HORACE TALBERT, the new after his fourth son was born, September 15th, laid a corner-stone for a new chyrch in Westhury, Long Island, N. Y. It is seldom that a greater enthusiasm is evinced by a people on such an occasion. Westhury is a borough in which a number of colored peresons live in good style, mechanics, farmers and commou laborers. The people have been formerly worshiping as Free-will Baptists, with few excep ions, but lately were organized as African Methodists. There are thirteen members. They propose paying for their church, which is to be 26 by 36, as they go. They raised about $150 at the stone laying and have several huudred more in sight. Among them are some good farmers. Mr J. A. Payne is a nurseryman, Mr. A. A. Cunningham is a blacksmith and Mr. E. Williams is a farmer, owning a good sized farm for New York. He reminds those who know them, of Mr. M. R. Badger, of Cedarville, Ohio, and Mr. W. C. Lee, of Gouldtown, N. J. These people had provided dinnor for hundreds ont under a temporary shed and ample arrangements for worshipers under a oopions tent. There were present Revs. Jackson, Heath, Gibbons, West, Townsend, Hamilton, Shapherd, Stevenson, Cole and Hunter, of the New York Conference, and Mowbray and Digge, of the New Jersey Conference.

The presiding elder, Rev. W. L. Hunter, delivered the dedioatory sermon. The neighboring towns were very generous, especially Jamsico, which probably feels a little motherly pride in the infant church. The Jamaica choir, under Brother Brooks, who is one of the lay delegates to our next General Conference, made very beautiful musio. It has seldom been the privilege of the editor to spend a more pleasant day than that spent at Westbury.

IN A DISCOURSE last Sunday, the Rev. Mangasar M. Mangasarian, a quite popular Armenian pastor of a Philadelphia church, speaking of the National Constitution, pronounoed it defective, in that it does not give "equal rights" to women. Among other things he says, "We allow the lame, the blind, the slave and the negro to vote." Who constitute this "we," Brother Mangasarian; and in what sense do you nse the term "allow" in reference to the negro? Certainly if the negro is simply allowed, Mr. Mangasarian is not party to the grace exercised. We rather feel inolined to think that the United States has shown no grace, bnt, considoring that it is civilized and christianized, a hard, ungracious heart to the negro, but a gracions heart to men of the olass which includes Brother Mangasarian. The negro has every olaim npon this country that enters into the sum of olaims to any country. It is simply nonsense for this yonng minister of only a few years in the United States to ohime in with the general song of the white American, which makes all the better standing of the negro "by grace allowed."

Foreigners require bnt a few years to enable them to fall in with the popular line of miscouception on this subject. If the Afro-American is a oitizen by allowance, we should like to know what, according to our good Armenian's judgment, constitutes a oitizen by merit. Is it two and a half conturies' residence? The negro has it. Is it birth on American soil? This boon is the Amerioan negro's. Is it sufferings and privations? The negro has borne them. Is it thrift? That of the negro, considering oiroumstances, is unparalleled in this country. Is it patriotism? A score of battle-fields, from Boston to Appomattox: from the 18th to the 19th century, including all the wars of the colonial and constitutional Americas, shall answer for the negro. We have heard this oant argument used by Susan B. Anthony, Olive Logan and Anna Dickinson; we can endure it from Amerioan white women who, having a oase to gain, catch at a straw; bnt we cannot allow a man who has only fairly learned the glorious features of our great government to deal in such silly reference to us without calling his attention to the fact that the negro has never asked any favor, but his dnes only from the U. S. Government. This he will continue to demand, until the last vestige of injustice towards him is swept from oivil, social, religious and political life and every right accorded other oitizens be acquired by him.

THE DEATH OF REV. T. A. CUFF.

A note was just prepared for publioation in this number of the RECORDER, stating that Brother Cuff was improving, when word came saying that he had passed away about 6 o'clock Monday morning, September 19th. He was descended from two of the oldest colored families in New Jersey, the Cuffs and Murrays. His grandfather, Reuben Cuff, was one of the historio sixteen men who signed the charter of religions rights that constitntes the Disoipline of the African Methodist Episcopal Church. The Cuffs are almost all African Methodists, and are numerous in New Jersey, principally in Salem and Cumberland counties. They are a thrifty and respectable family. Elder Cuff was born in Salem county. He was converted in early life; has been a preacher for about thirty-five years and an itinerant preacher about twenty-five years. His itinerant work has been confined to the Philadelphia and New Jersey Conferences. He lies down to his everlasting rest without a blemish on his personal character or ministerial record. He has not been noted as an extraordinary preacher, bnt easy, uniform and practioal, he has done much to sustain the oross of Jesus Christ. Revivals under his preaching have been occasions of many hundreds coming into the Church. He leaves a widow and several children. May the church be tender toward them.

OUR MODELS.

The object lessons in everyday life are our most potent edncators. The Afrioo-Amoricon people in all matters of civilization and religious affairs have the patterns set by our brother in white. In government, in philosophy, economy, in thinking and writing, in speaking and singing he is our type. His excellence is the some of our ambition and his extreme degradation our darkest ideal of ruin. His wealth and the way of obtaining it; his poverty and his way of shunning it—all are the best we have; and, with him, we believe he represents the highest type of oivilization attained by sinful man. We frequently twit one another on the one hand with being mere imitators, and, on the other hand with being mere imitators, and, turning next instant, admiringly point to the great accomplishments of the white race and say, "Now, look at the white people; they never do that way, or you never see them doing thus and so."

This kind of contradiotory talk oconrs very frequently in a colored organization with the presumption and energy of our Church. A good friend says, "Yes, let us have the episcopal district plan and be original" forgetting that there is no element in the idea that has not its counterpart in some church economy. The combination may have some originality; but the same man is likely to tell us a dozen times a year in a warning tone, "You would not see church do that way." We are told, by our own brethren, with a ourl of scorn on the lip, "O, this is all the white man's religion; we are only imitators." Yes, this is true, but thank God, it is the black man's religion, too. It is the best known to us. When we shall, by the perfect works of the Holy Ghost, become ahlo to lead in religious matters, if he wishes us to do so, religion as tanght by us to those who are rising in the scale of personal support and diffeotiveness may speak of the black man's religion, hnt that will not change the religion. The grace of God has appeared unto all men; now let the grace of man appear unto all men. As he has laid down his life for us, so we ought to lay down our lives for the brethren. Dr. W. D. Johnson says, "When a man is in the darkness he does not care who brings the light to him." It is a very weak thing for us to make light of the religion of Jesus coming to us in the white man's form. Still it is as weak to be placid receivers and not doers of the word. We must follow and lead at the same timo. We should not undervalue the ability to do either. There are many good things for us to learn yet from the Canoasian race.

THE GREAT CONSTITUTIONAL CELEBRATION.

During Thursday and Friday of last week Philadelphia was the gayest, happiest, freest and fullest city in the union. It was literally overrun by the hundreds of thonsands of visitors and the many thousands officially connected with the Centennial. The great event of the termination of the first hndred years of the constitutional nnion was so wisely and gloriously celebrated as to leave no donbt on the mind of observers that the people appreciated the constitutional liberties granted by our magna charta and are equal to any emergency connected with constitntional responsibilities. The adequacy of a people to the constantly growing demands of a nation is demonstrated as grandly and impressively by snch display as hy the severe test of arms.

The management of the great Centennial Exposition of '76, and of this of '87 must be sct down by historians as brilliant accomplishments of stupendous designs. The conception and adjnstment of the millions of details and the anpport of the ponderous weight of snch expositions call ont the most manly, wise and rugged mental character, while the sotnal harmonions performances completed according to design almost to a letter indioate a highly refined natnre.

The whole city glittered with intellect, trembled beneath the gravity of a century of high mental onltivation, glowed with good cheer and snsoinod itself hy a higher virtne. Rulers, diplomats, military ohiefs, exalted jurists, profound scho'ars, eminent writers and holy prelates actually linked hands and braced hearts with the poor, the outcast, the ignorant and the vicious in common joyousness. Horses, horses and shipping were regaled in flags, the air resounded with music and the sound of guns.

On Thursday the grandest parade of industries and display of art that has ever been seen in this country took place. A whole day the long line of wares, machinery, the wagons of trade, practical demonstrations of machinery, etc., was in motion. On Friday was the grandest military display that Americans ever witnessed. On Friday night the Centeunial Commission tendered a reception to President and Mrs. Cleveland, in the Acadeny of Music. This was practically a reception by the President; for he and Mrs. Cleveland shook hands with several thousand persons. During an hour and a half their hands and heads were in motion, responding to similar movements by the masses. What a pity that we Americans, after looking at this popular couple all day, subjecting them to the ordeal of recognising thousands of saintes and shaking thousands of the hands that lie nearest to the more important handles of government, could not be satisfied till we had forced them to take just as many of us by the hand as could possibly orowd into their immediate presonce in one and a half hours. It is well, however, in a country whose chief magistaste is practically limited to a term of four years, that he should not be allowed to remove too far from the masses. It is well also that every man for his own sake avail himself of opportnities to come into close relations with the Amerioan representative of exalted powers; since every American is a possible candidate for the most responsible positions in the gift of the people. While monarchies are best conserved by surrounding princes and kings by inapproachable mystery and grandeur, republics are best conserved by bringing all olasses into harmonious oneness at every point.

The reception was a grand affair. One is seldom awarded the sight of so much brilliancy of position, talent and power in a single gene. The only two men who have graced the presidential chair, Hayes and Cleveland, were there, with the two remaining leading chieftains, Sherman and Sheridan. Then there were governers, honored foreign diplomats and home statesmen with most attractively attired ladies. The effects of this whole affair—the Centennial—like that of 1876, is to impress a colored Amerioan with the thought of how much work he has done to reach the present American achievements and how small a recompense he has received; how loosely, after all, he is donnected with other Amerioans. Here and there a colored soldier, here and there a colored regiment, here and there a representation of industries by colored men, but onr attachment to all that make our friends respected, loved, feared, honored and followed is by far too weak. Those friends are elevated many degrees by all snch demonstrations and, in the world they have many of them. At the Presidential reception it was a pleasure to observe four or five colored officers among the military personages present. The inspiration of the whole exposition was not small upon any man. The colored Amerioan should study these demonstrations of American grandeur and greatness with pride and hope, fixing his determination strong and large to exort all his powers to reach the some of the American idea. He has a great way to travel, bnt he also has a great power by means of which to accomplish the journey. The growth of men and the growth of great men are different phases of the same thing.

Rev. J. H. Morgan, presiding elder of the Sixth District, New Jersey Conference, writes: "A review of my district shows the following: Salem is about holding her own. Yorktown, Rev. R. H. Coleman, is struggling along under adverse circumstances. The same may be said of Rev. W. M. Watson at Bushtown. At Sweedeboro, Rev J. W. Rose is doing a grand work. He has torn down the old church and is building anew, and has quite a nice sum to start with. Bridgeton, Rev. A. H. Newton, has borrowed $800 from the building association, thereby arranging the old debt and repairing the tenements, which will pay off the claim in rents Gouldtown, Rev. H. P. Thomas, is somewhat unsettled as yet. Greenwich, Rev. G. T. Waters, is doing a good work At Franklinville, Margaret Wilson, our evangelist, is finishing a new church."

—Miss Frederica Jones has been added to the faculty at Wilberforce University, to fill the chair of science and modern languages. She is a graduate of the Toronto University and also of the Uulversity of Michigan at Ann Arbor.

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always around.

Busily, ceaselessly goes the loom
In the light of day and midnight gloom,
The wheels are running early and late,
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove in;
Click, clack! another of wrong and sin!
What a checkered thing this life will be
When we see it unrolled in eternity!

Time, with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with arms outspread,
To catch in its meshes each glancing thread.

When shall this wonderful weh he done?
In a thousand years, perhaps in one,
Or to-morrow. Who knoweth? Not you nor I;
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weavers, the years are slow,
But each one is nearer to the end I know;
And some day the last thread shall be woven
by
God grant it be love instead of sin.

Are we spinners of wool in this life-web—
say?
Do we furnish the weaver a thread each
day?
It were better, then, oh, my friend, to spin
A beautiful thread than a thread of sin!

Personal.

—Rev. N. D. Temple raised nearly $300 at his rally last Sunday.

—The Rev. Butler, of the Baltimore Conference, called at our office last week.

—Rev. W. G. Alexander is making an encouraging record in Montgomery, Ala.

—James Russell Lowell will be the guest of Lord Hobhouse, in Wiltshire, this week

—King Humbert of Italy is only 43, bnt his hair, long since gray, is now nearly white.

—B P. Shilliaber, otherwise known as Mrs. Partington, is visiting his son William in New York.

—Mrs. L. F. Grimke, wife of Rev. F. J. Grimke, of Jacksonville, Fla., is in our city visiting relatives.

—Rev A. H. Newton and Mrs. Newton, of Bridgeton, N. J., took in the Constitutional Centennial

—The note in last issne refering to Elder Brice phonld have said he raised nearly $500 instead of 1,000.

—Rev. J. T. Diggs, of Newark, N. J., spent last Snnday with Rev. H. P. Thomas at Gonidtown, N. J.

—The Duke of Brocleuch, the richest man in Scotland has an income of a million and a half per annnm.

—The New York Republican State Convention has nominated Col. Fred. D. Grant for Secretary of State.

—Rev. H. P. Thomas had a grand rally in his church at Gouldtown last Sunday. Proceeds for trustees' use.

—Revs. Mowbray and Digge, of the New Jersey Conference, assisted in laying the corner stone at Westbury, N. Y.

—The Hon. Frederick Douglass was given a reception at the Metropolitan A. M. E. Church, Washington, D. C., 22nd inst.

—Rev. G. B. Smith, pastor of A. M. E. Church, Hampton, Va., is North trying to collect funds for his church. May he have success.

—Hon. J. M. Langston was orator of the dey at Minneapolis, Minn., Sept. 22nd, colored people's day of the Minneapolis Exposition.

—Rev. S. S. Thompson, Murray Chapel, Clifton street, Philadelphia, holds a grand rally next Sunday. Preachers from other charges all day.

—L. W. W. Manaway, M D., of Jacksonville, Fla., spent several days in Philadelphia last week, after attending the medical congress at Washington, D. C.

—Mrs. Barboza, of Africa, daughter of Henry Highland Garnett, is in this country laboring in behalf of an educational enterprise in Liberia. We wish her success.

—Revs. J. O'Banyonu and J. A. Johnson were elected delegates to the General Conference, by the Ontario Conference; lay delegates W. R. Davis, Esq., and G. Morton

—Rev. George M Witten, of Camden, performed the marriage ceremony for Mr. William Polk, of Philadelphia, and Miss Laura Cook, of Richmond Va., September 7th.

—Oakey Hall has become a subject of England, a practitioner at the English bar, and aims to capture the late Judah P. Benjamin's practice, some of which he already has.

—The Rev. John Alabaster, D. D., who died at Canandaigua, N. Y., was a leading divine of the Methodist Church, and preached the sermon at the funeral of John A. Logan.

—Bishop Wayman and Mrs. Wayman spent last Sunday in our city. The Bishop preached at Morris Brown Church twice. Monday night he preached at Allen Chapel.

—Rev. A. W. Upshaw, of Newport, R. I., spent several days in our city last week. Brother Upshaw represents the New England Conference at the next General Conference

—Rev. W. C. Cole, B. D., of St. Paul A. M. E. Church, New York City, with his Sunday school, gives a grand testimonial to Mrs. Mary H. Garnett Barboza, September 29, 1887.

—The stately and venerable Charles Wingleman, of Madison, N J. one of the pillars of African Methodism in his town, called at the CHRISTIAN RECORDER office while centennializing.

—Rev. J. S Thompson has lost his eldest boy, Stephen, aged 12 years and 4 months. He died Monday, 12th inst The family has our sincere sympathy. Stephen was a very promising boy.

—Rev. T. A. Cuff, of the Philadelphia Conference, who has been prostrated by disease for five months at his home in Salem, N. J., died Monday morning, 10th inst. He will be buried this Thursday.

—Mr. John F Jackson, colored, a graduate of Oberlin College, teaching in Alabama, was ejected from a first-class car on account of color, recently. He has brought suit under the civil rights bill for $25,000.

—Mrs. Logan expects to remove the dead general's remains to their final resting place in Chicago, in a short time. The vault in which they now rest in Washington is guarded night and day by a detachment of regular troops.

—Rev. Ira Yemmons, of Ashury Park, N. J., will preach at Murray Chapel, Clifton street, Philadelphia, next Sunday morning, and Rev. I. S. A Murphy, of Paschalville, at the same place at 3 o'clock P. M. the same day.

—The sad news reaches this office of the death of Rev. Marshal W. Taylor, D. D., editor of the Southwestern Christian Advocate. Dr. Taylor is the first colored man placed in a chief editorial chair by his church His loss will be mourned by all who appreciate every vantage grounds occupied by representative colored men in church and State.

—Captain William McClelland, exchairman of the Democratic State Committee, was accidentally shot in the face near the right eye while ont hnnting with Benjamin Thaw, son of William Thaw, of Pitsburg. The accident occurred near Jamestown, Dakota. Several shot lodged in Captain McClelland's right eye, bnt it is thonght that the sight will not be injured.

The hospitality extended to the newspaper fraternity during the Constitutional Centennial Celebration last week by Mr. Gillam in his office at Wanamaker's was one of those neat little instances of spontaneous hospitality not often extended. From Wednesday until Saturday a table well laden with good things was always spread, at which every newspaper man, from the editor of the Ledger to the advertising solicitor of the humblest country weekly, was made most welcome and entertained royally.

Literature.

Mr. Frank R. Stockton's sequel to "Mrs. Lecks and Mrs Aleshine" will be called "The Dusantes," and it is authoritatively announced that the new story will thoroughly and satisfactorily disclose of Mrs Lecks, Mrs. Aleshine, and other old friends, and will, moreover, tell all ahont the famous, but so far invisible, family whose name it bears. "The Dnsantes" will begin in the December Century, and will be concluded in three numbers.

Mrs. Frances Hodgson Burnett will contribnte a short serial to the coming volnme of St. Nicholas, which is said to be a worthy snccessor of that author's famous "Little Lord Fauntleroy," which appeared in St. Nicholas a year ago. Joel Chandler Herris, John Burroughs, Frank R Stockton, H H. Boyesen, J. T. Trowbridge, Col. Richard M. Johnstone and Louisa M. Alcott are among the many distingui-hed writers who will contribute serial and short stories to St. Nicholas for 1888.

One of the most prominent personages of the literary world just now is Miss Marietta Holley, popularly known as Samantha Allen, or Josiah Allen's wife She became a favorite very early in her literary career, and each new issue from her pen has added to her fame, until, for her latest work, "Samantha at Saratoga," Messrs. Hubbard Brothers paid her a princely sum, and the book is declared by a hit It will donbtless outsell all her previous issnes, as it nnqnestionably outshines them all in the fascinating vein of humor in which Miss Holley is so happy and so rich Preparing for this work, Miss Holley went to Saratoga and spent an entire sea son, with eyes and ears open, and with brain and pencil vigorously at work She went in her famous assumed role of Josiah Allen's wife, her imaginary Josiah at her side, with his characteristic blunders, faux pas, and quick, boyllke enthusiasm. As Samantha Allen Miss Holley is observant, unsophisticated, outspoken, and sound to the core on every questiou of propriety. Such a couple in the whirl of Saratoga would certainly develop many remarkable situations and utter many funny comments It is here the humor of the book arises Plain, back-country village life, and gay, artificial Saratoga life are so wide apart, that each side becomes ludicrous to the other. These ludicrous, laugh-provoking contrasts are the dominant features of Miss Holley's book. To these mirth-making presentations of the author the artist's pencil has added a rich entertainment. Over a hundred drawings have been made to illustrate the text by Frederick Opper, the leading artist of Puck. Burt Wilder, too, has done a share in embellishing this attractive book. These artists make their pictures talk, and between the text and the talk of the pictures the reeder looks and laughs and laughs and looks again. Altogether, the book is a rare product, and its purchasers will not be disappointed. Published by Hnbbard Brothers, Philadelphia.

Mrs. Martha H. Moore has bequeathed to Colby University $5,000 The proceeds are to be applied for the use of the library, the same to be known as the "Martha Moore Library Fund."

OUR WOMAN'S COLUMN.

Mrs. Anna B. McMahon has just issued a little pamphlet of "Outlines" for the study of Shakespeare and Browning.

Mrs. Maria White, an old friend of the Beecher family, has rented the house of Henery Ward Beecher, and will let furnished rooms to lodzers.

Mrs. Kilpatrick, widow of the late General Kilpatrick, Minister to Peru, is on her way to this country with the remains of her hnsband, which are to be buried at Deckertown, N. J.

Mrs. Garfield expects to remain in Canada nntil the latter part of the present month. She will then return to her Cleveland home and, it is said, begin arrangements for the nuptials of her daughter Mollie and J. Stanley Brown.

Mrs. Elizabeth Sands still lives in Baltimore at the age of 99 to tell of her doings to help the troops in 1812, and she is called an "Old Defender." She was feasted on the 12th with the three remaining "Old Defenders" of Baltimore.

The latest California hoom story is of interest to the fair sex. It says a Mrs Henderson recently found a $20 gold piece in the streets of Los Angeles, invested the same in a snbnrban corner lot, and in a fortnight realized the handsome sum of $1250.

A statue of Liberty is to be erected on a peak in San Francisco, which is to be lighted hy electricity and will be one thousand feet above the sea. Thus the two most important ports on both sides of the country will have a statne of liberty; in each case represented as a woman.

The Ninth Annual Report of the Free Medical and Surgical Dispensery for Women and Children, of Cleveland, O., shows commendable activity and progress. All the officers of the Dispensary Society and the entire staff of physicians and surgeons are women. Kate Parsons is the treasnrer.

Mrs S C. Eccleston, who returned recently to the Argentine Republic, is one of the six een women teachers who went from Philadelphia about four years ago at the urgent reqnest of the Argentine Minister of Education and were placed in charge of public schools in the several provinces The schools are making splendid progress.

Mrs. Gould is one of the richest widows in the Woodland district of California. Recently her only daughter eloped and the old lady proceeded to disinherit the girl with a heart. Three days later Mrs. Gonld learned that the parents of the groom had also closed their doores against the yonng conple, so she became angry, declared her daughter as good as any woman on earth and concinded by forgiving all and presenting bride and groom with a comfortable share of her home and fortune.

Certain men in times past, as well as in Georgia at present, have clamored to be protected from the ambition of the black man. We have a very poor opinion of such chape, for they admit their inferiority when they ask for special legislation to bar ont the blacks; bnt much as we despise this cowardly exhibition of intolerance, we despise the man more who will by word, act or deed prevent a woman from entering the lists to compete with him in her endeavor to earn an honest livelihood. Woman should have an equal chance with man, and so far as we are concerned we are not in the least afraid to arm her with the ballot.—Beadville Republican.

Mrs. Ada C. Bittenbender, who is making an active canvass for Judge of the Supreme Court in Nebraska, is the first woman ever nominated for a seat on the Bench and the only lady lawyer in the State. She is Superintendent of the Department of Legislation and Petition in the State Woman's Christian Temperance Union, and Associate Superintendent of the same department of the national body. In 1882 she was admitted to the Bar, passing a very successful examination in open Court, having studied in the office of her husband, and is his partner therein. She is spoken of as having an impressive address, magnetic personality and winning manners, and as very courteous and conciliatory in Court towards opposing connsel She has often practiced at the Bar of the bigest tribunals, traveling from Court to Court, and ranks among the leaders of her profession. She was ostensistically nominated by the Prohibition party.

Notes on Education.

Prof. Peter H. Clark, Ohio's most prominent colored democrat, has been appointed principal of the State Normal School at Hnntsville, Ala.

The Southern Workman of September reports 217 pnpils entered to date of writing; 15 more boys than girls, a smaller majority than usual. Besides Virginia, which furnishes 140 stndents, fourteen other States, including Massachusetts, contributed to the number.

After fifty years of experience in the higher teaching of women, South Hadley, the pioneer of all our schools, now proposes to become a full-fledged college. It was necessary. or it would be left far behind The new time requires new plans. We welcome the sixth college, and the third in Massachusetts. Massachusetts needs no fewer female colleges than male, and no institution has earned a higher honor than that founded by Mary Lyon.—Independent.

The question of forming a new school district at Wilberforce will be decided to day. Probate Judge Cooper appointed E. J. Williamson, of Beavercreek township, Dan. H. Geet, of Spring Valley, and Leroy Green, of Yellow Springs, as commissioners to take testimony as to the necessity of establishing a district, to fix the boundary and locate the building, and they are on the grounds to day viewing the situation. The district will undonbtedly be made. —Xenia Gazette.

Principal B. T. Washington, State Normal School, Tnskegee, Ala., says: "As an evidence of the value of industrial training in our graduating class, 1886-'87, are two painters, one tailor, two carpenters and five farmers. All the girls will go out with good training in general housekeeping. All are prepared to teach. We are making a special effort to reach the country students, for these are the ones most likely to reach the plantation and give the people the benefit of their training."—Southern Workman.

MANAGER'S COLUMN.

Our premium offer: In the RECORDER of last week we offered premiums in cash or its equivalent for subscribers to this paper. We propose to distribute $100 cash for every two hundred and fifty names we shall receive in. We open our roll for the names of our workers who propose to compete for these prizes. Send in your hames and get our commission as agent. Our traveling preachers do not need snch commission; but all others must have one.

Premiums will be graded as follows: To the one procuring the highest nnmber of the first 250 names, with the cash, a hunting case gold lever watch, worth $50, or $45 in gold. Lady or gentleman the same.

2. To the one procuring the highest number we will give, if a gentleman, a "RECORDER premium" overcoat worth $25, or $20 gold. Or, if a lady, we will give her a "RECORDER premium" silk dress pattern, worth $25, or $20 gold.

3. To the next highest, or 3rd competitor, we will give $15. To the 4th competitor, $10, and to the last, $5. Total, $100. Now well? If two parties shonld succeed in getting precisely the same nnmber, the award will be to the one first enrolled. Send on your names. Rev. Dr. Mitchell, of the Ohio Conference, will engage in the second effort for 250. He says he'd like first-rate to begin now, bnt prior engagements prevent. He is intending, however, to have one premium ont of the first 500. I can see those nine $5 gold pieces in the palm of his hand now, for when he begins—well, wait.

OUR CENTENNIAL is a constantly growing movement. Never saw any thing like it in our Church. The man who will take no part in celebrating this grand occasion will get badly left. No use talking against it; its gone! Ohio Conference fairly boomed it; Cincinnati, Columbus, Springfield and Xenia, Chillicothe, Gelipolis and Zanesville will all be heard from, "And all the stars that round them beam." Hurrah!—No;—well, we're going to have a good time, God willing.

Pastors will please take notice that the new Revised Ritnal and Church Service is now ready for orders. Price, 45c., 202 pages, 16mo. (just 6 inches long by 4 inches wide), handy for the pocket. Soft silk finished linen cover. Bound in roan, flexible cover, 60cts. Finer ones in morroco, gilt, $1.00. Fifteen per cent off when ordering one d zen or more. Fifty or one hundred copies for churches, 20 per cent off Send for a copy at once. Ministers wishing a copy for inspection can obtain it by sending 42 cents.

J. C. E.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug 24, '87.

The Bishops of the A. M E. Church are hereby informed that a joint meeting of the Bishops of the A. M E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E Church and African M E Zion Connections, held in Washington, D. C., July 15-17, A. D. 1885

In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alahama at the date fixed.

Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

Obituary.

DEATH OF REV. GEO. H. SIMMONS.

Rev. George H. Simmons departed this life Monday, August 15th, 1887. He was stricken with paralysis in the early part of 1885, on the Goose Creek Circuit, Charleston District. Unable to do any work, he and wife moved to Marion to be with their only daughter, Mrs. Georgiana Ward, where he was a sufferer till the day of his death. Rev. Simmons was one of the pioneers of the African Methodist Episcopal Church in the Marion District. He held successfully every charge that was assigned him, and was much beloved by all who knew him. He passed away in full triumph of faith on the day and date above mentioned. He has left a wife, a daughter, a little grandson, and many friends to mourn his loss.

Another saint quit the troublesome shores of time:
Another soul has gone to heaven to rest.

W. R. ALSTON.

HOME THE PLACE FOR THE SICK.

Home comforts and the congenial society of loving friends will do more toward effecting a cure, if accompanied by proper treatment, than a long and lonely sojonrn in some far-away famed health resort. One of the saddest wordpictures ever drawn is that of the resort for consnmptives described in Dandet's "Nnma Rnmestan." Visitors to Pau or Nice are constantly reminded of the futility of the climate cnre by the deaths that thin the ranks of the hopeful patients. Drs. Starkey & Palen therefore recommend the Home Treatment by their Compound Oxygen to patients suffering from lung or throat diseases as ler preferable to the Southern or European journey, with all the attendant vexation and expense that traveling entails. They will send from their office, No. 1529 Arch street, Philadelphia, Pa., a complete treatise on the use of this new healing agent. It costs nothing.

READ THIS!

North Georgia Annual Conference of A. M. E. Church:

This is to give notice to candidates who are to be examined for admission in the North Georgia Conference, that they are requested to assemble at the A. M. E. Church, Rome, Ga., Tuesday, November 8, 1887, at twelve o'clock, M. Remember the prerequisites for admission; see Discipline, page 401. Presiding elders will please send list of brethren taken up by them to Rev. E. A. Shepard, pastor in charge, Post Office box 268, Rome, Ga. Please attend to this at once.

We are yours fraternally,

A. W. WATSON, Chairman,
A. J. MILLER,
G. H. HOLMES,
S. A. CARRY, JR., Sec'y.

COMMITTEE OF ADMISSION.

REV. CHARLES L. BRADWELL
Presiding elder, Marietta District,
A. W. WAYMAN,
Presiding Bishop.

NOTICE.

To Missouri Conference and General Officers:

Those pastors who have candidates for admission or expect to be accompanied by their wives; or General Officers who intend being present at our annual conference, October 26, 1887, will please inform me at once, and oblige yours,

G. H. SHAFFER,
St. Paul's Chapel, St Louis, Mo.

NOTICE.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please forward for cuts for the same will please send on your amount of subscription.

J. H. MORGAN.

NOTICE.

The New Jersey Conference is hereby notified that the electoral college will meet at Bordentown, N. J., October 12th.

J. H. MORGAN,
Sec'y.
J. P. CAMPBELL,
Bishop.

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat;"

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitians, under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, R. S. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T M. D. Ward and J. H. Hubbard.

7. The A. M. E. Church from Alleghany Mountains to the Mississippi.—T. H. Jackson.

8. A. M. E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner.

9. The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth. —J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammit, A. Grant, Frank Green, Henry Wilhite, W. E. Carson.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19 Our Children: What are they doing, and what are we doing for them? C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their Influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25. The Aim and Character of the Preaching of the A. M. E. Church.—G. H. Shaffer.

26. Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—R. B. Disney.

29. The History of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jeuifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church —W. H. Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—Durham.

JOHN M. BOWN Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the one hundredth year since our existence commenced, and that services be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarterly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys he sent to Bishop J. P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gassaway, 314 West Vermont St., Indianapolis, Ind.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

Ohio,..21, Delaware,.... " Campbell
Kentucky,...14, Harrodsburg, .. " Turner
Colorado,...24, Denver,..... " Brown
West Kent'y 28, Owensboro,... " Turner

OCTOBER.

South Kans's 1, Emporia,..... " Brown
Pittsburgh ... 5, Park'b'g, W. Va " Campbell
Kansas,....12, Omaha,..... " Brown
Tennessee,...12, Nashville,.... " Turner
Indian,.....15, McAllister..... " Ward
North Mo.,..19, Hannibal,..... " Brown
Missouri.....26, St. Louis,..... " Brown
West Tenn., 26, Memphis,..... " Turner

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas,... 9, Little Rock,.... " Ward
Florida,....10, Apalachicola ... " Payne
Sh Arkansas17, Helena,..... " Ward
Nh Alabama23, Selma,..... " Payne
Macon,.....23, Talbotton,..... " Brown
Nh Carolina23, Warrenton ..... " Campbell
West Arkan's 24, Camden,..... " Ward
Alabama,...30, Eufaula,..... " Payne
Texas.....30, Beaumont,..... " Wayman

DECEMBER.

Columbia,... 7,..... " Campbell
Nth Miss.,... 6, Yazoo,..... " Ward
N. E. Tex., 6, Dallas..... " Wayman
Georgia.....14, Sharon, G. D. P. " Wayman
Mississippi, 14, Raymond, ... " Ward
West Texas,15, Eastrop ..... " Wayman

JANUARY.

1888.

North La., .25, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina, 1, Mt Zion Chrh'n" Ward
East Florida, 15, Palatka,..... " Payne
Louisiana,... 25, New Orleans,.. " Wayman

MARCH.

Virginia .... 28,..... " Turner.

APRIL.

New Jersey., 4, Millville,..... " Campbell
Baltimore,..12, Baltimore..... " Wayman

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York,.. 6, Albany.
New Engl'd 13, Boston.
Ontario..... 20, Chatham.

P. S.—The absence of Bishop Disney because of the illness of Mrs. Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him. Secretary.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the session of Conference.
Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.
Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.
Bishop T. M. D. Ward, Hot Springs, D. C.
Bishop John M. Brown, D.D., D. C. L., 1234 Rhode Island Avenue, Washington, D. C.
Bishop H. M. Turner, D.D. LL. D., 33 Young street, Atlanta, Ga.
Bishop R. R. Disney, 213 King Street, East, Chatham, Ontario.
The Bishops should always be addressed at their residences, from whence their mail follows them when absent, unless otherwise they are known to be holding conferences or visiting certain points.

For the Council of Bishops,
JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Friday night, Sept. 9, Easton, Md.
Sunday morning, Sept. 11, Tuckahoe, Md.
Sunday afternoon, Sept. 11, Ridgley, Md.
Sunday night, Sept. 11 Denton, Md.
Tuesday night, Sept. 13, Rosville, Md.
Wednesday night, Sept 14, Church Hill, Md.
Thursday night, Sept. 15, Chestertown, Md.
Sunday, Sept. 18, Bethel, Philadelphia, Pa.
Tuesday night, Sept. 20, Chester, Pa.
Wednesday night, Sept. 21, Alton, Del.
Thursday night, Sept. 22, Harvey's Grace, Md
Sunday, Sept. 25, Cambridge, Md.
Tuesday night, Sept. 27, Milford, Del.
Wednesday night, 28, Dover, Del.
Thursday night, Sept. 29, Smyrna, Del.
Friday night, Sept. 30, Middletown, Del.
Sunday, Oct. 2, Annapolis, Md.
Thursday night, Oct. 6, Cartersville, Ga.
Friday night Oct. 7, Marietta, Ga.
Sunday morning, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9, 2d Church, Atlanta, Ga.
Sunday night, Oct. 9, Allen Temple, Atlanta, Ga
Monday night, Oct. 10, Newman, Ga.
Tuesday night, Oct. 11, Opelika, Ala.
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct 14, Talberton, Ga.
Sunday, Oct. 16, Macon, Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Palmetto, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday, Oct. 23, Savannah, Ga.
Monday night, Oct. 24, Mt. Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanul, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Catonsville, Md.
Thursday night, Nov. 3, Wayne, Md.
Sunday morning, Nov. 6, Pisgah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, (dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 1, West Texas Conference, Eastrop, Texas.
Baltimore, Aug. 24.

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AN APPEAL IN BEHALF OF WILBERFORCE UNIVERSITY.

Dear brethren and friends, the condition of our university makes it necessary for us to appeal to your noble generosity in this our great crisis. We are compelled to raise, by some means, fifteen hundred dollars in a short time; that amount is past due, but our creditors are indulgent and have promised to give us an opportunity to raise the money. We, the Executive Board, have had the matter under advisement and have appointed President Mitchell and Secretary Maxwell local agents to collect as much as they can in order to meet these urgent demands. We have further authorized and ordered an appeal to be published in our local papers and also in our Church organ, which appeal you are now reading. What will you do with it? How will you answer it? Will you respond to it as liberally as you can? May God help you so to do. We ask, we beseech you in all kindness not to pass over this matter carelessly and cast it from your minds. Brethren, this is your institution; it is the property of our Church and not a State normal, as some have already said. Our doors, it is true, are opened to all and we cordially invite and joyfully hail kindness of every nationality and religious faith; but this university is the property of the A. M. E. Church, owned and controlled by this Church as a body, and the day that her doors are closed (or the hand of means that day the 400,000 members of the A. M. E. Church become responsible and are or will be justly charged with the folly and crime of their negligence and stupidity. But now our doors will not be closed; you will not suffer such a shame to blot the fair name of our great Church. Brother or Trustee, we appeal especially to you. We as a Board are your servants, executing, as far as we can, your will. We ask you to give us aid. Our agents cannot call upon many of you in person. To you who read this appeal and are at a distance too remote for our local agents to call upon you in person and present the cause of our university and the great need of immediate action, we earnestly appeal in the name of God and a common humanity; in the name of the work accomplished in the past by Wilberforce; in the name of her many noble sons and daughters that have gone out from her and in their moral, intellectual and religious strength have lifted high the banner of education and intelligence and with Christian heroism have unfurled the banner of the Redeemer; for the sake of all this institution has accomplished under the guidance of God in the past and for the sake of what lies within the realm of her power to do in the future we beseech and implore you to send as early as possible to the Secretary whatever you may be able to give in this direction. And for every dollar you give God will bless you many fold. Any amount you may send will be duly acknowledged and judiciously applied. We feel assured that our friends at home are going to aid us, but we want our friends and brethren abroad to co-operate with them. If they will do this in a liberal way we feel perfectly satisfied that within the next thirty days the fifteen hundred dollars will be realised and the burden removed. Brethren, for once respond to our earnest call, and relieve us of this embarrassment. It is our purpose to publish the names of the donors after the close of our local agents shall have been concluded, for we sincerely hope to be able to have in the list the name of every trustee of the University.

Yours, with anxious waiting, signed by order and on behalf of the Executive Board of Wilberforce University,

J. P. MAXWELL,
Secretary.

NOTICE.

To the Presiding Elders of the Pittsburg Annual Conference.

You will please notify me, at once, how many candidates each will have for traveling work. We also wish to know of the general officers who of them will be present at our Annual Conference, so that homes may be prepared for them.

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2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact

4th. For all money sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but we beg to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is his superintendent unless he tells us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication. We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flourishing. It is useless and often renders the name what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instructions accompanying it. How do we know what to do with money sent thus?

8th. We have lost a great deal of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them or send you a catalogue, price list, blank order and envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginning of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or more of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or schools, and are liable to a "raking over" by them.

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12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are abusing us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the children's welfare. Fraternally,

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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE. MRS. MARY A. MCCLURE, *Columbia, Kansas*, writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, and heart trouble, etc. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am, after 5 years of suffering."

LIVER DISEASE. MRS. I. V. WEBBER, of *Yorkshire, Cattaraugus Co., N. Y.*, writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhœa Cured.—D. LAZARUS, Esq., *276 and 277 Decatur Street, New Orleans, La.*, writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhœa."

GENERAL DEBILITY. MRS. PARNELIA BRUNDAGE, of *81 Lock Street, Lockport, N. Y.*, writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

Dyspepsia.—JAMES L. COLBY, Esq., of *Pocatan, Houston Co., Miss.*, writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and I am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'"

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INDIGESTION, BOILS, BLOTCHES. REV. F. ASBURY HOWELL, *Pastor of the M. E. Church, of Silverton, N. J.*, says: "I was afflicted for years with catarrh and indigestion. Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and dullness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints and in one week's time I began to feel like a new man, and am now sound and well. 'Pleasant Purgative Pellets' are the best remedy for bilious or sick headache, or dizziness about the chest, and fast taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

HIP-JOINT DISEASE. MRS. IDA M. STRONG, of *Ainsworth, Ind.*, writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time, and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three months since he commenced using your medicine, and I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION. **Skin Disease.**—The "Democrat and News," of *Cambridge, Maryland*, says: "MRS. ELIZA J. POOLE, wife of Leonard Poole, of *Wilkinsburg, Dorchester Co., Md.*, has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from the knees, then attacked the elbows and became so severe as to prostrate her. She was treated by several physicians for a year or two she commenced the use of the medicines named above. She is now well and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days."

MR. T. A. AYRES, of *East New Market, Dorchester County, Md.*, vouches for the above facts.

WASTED TO A SKELETON. JOS

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E. Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat"

WHEREAS, This most decisive act of our venerable colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitians, under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and East Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E. Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, B. B. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E. Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T. M. D. Ward and C. H. Hubbard.

7. The A. M. E. Church from Allegheny Mountains to the Mississippi.—T. H. Jackson.

8. A. M. E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner.

9. The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth.—J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammit, A. Grant, Frank Green, Henry Wilhite, W. E. Carey.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. F. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19 Our children: What are they doing, and what are we doing for them?—C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Woman done o build up the A. M. E. Church, and what has been their influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subject of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25. The Aim and Character of the Preaching of the A. M. E. Church.—G. H. Shaffer.

26. Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—B. Disney.

29. The History of the A. M. E. Church in the District of Colombia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D. Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church —W. H. Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—Durham.

JOHN M. BOWN Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that it be appropriated to a date in that month he hereafter fixed to commemorate the one hundredth year since our existence commenced, and that services be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarterly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J. P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the general conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

THE CALENDAR OF THE CONFERENCES,

1887.

SEPTEMBER.

Oh' ..... 7, Xenia, ... " Campbell
Ohio...21, Delaware.... " Campbell
Kentucky,...14, Harrodsburg, " Turner
Colorado...24, Denver, ... " Brown
West Kent'y 28, Owensboro, ... " Turner

OCTOBER.

South Kans'as 1, Emporia, ... " Brown
Pittsburgh .. 5, Park'g, W.Va. " Campbell
Kansas.....12, Omaha, ... " Brown
Tennessee, .12, Nashville, ... " Turner
Indian.....13, McAllister..... " Ward
North Mo....19, Hannibal..... " Brown
Missouri.....26, St. Louis,.... " Brown
West Tenn., 26, Memphis..... " Turner

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas, .. 9, Little Rock,.... " Ward
Florida,..... 10, Apalachicola,.. " Payne
Sth Arkansas17, Helena,..... " Ward
Nth Alabama28, Selma,..... " Payne
Macon,.....23, Talbotton,..... " Brown
Nh Carolina23, Warrenton .... " Campbell
Wst Arkan's 24, Camden,..... " Ward
Alabama,...30, Eufaula,..... " Payne
Texas.....30, Beaumont,..... " Wayman

DECEMBER.

Colombia,.. 7, ... " Campbell
Nth Miss.,.. 6, Yazoo,..... " Ward
N. E. Tex., 8, Dallas, ... " Wayman
Georgia..... 14, Savannah,.... " Brown
Mississippi,. 14, Raymond,.... " Ward
West Texas,15, Bastrop ..... " Wayman

JANUARY.

1888.

North La.,..25, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina, 1, Mt Zion Chris'n " Ward
East Florida, 15, Palatka,..... " Payne
Louisiana,...29, New Orleans,. " Wayman

MARCH.

Virginia..... 28, ... " Turner.

APRIL.

New Jersey,. 4, Millville..... " Campbell
Baltimore,...12, Baltimore..... " Wayman

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York,... 6, Albany.
New Engl'd 13, Boston.
Ontario..... 20, Chatham.

P. S.—The absence of Bishop Disney because of the illness of Mrs. Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him. Secretary.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter, Philadelphia, Pa.
Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.
Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.
Bishop T. M. D. Ward, D.D., Bennings, D. C.
Bishop John M. Brown, D.D., D. C., 1424 Rhode Island Avenue, Washington, D. C.
Bishop H. M. Turner, D.D. LL. D., 26 Young street, Atlanta, Ga.
Bishop B. B. Disney, 213 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent. Quarterly blanks when they are known to be holding conferences or visiting certain points.

For the Council of Bishops,
JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Friday night, Sept. 9, Easton, Md.
Sunday morning, Sept. 11, Tuckahoe, Md.
Sunday afternoon, Sept. 11, Hidgley, Md.
Sunday night, Sept. 11 Denton, Md.
Tuesday night, Sept. 13, Roseville, Md.
Wednesday night, Sept 14, Church Hill, Md.
Thursday night, Sept. 15, Chestertown, Md.
Friday night, Sept. 16, Centreville, Philadelphia, Pa.
Tuesday night, Sept. 20, Chester, Pa.
Wednesday night, Sept. 21, Wilton, Del.
Thursday night, Sept. 22, Harrington Grace, Md
Sunday, Sept. 25, Cambridge, Md.
Tuesday night, Sept. 27, Bethel, Del.
Wednesday night, 28, Dover, Del.
Thursday night, Sept. 29, Smyrna, Del.
Friday night, Sept. 30, Middletown, Del.
Sunday, Oct. 2, Annapolis, Md.
Tuesday night Oct. 4, Cartersville, Ga.
Friday night Oct. 7, Marietta, Ga.
Sunday morning, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9, 2d Church, Atlanta, Ga.
Sunday night, Oct. 9, Allen Temple, Atlanta, Ga
Monday night, Oct. 10, Newman, Ga.
Tuesday night, Oct. 11, Opelika, Ala.
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct 14, Talberton, Ga.
Sunday, Oct. 16, Macon, Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday, Oct. 23, Savannah, Ga.
Monday night, Oct. 24, Mt. Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanul, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Catonsville, Md.
Thursday night, Nov. 3, Westminster, Md.
Sunday morning, Nov. 6, Pisgah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, (dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug. 24.

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Dear brethren and friends, the condition of our university makes it necessary for us to appeal to your noble generosity in this our great crisis. We are compelled to raise, by some means, fifteen hundred dollars in a short time; that amount is past due, but our creditors are indulgent and have promised to give us an opportunity to raise the money. We, the Executive Board, have had the matter under advisement and have appointed President Mitchell and Secretary Maxwell local agents to collect as much as they can in order to meet these urgent demands. We have further authorized and ordered an appeal to be published in our local papers and also in our Church organ, which appeal you are now reading. What will you do with it? How will you answer it? Will you respond to it as liberally as you can? May God help you so to do. We ask, we beseech you in all kindness not to pass over this matter carelessly and cast it from your minds, Brethren, this is your institution; it is the property of our Church and not a State normal, as some have already said. Our doors, it is true, are opened to all and we cordially invite and joyfully hail students of every nationality and religious faith; but this university is the property of the A. M. E. Church, owned and controlled by this Church as a body, and it is that her doors are closed for the want of means to pay the 400,000 members of the A. M. E. Church become responsible and are or will be justly charged with the folly and crime of their negligence and stupidity. But her doors will not be closed; they will not suffer such a shame to blot the fair name of our great Church. Brother Trustees, we appeal especially to you. We as a Board are your servants, executing, as far as we can, your will. We ask you to give us aid. Our agents cannot call upon many of you in person. To you who read this appeal and are at a distance too remote for our local agents to call upon you in person and present the cause of our university and the great need of immediate action, we earnestly ask you in this, the hour of God and common humanity; in the name of the work accomplished in the past by Wilberforce; in the name of her many noble sons and daughters that have gone out from her and in their moral, intellectual and religious strength have lifted high the torch of Christian intelligence and with Christian heroism have unfurled the banner of the Redeemer; for the sake of all this institution has accomplished under the guidance of God in the past and for the glorious work that lies within the realm of her power to do in the future we beseech and implore you to send as early as possible to the Secretary whatever you may be able to give in this direction. And for every dollar you give God will bless you many fold. Any amount you may send will be duly acknowledged and judiciously applied. We feel assured that our friends at home are going to aid us even as we want our friends and brethren abroad to co-operate with them. If they will do this in a liberal way we feel perfectly satisfied that within the next thirty days the fifteen hundred dollars will be realized and the burden removed. Brethren, for once respond to our earnest call, and relieve us of this embarrassment. It is our purpose to publish the names of the donors after the close of our local agents shall have been concluded, and we sincerely hope to be able to have in the list the name of every trustee of the University.

Yours, with anxious waiting, signed by order and on behalf of the Executive Board of Wilberforce University,

J. P. MAXWELL,
Secretary.

NOTICE.

To the Presiding Elders of the Pittsburg Annual Conference. You will please notify me, at once, how many candidates each will have for traveling work. We also wish to know of the general officers who of them will be present at our Annual Conference, so that homes may be prepared for them.

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3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact

4th. For all money sent to us for Sunday school literature we send a postal card receipt, nnmbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your postal card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that superintendent sent us money, etc., we do not know who is superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations.

5th. Sign your name to your communication. We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flourishing. It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money sent that?

8th. We have lost a great deal of money by sending supplies C. O. D. before the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them, or send you a catalogue, price list, blank form of order, etc.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginning of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "raking over" by them.

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We are like southern plants taken up to northern soil. They grow the same, but they are always failing of their flowers. The poor exiled shrub dreams by a native longing of a splendid blossom which is has never seen, but is dimly conscious that it ought somehow to produce. It feels the flower which it has not strength to make in the half chilled but still genuine juice of its southern nature. That is the way in which the ideal life, the life of full competitions, haunts us all. We feel the thing we ought to be beating beneath the thing we are.—*Phillips Brooks.*

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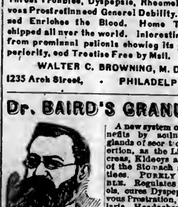
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MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

XI.

THE BUSINESS IDEAS NEEDED IN THE EPISCOPACY FOR THE ADVANCEMENT OF CHURCH WORK.

Great institutions are moved by ideas. A host of men with brain force sparkling like a glittering constellation can turn every wheel of the highest organization. That bright conception of contrivances and of remedies for necessities, which puts in motion latent agencies for practical results, is the essential power underlying all organic existence. It impels, develops and establishes organized bodies for the general good of man. Words without ideas are like arrows without heads. Men of ideas start the wheels for human progress and supply the means for keeping them in motion. The interests of society depend upon them.

A great institution like the A. M. E. Church continually needs the application of vital force to drive it ahead in meeting its obligations. And, moreover, in proportion to its development it must be supplied with such accelerants as will meet its demands. Adulations of some great founder, clapping hands in the intensity of joy, productions of all the wealth of verbosity form no fulcrum for ascending nor basis for existence. Business ideas are needed in proportion to the advancing age.

The episcopacy of a church is as a grand observatory. It is the station at which, and in which, men must see, form conceptions, and devise plans with "malice toward none, and with charity for all" to promote every interest of the church, both spiritual and temporal. It is the position in which men must be placed to see the difference between fossilized notions and timely ideas. The A. M. E. Church to-day, more so than at any other period, needs qualified, grave, active business men added to those who are at the head of government. The harping upon any old-worn out plan of a past generation does not suit the present time and the connection suffers by a toleration of it. In every annual conference is found the same financial problems, great and small, which demand the consideration and advice of Bishops who know something about financial matters. Economy and correct appropriation are topics to be considered by them and to be disposed of by them to the highest degree of advantage. To this end it requires men who know the value of a cent and the proper place for its application. And not only so, but men who will take the time to ponder, as seriously as bankers do, every monetary question affecting the progress of the ministry and the church. The need of such men and a good many number of them, one of which certainly is the well-known Dr. James A. Handy, is manifest by the condition of every department of the Church and the sufferings of our faithful ministers. Confirmation of the fact is made by every project we may call up for testification. What advancement has been made in any land for church extension? What amazing degree of prosperity has marked the cause of missions? What arrangement has been effected to inspire the church by an influential publishing department?

Much more could have been done in those directions, if in connection with the business ideas already in the Board, there had been a number of them equal to the demand. The business energy and perseverance, and clear conception of Dr William H. Hunter, of the Virginia Conference, a man of exalted character and moral courage, added to the Episcopal Board, would have made the church a stronger organization to-day. If there had been all the force needed, and a concentration of mind upon well formed financial plans, there would be to-day a flourishing condition of the Metropolitan Church, a better support of the suffering preachers, and more facility for the extension of education. Let no one think that the mere qualification of a Bishop to preach a good sermon, cultivate popularity and do a great deal of traveling is the principal thing in the efficiency of his life. If such ever was the case it is not the case at present.

The magnitude of the A. M. E. Church now is so great that its business features must have the strictest attention. The forming of corporations, the entering into contracts, the drawing of deeds, the erection of buildings, the nature of liens and mortgages and various other kinds of transactions are subjects which frequently require the advice of Bishops. Let them be men, then, able to give advice on these subjects and eminent indeed will be their services to the Church. The temporal affairs by this means would be so regulated that great benefit would be experienced by every department of the Church. Business management would produce a surplusage of the collections brought into every conference and this could, from time to time, be turned into a fund to be kept in reserve for emergencies. The advanced business talent of the board could then be concentrated upon the aggregates and be directed to the end of utilizing them for the good of the whole connection. Conference money is too frequently now regarded to be of but secondary importance. A few hours are spent upon subjects which should require days for consideration, and then appropriations are made without due comprehension of the applicability. There ought to be a remedy for this defect, because it is a matter that belongs to the public welfare. People make their contributions for the purpose of advancing ecclesiastical causes—missions, theological institutes, religious publications, etc., and to improvement in management ought to be made every year. Business capacity in the ordinary walks of life is increased according to necessity—brains; varied talent, experience and learning are added from time to time as business establishments grow, and by this means the growth is perpetuated for them to sustain the test of every competition. In strict keeping with this analogy, the A. M. E. Church is to have due attention paid to its business development, and the business qualification of its episcopacy increased according to the spirit of the times. The demands for such a provision are urgent on every hand. There are many more projects than there were notions and timely ideas. The A. M. E. Church to-day, more so than at any other period, needs qualified, grave, active business men added to those who are at the head of government. The harping upon any old-worn out plan of a past generation does not suit the present time and the connection suffers by a toleration of it. In every annual conference is found the same financial problems, great and small, which demand the consideration and advice of Bishops who know something about financial matters. Economy and correct appropriation are topics to be considered by them and to be disposed of by them to the highest degree of advantage. To this end it requires men who know the value of a cent and the proper place for its application. And not only so, but men who will take the time to ponder, as seriously as bankers do, every monetary question affecting the progress of the ministry and the church. The need of such men and a good many number of them, one of which certainly is the well-known Dr. James A. Handy, is manifest by the condition of every department of the Church and the sufferings of our faithful ministers. Confirmation of the fact is made by every project we may call up for testification. What advancement has been made in any land for church extension? What amazing degree of prosperity has marked the cause of missions? What arrangement has been effected to inspire the church by an influential publishing department?

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REV. W. S. LOWRY,
OF THE PITTSBURG CONFERENCE.

The subject of this sketch was born near Pittsburgh, Pa., Dec. 5th, 1848. His father, Valentine Lowry, was the son of a Scotchman and a native African woman, who was brought to Fayette county, Pa., a slave in 1787. Valentine Lowery was born in Fayette county, a slave, under the "28th law. He married Mary Jane Butler, daughter of Adam Butler. She was a native of Washington county, Pa. The parents of Walter were Christians, the father Free-will Baptist and the mother Methodist. They reared their family in independence. Washington county, Pa They became redneed in worldly circumstances by aiding slaves to escape, moved off their farm and went to the coal mines. The mines did not suit Walter; it was too far from the moving world He tried steamboating. His father's health declining, he assumed the responsibility of the family's support and moved them to Birmingham, now South Side, in 1863.

In 1863, being fifteen years of age, he was converted in the Wylie Street A. M. E. Church, under the preaching of the Rev. Solomon H. Thompson, and at once united with said church His father, dying in 1864, left Walter the sole support of his mother and eight brothers and sisters. All who knew him in those days of trial have a high regard for him on account of his faithfulness to his father's family. When in his sixteenth year he enlisted in the army, receiving $350 bounty. He gave all but $10.00 to his mother. He was at once quartered at Camp William Penn, in the 12th Regiment, Co. K under General Wagner. He was made first non-commissioned officer Having been carefully taught in earlier life to obey and respect law, he made a competent and dignified officer. In October, 1864, the regiment, under command of Col. G. Gibbens, was ordered to Baltimore, thence on to join the Army of the Potomac. This was shortly after the terrible slaughter at Deep Bottom; the country was everywhere marked by the footsteps of death. He was set digging trenches; building temporary houses, hospitals, etc., under rebel fire. He was in the destruction of Fort Brady severely injured and obliged to remain in hospital. He was in the engagement beginning March 28th and continuing till Sunday, April 1st, when the rebels evacuated Petersburg and Richmond, and the Union soldiers sang, "Old master's run away," etc. W. S. Lowry was honorably discharged Oct. lober, 1865, when he retnrned to Pittsburgh disabled for work. He recovered by spring and learned the trade of plastering.

He was licensed to preach in Wylie Street Church by Rev. W. H. Hunter, 1868. On the 7th day of November, 1869, he was, in the interval of conference, appointed to Bellefonte Circuit. He first met the annual conference (Pittsburg) in Pittsburg, 1870, reporting the best year's work that Bellefonte had ever made; over seventy conversions in about six months. Bishop Brown, acting for Bishop Payne, returned Brother Lowery to Bellefonte. He had some unpleasant experiences on his way back to his work. At Tyrone he was obliged to lie over all night. Prejudice would not allow to him the common treatment given to travelers; so he was obliged to camp in the mountains all night. In the fall of 1870 he entered Wilberforce University, where he remained three years under the training of Bishop D. A. Payne and others. In those three years, doing missionary work, he organized three churches, being assisted in one—Cedarville—by the late Rev. Burton Lewis.

The church east Jamestown, Cherry Grove and Union Village were organized by Rev. Lowry. In fifteen days he raised $600 on the Union Village church At the end of three years, his health failing, he was obliged to leave school. He was appointed to the Allentown charge, Pittsburgh Conference. His work there was excellent. During the year he built a church at Philipsburg, on the top of the Alleghenies. In 1864 he was transferred to the Ohio Conference and stationed at Portsmouth. Later he was appointed to Carthagenia Mission, where his work required him to walk twenty miles between appointments every week. After two years here he was appointed to Stenhenville, where he found the church pulled down, the funds squandered and the former preacher driven away in bad repute. By diligent searching he found the officer who had misappropriated the church's money and recovered it. While at Steubenville, Rev. Lowry began a course of study at the West Theological Seminary at Allegheny, Pa. Owing to increased responsibilities in his pastorate he was obliged to abandon his course of study before its completion. While on this work he married Miss Lida A. Robinson, of Shelby County, O., a lady of high degree of refinement, who has proven a very helpmeet to him. His next appointment was Newark, O, where he remained one year, when, by especial request of Bishop Wayman, he was retransferred to the Pittsburgh Conference and stationed at South Side, Pittsburgh. At the end of two years of good work here he was appointed by Bishop Shorter to Uniontown, Pa., where he remained three years, remodeling the church. From there he was appointed to Canonsburg, remaining two years, improving the church building and receiving a considerable accession of members He was afterwards appointed to Brown Chapel, Allegheny, which charge he is now serving his third year. Here the greatest work of his life, thus far, has been accomplished.

By a natural tendency to pry into the affairs of his church he has discovered $7,000 worth of real estate belonging to the church, but which had been appropriated by individuals. He is also presiding elder of the Second District, Pittsburgh Conference. He is a brave, thoughtful minister. While preaching in his present church one Sunday night a bullet passed through the window at his back, barely missing his head, a supposed attempt at assassination, when he brushed the broken pieces of glass from his person and continued his sermon from the text, "Thy word is a lamp to my feet," etc.

He is really a successful pastor. His worth to the Church, measured alone by the property saved, is not small. While some lose what others have saved, he saves what others have lost. He has reduced the debt on Brown Chapel considerably and had the building tastefully repaired. This brief sketch places before the youths of to-day the case of a thoughtful, Christian gentleman, who has made a success of life under great disadvantages.

"MORE BISHOPS" REVIEWED.

BY REV. P. M. LEWIS.

[The writer has written a review of Dr. Johnson's papers, quoting extensively. Our limited space will not permit the publication of his article in full.—Ed. Rec.]

Dr. James H. A. Johnson is a scholarly Christian writer. However much others may differ from him, it must be conceded that he has made a worthy attempt to throw light on an important subject.

I propose to state my objections to some of his positions: First, we do not need more Bishops. As to the mode of electing Bishops in the apostolic ages, the Dr. must refer to the spiritual features and not to the rude proceedings, which could not be applied to the proceedings in these times; as the Doctor thinks seekers of the office unworthy of it. Our Church claims to be actuated and guided by the same spirit as they of olden times and to possess the same grace. This does not prevent the entrance of a Judas now, as it did not then. As the apostolic church survived, so will the African Methodist Church.

In his second article, Dr. Johnson speaks of one Bishop as quasi, and refers to the death of three, and refers to the age of half the present Bishops as rendering them feeble. Proceeding the Dr. shows that, having deprived of three by death, and liable to be deprived of the full service of others by age, we must elect others. But when the General Conference raised our number of Bishops to ten it gave us more Bishops than we needed; for, notwithstanding our loss, the remaining able and grand Board of Bishops move on upon a well-regulated line of true progress. Our Church, under them, is sweeping the enemies of good from the field. Nor do we feel that any part of our work suffers. Of course I include Bishop Disney as one of our regular Bishops.

Admitting the Dr.'s correctness of judgment concerning the declining vitality of half the board, what does the argument show hnt that even in this state seven Bishops can do our episcopal work? Their good judgment and long years show that God has blessed them peculiarly to live beyond the allotted time of man. Though five of them will be seventy and one eighty by 1892, this, though a good old age, is not beyond that attained by other good, wise men, who have discharged equally responsible duties; hence, our Board of Bishops need not be superannnated in 1892 The physical declension may not necessarily impair their mental powers. According to the general usages of Methodist Episcopal Bishops, these men can perform their official functions, as some have done, with weak bodies. The functions of such office do not coincide so extensive traveling and frequent preaching, as the Dr. thinks.

Physical powers are not the chief and highest requisite for the advancement of the Christian Church. The well-developed Christian character, assisted by highly cultured minds.

Our Church is infinitely better off with our wise, holy and just Campbell, Payne, Brown and others, than it would be in the hands of men, ever so strong physically, lacking wisdom and godliness. Too much of the physical, without the proper graces, has already done us much harm. A carcass is not for the lion strength which we require.

The Dr.'s reference to the practice of the United States in retiring officers is not well chosen. The United States retires these men at given ages mainly because they are unable to perform the ardnous physical duties required of them, not the mental duties. The church is that spiritual kingdom. God spare our Bishops and give us more like them when we shall need them.

"THOU SHALT NOT LIE."

BY S. A. HARDISON.

There are too many persons who sometimes find it convenient to lie a little The following incident in the life of General Grant is a severe rebuke to such persons. An important conference was being held in the Executive Mansion in Washington. A caller had sent in his card, but either the caller was unwelcome at the time was quite unexplicable for his admission and one of the persons present turned to a servant and said, "Tell the person who sent up the card that the President is not in." "No," said General Grant, "tell him no such thing." Then turning to his friends, the General remarked, "I don't lie for myself, and I don't want my servants to lie for me." That was noble. If our boys want to copy the example of great men let them pick out such things and follow them. Great men, as well as others, make mistakes. The mistakes they make are not any better or nearer right because they were made by great and leading men. We are not to be excused for following great men into wrong-doing; we should copy their examples only when they do right. The example of General Grant in reference to telling the truth is worthy of copying; his words, with a little change, are worthy of being used as a motto: "I do not lie for myself, and I do not want any one else to lie for me."

Ottumwa, Iowa.

Twenty years ago the Gospel was not allowed to enter Spain; now there are between 10,000 and 12,000 adherents to the Evangelic churches.

Bishop J. P. Campbell's 1925 25th Line

WHERE ARE WE DRIFTING?

IS THE EPISCOPACY A SACRED OR POLITICAL OFFICE?

BY REV. N. B. STERRETT.

MR EDITOR:—As the General Conference approaches it is surprising to see the many aspirants for the holy office of a Bishop. Our fathers taught us to believe that it was an office for which God selected men and set them apart for the government of his church, and the office and the men that filled it have always, therefore, been looked upon with the highest degree of reverence But men in these latter days seem to think that God does not know what man he wants to fill that office. They have, therefore, resorted to political rules, with all the chicanery pertaining thereto Men are nominated for that sacred office six months and a year before the General Conference convenes. They declare their nominees to be the most qualified for this sacred office, and if St Paul's description of the qualifications of a Bishop be true, God knows they know no more about some of the men they are nominating than I know about Napoleon Bonaparte's horse The episcopal field is full of candidates working up delegates and forming combinations, all to secure their election to that sacred office, and thereby defeat God in his design.

I know an aspirant who has his henchmen out organizing societies among a certain class of ministers in his conference, so as to control them in the election of delegates, and thereby get a delegation that will support him for Bishop. Now I say, unhesitatingly and unreservedly, that such men are no more fit for the Bishopric than any other bad man. No man can dictate for God He knows best whom he wants Samuel thought at one time he knew who the Lord wanted, but the Lord went out and got the shepherd boy that Samuel was not thinking about So He will it be with the Bishop in the next General Conference, if men do not pack the thing so that God cannot get at the man he wants.

Now, I ask for the sake of the A. M. E Church and the God whom we serve, let God have a chance at the General Conference of 1888, and then we will have such Bishops as God has called to the holy office, and some of them will be men who have not yet been mentioned for the office. If God has the control of the matter we will not have eight more, either, for he knows everything and he knows three more are a plenty The General Conference of 1888 could not do a better thing than to pass a resolution that these aspirants should not be elected. Men of brain and piety would do well to stop nominating and and give the men who are elected and those who may be elected some advice in regard to the law that should demand their attention. Let the men go to the General Conference unpledged and unbiased, and God will take care of the Bishopric. Alia tentanda via est.

Georgetown, S. C.

A CHRISTIAN SOLUTION OF THE PRESIDING ELDER PROBLEM.

BY REV. D. A GRAHAM.

Every writer or legislator upon a question of church polity should first of all rid himself of all selfish considerations. Then he should see that there is no prejudice, revenge, sectional jealousy, or any other fruit of the flesh prompting him in his action He should love the Church and every member thereof, willing to suffer wrong rather than to do wrong to any. Believing that all agree with me I ask that this may be the spirit of our council this evening, while the despisers and advocates of the presiding elder system sit down as one family to adjust their differences

1st Is there any real need of the system? Yes, there certainly is In those sections of the country where the colored population is large, and our work not well organized, a presiding elder is of great benefit to the Church, if he be the right kind of a man There is so much missionary work he can do for which the pastors have not time. In these same sections there is stronger denominational competition, and a judicious presiding elder can keep the work in better condition to compete with rival churches. Where neither of these reasons are found another steps forward. Every pastor in the connection needs a higher authority over him, in closer proximity than it is practicable to have a Bishop When a pastor and his congregation, or a considerable portion there of, become dissatisfied, it is quite essential that some judicial person have the authority to settle the difficulty, if possible, or to remove the pastor and place a more acceptable one in his stead. The need of such authority has been sorely felt in many charges previous to the last General Conference, while its utility has been blessed by hundreds who could say no other good word for the system.

And now let us see what are the objections to the system.

1st. The expense is vehemently urged by the enemies of the system. This item differs in different sections. Where the population is dense, with from two to twenty churches in every county, the presiding elder seldom travels twenty miles without one or more stops, and is seldom one hundred miles. In other sections where the colored population is sparse, he seldom finds more than one charge in a county, seldom finds two charges nearer than thirty miles apart, and often fifty. The limits of his district are often three hundred miles. In these sparsely settled districts the number of churches is not only small, but the membership is also small.

For example, when we undertook to lay off the Michigan Conference into presiding elder districts, we took thirteen charges, as per Discipline, in the eastern half of the State and then had but 640 members Now, these 640 members must, to keep the law, support thirteen pastors and a presiding elder 13x200=$2,600, pastors' salary; 13x200=$2,600, pastors' board, then $1 000, presiding elder's salary. Here is $8 800 these 640 persons as called on to raise for ministers alone. Of course the $7,800 they take hold of cheerfully, because they think it necessary; but not so this additional $1,000 Don't forget the traveling expenses in riding a district about 100 miles square. This is a fair sample of presiding elder districts in many of the Northern conferences. I have seen them more than these; but yet we are told that we should not consider the money at stake, but the good to be accomplished In these districts, however, there is nothing for the presiding elder to do outside of holding his quarterly meetings and collecting his salary.

2nd The next objection to the system is the tyranny exercised by presiding elders in demanding their salary, whether the pastor gets his or not. I heard a high functionary of the Church, who lives in the South, say, "We presiding elders always get our money; because we just let the pastor know that he must have it or we'll see him at the annual conference" This is the worst feature of the whole thing. A tyrannical, wicked hearted presiding elder can yoke and the appointing power can compel you to do his bidding or you and family must suffer for bread and butter. If you are able to pay your presiding elder well and make him fine presents, lick the dust off his feet, you may expect good appointments. I have shown that in all cases of common opinion there is always something more than a mere superficial appearance of truth.

All organizations of whatever nature, political, social or religious, fully recognize the power and value of its systems Politics bodies are called together not so much for the purpose of selecting candidates for office as for the purpose of vowing certain sentiments, declaring certain principles, and, more than all else, enlisting an enthusiasm that shall rise and fall, swell and fall along, rising higher and higher, until it shall finally become lost to all control and sweep over the entire nation

No one thing has done more these last twenty years in bringing together and systemizing our people as a race than the transfer system It has not injured the fine qualities of our intelligence, but strengthened them. It has gone forth consentaneous of the end in view. How are nations and people to become acquainted and familiarized—how is the cement of brotherly love to be nurtured, if not by some confraternity?

As was see in the opinion expressed in the article of the 18th, a soul as large as the world, which embraces the command of Christ, "Go ye into all he world and preach the gospel," or one bordering too near to the principles of sordidity, and not enough of confidence in unity. Our experience has demonstrated to us beyond a shadow of donbt, that the A. M. E. connection and its transfer system is a grand concatenation of this confraternity

What of it if Brother A. or B. should, through the providence of God, occupy one of the higher seats in Jerusalem. God grant that I may be kept from being taught the lesson of the Pharisee, when the little child was brought and seat in their midst. No general systematic plans have been in operation for the building up of the Church and connection at large in a most holy faith, other than has been possible in this system.

God in his providence has opened the door of possibility in this direction, and we believe the system will commend itself to every chaste intelligence all over the land, as well as enlist the enthusiasm and devotion of both old and young. In reaching out for a more satisfactory experience in practical piety we have only to listen to the voice that now comes echoing over the land with all the force of a divine prophecy, stirring the hearts and energies of the people with a determination to extinguish everything that would blight the race, and we shall be recreant to the best interests of the connection and the general good of the people, and if he system fails to give a hearty and joyous response to the heaven-born inspiration that now demands, and will be satisfied with nothing short of the transfer system.

"Take my life and let it be
Consecrated, Lord, to thee;
Take my feet and let them move,
At the impulse of thy love."

Lake Forest Ill.

THE ONE HUNDREDTH ANNIVERSARY

BY REV. WM. H YEOCUM.

Reading carefully the history of the Jews, it is observed that, through all their peculiar conditions, which commenced after their departure from Egypt, they thought it worth while to hold celebrations and jubilees on past events These were continued for perhaps two purposes: First, as a recognition of God's favor and divine blessings; secondly, to keep the events fresh in the minds of the children, that they might be handed down by history or tradition to unnumbered generations. And although few is found in all parts of the civilized world, far from the ancient Jernsalem, many of their former jubilees, celebrations and feasts are observed to-day among that class of people A few days ago a friend sent me a card written in Hebrew characters sent to him from the old country, informing him that the observance of the New Year would be in (this) September; that he, with an Jews, though in strange lands, must observe it. The Fourth of July in this country is observed as the day on which the nation was born. Again, Washington's birth is observed generally by the people of New England, the Middle and North ern States A few years ago the centennial of the nation was held on a large scale in the city of "Brotherly Love" Not long since witnesses the proud waters of the Atlantic the fiftieth anniversary of the reign of the Queen of England was observed throughout her domain. The colored people of this country do and should observe the emancipation of the slaves as one of God's divine blessings to the race Because this meets the eye of the reader the people of the nation will have celebrated the adoption of the constitution, the grandest instrument of the nation these deliverances of common sense, after distinguishing the real common opinion from the fallacious simulations of common opinion set up (according to him) by some pretenders who declare

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REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All Oorters are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence in the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of the establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, Rev. J. C. Embry. Please remember to send nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

THE REVS. J. W. BECKETT and C. H. Johnson will preach for Dr. J. S. Thompson, Sunday, Oct. 9th, the former at 10:30 and the latter at night. The occasion is quarterly meeting. The doctor raised nearly $150 last Sunday.

REV. I. S. GRANT has sent the RECORDER an article seconding Dr. Johnson's nomination of Elder M. B Salter for the episcopacy. Rev. J. P. Chavis adds the name of Rev. Samuel Washington and Rev. G. E. Taylor seconds the nomination of Rev. A. Grant and nominates Rev. W. B. Derrick, D. D.

THOUGH Endowment Day is over, Dr. J. G. Mitchell still keeps up the fire. He wishes to have the sums received thus far greatly augumented during the fall. He is distributing reward medals to those who push the canvass. The medal is beautiful, bearing on its face the motto, "Edncation, virtue and truth" and on its reverse the Lord's Prayer.

REV. W. G. ALEXANDER, of Montgomery, and J. T. Jenifer, of Providence, write congratulatory words concerning the change in the form of the CHRISTIAN RECORDER. The New York Christian Advocate, the Afrioo-Presbyterian, the Philadelphia Sentinel and other exchanges have also made complimentary notes on our change. Thanke, good friends; it is our desire to make the CHRISTIAN RECORDER worthy of your commendation continually.

THE Evansville (Ind.) Daily Journal of 19th inst. publishes a very flattering commendation of Rev. D. L. Bentley, by "W." Rev. Bentley has been transferred from the Indiana to the Pittsburgh Conference. The Journal, in bad Methodist taste, telle where he is going to set se pastor next year. Another prominent minister of a good Western conference transferred last year to take a given charge, bnt somehow, things changed. This appointment business is "mighty uncertain," till yon are settled.

SERMONS are heard every week by a large majority of our readers. The fact is, sermons are designed to reach the mind through the ear rather than through the eye. It is rarely that Brother Teneyke sends anything to the RECORDER. His sermon is published, but we do not solicit sermons, nor publish nearly all that come here. They are usually too long for a small paper. Preach your sermons, brethren, and write popular literature. As a rule sermons will not be published in the CHRISTIAN RECORDER.

THE MICHIGAN CONFERENCE pnblished its minntes in two weeks after adjournment in good style. The Ohio Conference, published its minutes by the time of adjournment, bnt not in so good style. Their pages are heavily leaded; hence are abont twice as numerous as they should be. No conference can publish a perfect record and have it bound by the day of adjournment. Changes are made immediately afterwards. That is a little too progressive. It is astonishing how nicely Ohio has arranged her minutes, however.

PROF. J. W. H. WKINS, of the Kittrell School, in North Carolina, returned home last week, after raising over two thousand dollars in the East. This is what we may safely call success. It is the work of about nine weeks. Prof. Hawkins is a young man, bnt strikes those who meet him as being intensely engaged in and well adapted to his work. It is a pity that the authorities of the school call him in to the work of teaching, when there are scores who could fill that position, bnt not one in a thousand who could equal him in soliciting money.

WE HAVE NEVER been in sympathy with nominating ministers for the highest position in our Church through the Church organ. We have published a few, bnt beg brethren to refrain from asking that papers dealing in nominations simply be published. There is nothing in these nominations for anyone. There are bnt few conferences that have not some minister who, they believe, would make a good Bishop. Their delegates can represent them in the General Conference. If we are going to leave this matter with God, Elder Sterrett is quite right, it is time we were submissive.

WE TAKE the liberty to eliminate from the article of Prof. J. W. Morris, president of Allen University, all reference to one of the attorneys retained in the case of the Columbia Church, inet as we have failed to publish an article from said attorney on the opposite side of the subject. The Columbia Church has had sorrow and shame enough. The RECORDER will eay anything right for its peace and prosperity; nothing, designedly, for its inconvenience. Brethren determined to make it their fighting ground mnst eenure some other carriage for their cannon. Talking with a prominent business man of Colnmbia, a member of the Governor's guard from that State, in our centennial week, we learned a good deal about the Columbia trouble. He says the loyal 300 have the sympathies of a majority of the citizens of his race-variety.

SEVERAL of the Ohio towns that are making a great "fuss" about the new school laws are republican, bnt that does not mean that the white people of those towns are willing thet black children shall heve equal chances with their own in the race of life. A set of hypocrites, they love the black man, his children, his wife and his condition on election days. A set of numbskulls; they do not know that they are bnt exposing their hypocrisy that has heretofore been hidden ingeniously. The mixed schools are coming, mixed teachers and all. There is no nee of being squeamish about it; it is in the course of republican logic. Every republican vote has tended in that direction. Of course the term "mixed" is senseless. The common school law in Ohio ineludes no such term.

Those awfully outraged towns are in the midst of towns their equals in all respects—both republican and democratic towns—that have by their own option adopted the so-called mixed schools before the State law made them obligatory. They are as virtuous and as free from frightful race incursions as are the little immaculate Ohio towns that close their schools. We can bnt regret that even the Wilberforce District was formed to satisfy this contemptible foolishnese.

TIME AND discrimination are wanting in the preparation of too many books written by colored men. The fact that books of this olass sell readily has struck both colored and white men. A loosenees and slovenliness that are simply criminal mark about nine-tenths of their works. Snch colored writers only hring uncomplimentary criticisms upon the race. Snch white writers simply help to maintain the character of their race, to get all they can. Language, biography, history, apologetics, poetry, song and romance have suffered from this haste to be colored authors. It is the same in reference to press articles. More than nine-tenths of these are sent to editors written loosely, many in lead pencil. Why do not writers weigh their thonghts? They will keep while being weighed. Why do they not study and correct their writings? The world will give them ample time. Many articles going to our editors lie on the table weeks, for the editor to find time to correct them, which in too many oases means to re-write them. Now and then we receive a scoring from a really good writer, a critical writer, for not properly crossing his "t's," bnt occasionally, like other human beings, he crosses a "t" incorrectly. We ask no thanks for correcting; we like to find an indication now and then that he may fail, hnt we do not enjoy so much complaint from those who have pnt little time on their articles before sending them, because we require time to publish them. Only a moment ago a letter read, "I have no brains for your waste basket. If you are not going to publish my article send it back." This comes from one of our best and most original writers, whose articles would always be published without any delay so far as these facts are concerned, bnt we cannot do in the RECORDER what we would not do in the African Methodist pulpit, publish heresy. We have published over and over that we do not return unpublished papers. Discrimination is worth as much as time in respect to an article for the public. Of course heresy will read as well as orthodoxy, often better. There are itching ears ready for it, bnt our writers must discriminate. Books will not always sell among colored people simply because written by or about colored people; for there will be critical and correct books on the same topics and by representatives of the same class. There are books ont now that might as well be right as strong, and long lived as short lived, bnt which, because of bad judgment, must be redneed to the "choice for 15 cents" shelf very early.

CAKE WALK.

All ministers should be ashamed to allow their names to be connected with these disreputable displays. No church is bound to subject its young gentlemen and ladies to this nonsensical performance for money. Of course it is quite as honorable as some other unbecoming acts which churchmen practice, but that is saying nothing in its favor.

MEMBERS OF PARLIAMENT AT BETHEL CHURCH.

Rev. J. W. Beckett, B. D., pastor of Bethel Church, Philadelphia, deferred his Endowment Day to Sunday, 25th inst. It was our pleasure to be with him in the morning when his congregation gave $50 to the cause of edncation. The Snnday school gave $105.67 in the afternoon and the congregation $150 at night; making a total of $310.67. In the evening a young man preached his "trial" sermon, neither he nor the pastor knowing that he had as auditors Revs. Dr. Speare, Courtney, M. P., and Mr. Edwin Lawrence, all of London, England. Having deep interest in our race these gentlemen had come to Bethel to study the snbject. Elder Beckett sang some of his soul-cheering songs after preaching; the charm was irresistible. When the appeal was made for money to edncate our yonthe, two of the Englishmen responded with $50 each.

"IT'S THE CENTENNIAL OF OUR CHURCH."

Three girls, each abont thirteen years old, were discussing the object of the recent centennial demonstration in Philadelphia. Two of them were white and Roman Catholics, the third was colored and African Methodist. One of the Catholics said the centennial celebration was in respect to signing the Declaration of Independence; the other, that it had reference to the adoption of the constitntion. The dispute grew warm, when the African Methodist girl, who had read and heard of the movements of our Church with respect to the coming centennial, seriously said, "Girls, yon are both wrong; it's the centennial of our Church." Her conception of what an African Methodist centennial should be was about the right size. Like the little bird that sang, "All the world was made for me," she thought the great excitement that was going on in Philadelphia all concentered in the African Methodist Church. It will be a pity if the Church of which she is a member should allow her high notions concerning her connection to take a great fall next November. Philadelphia, the base of the grandest American jnbilees because of the mighty civil American ideas that have been realized here, may well be proud that it is the spot on which one of the noblest of religious struggles of the Afrioo-American race was organized—a struggle that has contributed in no small measure to the settlement of the race questione of the country and to the general advancement, peace and prosperity of the nation. As the whole nation has been stirred by the impulses of the constitutional centennial, so should the whole A. M. E. Church be; in fact the whole Americo-African race. The question of finance should not enter in our consideration so much as the questione of appreciation and celebration of the completion of a hundred years of the most pronounced and independent organization of the Afrioo-Americans for religione freedom, personel freedom and race advencement. No one can read the sketch of the life of Richard Allen carefnlly without observing all these facts in his grand stroke and manly stand for room in which and appliances by which to act. His life work was in the interest of his suffering people. Who will deny that the influence of the manly department, commendable thrift, dignified conrage and determined push of the African Methodist Episcopal Church was a highly important factor in bringing about the freedom of the race? No one can question its influence in holding and honoring that freedom when obtained. As it is the pioneer of Afrioo-Americau snccessful organization, so it has been the pioneer in questioning the rights of slave holders to impede religions exercise, organization and movement by black men. Its early apostles had many a thrilling adventure in advancing their cause in Southern and Southwestern States. The African Methodist Church penetrated into the South more deeply and diffused the Christian doctrines more extensively than all other colored organizations combined, before the war. Its fearlessness in this respect is equalled by its courage in pushing the cause of equal rights in all respects. The world may be directed with pride to its glorious achievements under Christ. Now, for a general declaration by the four hundred thousand to whom the heritage of the fathers is given, that the Church shall continue to lead the hosts of our race still in the wilderness. "It is the Centennial of our Church."

Personal.

—Rev. T. H. Moore, of Columbia, Pa., is progressing nicely in his work.

—Mrs. Mary E Hunter, (nee Walker,) of Xenia, died in Kansas a short time ago.

—The Rev. C. W. Boardley will hold his quarterly meeting at Atglen, October 9th.

—John A. Logan, Jr., has been elected a member of the Society of the Army of the Tennessee.

—Queen Victoria has contrihnted £100 for the relief of the sufferers by the theatre fire at Exeter.

—Governor Gordon, of Georgia, has approved a bill which imposes a tax of $10,000 on all wine rooms.

—Rev. I. S. Grant, of South Carolina, has issned a pamphlet of eight pages on "Industry the Road to Success."

—George Alfred Townsend has purchased of a farmer residing near Sharpsburg, Md., a clock manufactured in Switzerland in 1762.

—The Electoral College of the Florida Conference has elected as lay delegate J. N. Clinton, of Gainsville, and H. Thomas, of Jacksonville.

—Rev. L. C. Chambers, of Zion Mission, Philadelphia, will have Revs. Temple, Bryant and Murphy to assist in quarterly meeting, Oct. 9th.

—The Rev. B. Knight and Mrs. Knight, of the Iowa Conference, will celebrate the twenty-fifth anniversary of their wedding in Chicago, Sept. 30th.

—The Pope has received home contributions amounting to $50,000 and foreign amounting to $90,000 to be devoted to paying the expenses of his jnbilee.

—Mrs. Katie Epton, at Cairo, Ga., a faithful Christian woman, died in the full triumph of faith June 14th. Her little four months' old child died Aug. 25th.

—The marriage of the Emperor of China has been postponed for two years, owing to the illness of the youthful monarch and the prevailing monetary stringency.

—An order has been issned by Prince Ferdinand, who has not commenced his expected European tour, forbidding Bulgarian officers to act as newspaper correspondents.

—It is reported that Ayoub Khan has left Tunis, where he will meet the fatherly girdar of the Jamehedis and solicit the aid of his tribe to overrun Afghenistan.

—Mr. John Wanamaker has returned from a summer trip in Europe, refreshed and more that ever impressed with the promise of America to onteirip the old world in solid and proper civilization.

—Rev. John O. Foster, of Chicago, has been re elected secretary of the association of the United States Christian Commission, Army Chaplains, and Good Samaritans of the Late War, North and South.

—M. D. Day, Brinkley, Ark., inquires for Mre. Wildman, who seems to have disappeared from her home very mysteriously several weeks ago. Information may be sent to Box 138, Brinkley, Ark.

—The Spanish government has ordered the release of Mr. Doane, the American missionary at the Caroline Islands, who was lately arrested by the Spanish authorities there, and imprisoned at Manilla.

—Rev. G. Anthony L. Dyke, of Muskogee, Indian Territory, rejoices in the completion of the new A. M. E. Church at that place. He expects to complete the new building at Entanla, I. T., by October.

—Rev. J. C. Ayler, Princetou, N. J., has published a little book of lectures. It is well worth reading. The first lecture is "A Bird's-eye View of Seven Languages." He makes some good remarks in this lecture.

—The Queen of Denmark has just celebrated her 70th birthday anniversary. The chief representatives of the "efieie monarchies of the Old World" seem to be a remarkably hardy and long-lived sort of people.

—Mr Richard T. Booth, the temperance advocate, has retnrned to Boston from a seven years' tour around the world. In the conrse of his labors he indnced more than a million people to sign the pledge.

—Wilford Woodruff, the new head of the Mormon Church, is eighty years of age, and has always been a man of mediocre ability. He has been in hiding two years, and is still ont of eight to all save the "faithful."

—Rev. G. W. Gibbs, of Langhorne, has just closed a camp-meeting. Langhorne seems to begin to wear something of her appearance of many years ago. She had been declining for several years prior to Elder Gibbs' pastorate.

—The Young Men's Prohibition Clnb of Brooklyn opened the first of its campaign meetings last week with 55 new applications for membership, and ringing addresses by T. Thomas Fortune, Thomas V. Cator and George R Scott.—The Voice.

—The residence of Cardinal Gibbons was robbed on September 5, of two valuable rings, one of which was a present from Pope Leo. They were stolen from a drawer in the library, the lock of which the thief cut ont. No clew to the thief has been obtained.

—It is said that two thonsand persons assembled in the Metropolitan Church, Washington, D. C., Sept. 22nd, to extend courtesies to Hon. Frederick Douglass, and that Dr. Steward declared his ticket for 1888 to be Robert T. Lincoln for President and Frederick Douglass for Vice President.

—The Methodist pulpit ever occupied by Henry Ward Beecher was destroyed by fire at Dwight's Crossing, Mass., on Tuesday. It was in a little church, originally a school house, and has been prized for years because the famous preacher delivered his first sermon from its primitive boards.

—We have frequently advised pastors to publish a small paper in large chargee and pointed ont the benefits that might be reliied therefrom. Rev. I. F. Aldridge, of Mt. Zion Church, Wilmington, North Carolina, is acting according to this suggestion, publishing the "Mt. Zion Bulletin."

—The Emperor of Russia has a salary of $8 250,000; the Sultan of Turkey, $6,000 000; the Emperor of Austria, $1,000 000; King of Prussia, $3,000,000; King Humbert, $2,400,000; Queen Victoria, $2,200,000; Isabella of Spain, $1,800,000; Leopold of Belgium, $500,000; and President Cleveland, $50,000.

—Edward McPherson, as surviving executor of Thaddeus Stevens, has sold the Caledonia Furnace to Samuel B. Dillier, of Lancaster. Mr. Stevens and James D. Paxton built a forge on this site in 1830. There are about 12 000 acres of land in the property, including some fine iron ore on the Adams county side of the mountain.

—We are sad to learn by the Xenia, (O.) Gazette, of the recent accident to Mr. Shelton Morris, leading grocer in Wilberforce. His wagon was struck by a train while crossing the Little Miami railroad, on the Jamestown turnpike His horse, Daisy, so well-known to old Wilberforce students, was killed instantly, and he was wounded badly, hnt not fatally.

—A railway aronnd the world, with two ferries, may be a reality in the near future, when the Council of State, with the Czar's approval, has ordered enrveye to be made at once, and next Spring it is intended to begin grading track to the Pacific Coast. Five years are allowed for the work. With railway across the Eastern Continent and the Northern or Canadian Pacific, one could travel around the world in less than sixty days.—Western Rural.

Notes on Education.

Wilberforce has enrolled an nnusually large nnmber of yonng ladies this year.

W. A. Robineon, son of Dr. Thomas H. Robineon, of the Western Theological Seminary, Allegheny, has been appointed Professor of Greek in Bucknell University, Lewisburg, Pa.

The connty commissioners of Green Connty, Ohio, have made the black school district, for that is what it means, abont Wilberforce University. Its directors will be colored; its teacher will be colored and its pupils will be colored (?) In a New Jersey district we have had colored school directors more or less, for forty years.

Two yonng ladies after writing to Prof. Holbrook, of the celebrated Normal School, at Lebanon, O., and receiving his circnlar and catalogne, were refnsed admittance because of their color. The Rev. S. G. Dorce, B D, at once escorted them to Wilberforce University, where they were received the same as white students. Wilberforce is a good asylum from the storms of color-caste.

The University of Pennsylvania recalls the part it playa in original research by the return to this city of the biological expedition, headed by Dr. Dolley, which has spent the summer on the Bahamas and whose work ought to be the beginning of a permanent station there or on our own coast. Professor Jo Drummond, one of the most distinguished of the foreign visitors now in this country, addresses the students of the University next week.

That the young women of America are likely soon to surpass their brothers in their intellectual development, seems a startling assertion. But the facts presented by Anna B. McMahan in the American Magazine certainly point in that direction. Women's clubs and similar organizations have provided means of improving the minds of their members, while the meles of similar age have been expending their energies on billiards and base-ball.

The superintendent of schools in Cleveland, Ohio (perhaps the model school city of the second class in America), two years ago reported, on the part of the boys in the High School, a loss of 10 6 per cent. from the ratio as it stood ten years before. The superintendent at St. Joseph, Mo., whose own proportion of boy-graduates stood sixth highest in a list of thirty schools that he tabulated, says: "The young of the country will be compelled in self-defence to prolong their time of study at school or college, or else enhmit to a continual reminder of their inferiority in scholarship to the young ladies with whom they mingle in the social circle."—American Magazine for October.

The operation of the law of last winter which repealed the statute authorizing the establishment of separate schools for colored pupils is producing friction in many places. At Oxford, O., the colored population recently all deserted their own school and applied for admission to the white school. A public meeting was held, and the School Board was asked to order the colored pupils to their own school. The Board complied with the request, and the colored people propose to apply for a mandamus. At Yellow Springs the School Board has ordered the ecocle closed indefinitely or until the legislature shall meet and take some action. At Ripley, O., a suit in mandamus has been entered to compel the School Board to admit colored pupils.

OUR WOMAN'S COLUMN.

Mrs. A. M. Holloway has been awarded the contract to clean the streets of Buffalo, N. Y., for five years, for $447,000.

Dr. Alice B. Stockham, of Chicago, is making a special effort to have a large exhibit of literary work by women, at the Interstate Exhibition at Chicago.

Victor Hugo said: "The nineteeth century belongs to woman. In the twentieth century, war, the scaffold, haired royalty and dogma will have died ont; bnt man will live."

Mrs. C. L. Roddey is the inventor of many devices used in kindergarten work. Jnst now she is superintending the manufacture, at Springfield, of 500, models of a kindergarten slate.

Queen Victoria has presented Miss Agneta Ramsey, the Senior classic at Cambridge University, with her royal portrait, in appreciation of the high honor gained by Miss Ramsey in the recent examinations.

Dr. Fanny Dickinson, of Chicago, is the first physican of the gentler sex to be admitted as a member of the International Medical Congress, lately assembled at Washington. Her speciality is diseases of the eye.

The Pensylvania Prohibitory Convention, at Harrisburg, last week, declared that "American women should be clothed with legal power, their rightful due, to practically and efficiently defend 'home and native land' with their ballots."

The higher education of women is not lessening their fitness to be mothers of the next generation; it is furnishing the mothers of the race to be with the education and culture which will make the training of the generation worthy of its origin.—Herald.

Miss Henrietta Brooke Davis, in the Nineteenth Century, advises the establishment, by women, of a college in which the duties of the household, the art of cooking, etc, may be tanght. The great advantege of this will be that it will raise the standard of domestic service.

Dr. Elizabeth Beatty, of Indore, sent ont by the Presbyterian Church in Canada as a medical missionary, has treated over 6,000 patients in the past twelve months, and thinks a hospital and training-school for Hindoo women would make thousands of converts to Christianity.

All the training-schools for nurses in Philadelphia are free. This is one profession for women that is not overcrowded, and where women can earn good wages. The chief qualifications are good health, good temper, general intelligence, and a fair common-school education.

Are we an unhealthy nation? There are more than three times as many physicians in America as in France, proportionately. What would become of this army of doctors if American women were to dress properly and exercise in the open air regularly?—Eliza Putnam Heaton, in Brooklyn Times.

Mrs. Governor Claflin, for the purpose of saving influence on the children who roamed near home, has organized them into a Loyal League, to be officered by the young people themselves. The members all sign a pledge to use no oaths or vulgar language, neither alcoholic liquors nor tobacco, and to seek to perform as many acts of kindness as possible. A fine play-ground on the premises is arranged for them. At their meetings, which are quite frequent, all the formalities of a well-conducted club are scrupulously attended to—of itself an invaluable discipline for the children.

MANAGER'S COLUMN.

Our premium offer: In the RECORDER of last week we offered premiums in cash or its equivalent for subscribers to this peper. We propose to distribute $100 cash for every two hnndred and fifty names that shall be sent in. We open our roll for the names of our workers who propose to compete for these prizes. Send in your names and get our commission as agent. Our traveling preachers do not need each commission; hnt all others must have one.

Preminme will he graded as follows: To the one procuring the highest nnmber we will give, if a gentleman, a "RECORDER preminm" silk dress pattern, worth $25, or $20 gold. Or, if a lady, we will give her a "RECORDER preminm" silk dress pattern, worth $25, or $20 gold.

2. To the next highest, or 3rd competitor, we will give a $15. To the 4th competitor, $10, and to the last, $5. Total, $100. Note well: If two parties should succeed in getting precisely the same nnmber, the award will be to the one first enrolled. Send on your names. Rev. Dr. Mitchell, of the Ohio Conference, will engage in the second effort for 250. He says he'd like first-rate to begin now, hnt prior engagements prevent. He is intending, however, to have one preminm ont of the first 500. I can see those nine $5 gold pieces in the palm of his hand now, for when he begins—well, wait.

OUR CENTENNIAL is a constantly growing movement. Never saw anything like it in our Church. The man who will take no part in celebrating this grand occasion will get hedly left. No use talking against it; its gone! Ohio Conference fairly boomed it; Cincinnati, Columbus, Springfield and Xenia, Chillicothe, Gelpolis and Zanesville will all be heard from. "And all the stars that round them beam." Hnrrah!—No;—well, we're going to have a good time, God willing.

Pastors will please take notice that the new Revised Ritnal and Church Service is now ready for orders. Price, 45c., 202 pages, 16mo. (just 6 inches long by 4 inches wide), handy for the pocket. Soft silk finished linen cover. Bound in roan, flexible cover, 60cts. Finer ones in morocco, gilt, $1.00. Fifteen per cent off when ordering one dozen or more. Fifty or one hnndred copies for church-ee, 20 per cent off Send for a copy at once. Ministers wishing a copy for inspection can obtain it by sending 42 cents.

J. C. E.

OUR NEW DEED.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and pnblished for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00. Address,

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"How Women Can Make Money." By Ella Rowan Church.

ADDRESS

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RESOLUTIONS OF SORROW.

At a regular meeting of the Preachers' Meeting of the Philadelphia Annual Conference and vicinity, of the A. M. E. Church, held at 631 Pine street, Philadelphia, Pa., a committee was appointed to draft appropriate resolutions in memory of Rev. Thomas A. Cuff, of the Philadelphia Annual Conference, who departed this life September 19, 1887, at Salem, N. J., in the full triumph of faith. The following were offered and adopted:

WHEREAS, It has pleased Almighty God, in his wise providence, to remove from our midst our late Brother, Rev. Thomas A. Cuff, and,

WHEREAS, It is but just to declare our high appreciation of the great benefits his life has been to the Church; therefore, be it

Resolved, That while we bow with humble submission to the will of our heavenly father, we do not the less mourn for our worthy brother.

Resolved, That in the death of our late Brother Cuff, the Church lamente the lose of one who was ever ready to proffer the hand of aid and the voice of sympathy to the needy and distressed.

Resolved, That we tender to his bereaved family our deep sympathy, and present to them a copy of these resolutions as a token of our respect and veneration for the Christian character of a good man gone to rest, and, with them, we hope to share with our brother the reward of eternity.

W. H BRYANT,
A. H. NEWTON,
L. C. CHAMBERS,
Committee.

Life becomes almost a burden when the body is racked with the suffering which arises from Scrofula. If any taint of this disease lurks in your blood, Ayer's Sarsaparilla will expel it. The entire system may be thoroughly renovated by taking this medicine.

READ THIS!

North Georgia Annual Conference of A. M. E. Church:

This is to give notice to candidates who are to be examined for admission in the North Georgia Conference, that they are requested to assemble at the A. M. E. Church, Rome, Ga., Tuesday, November 8, 1887, at twelve o'clock, M. Remember the prerequisites for admission; see Discipline, page 401 Presiding elders will please send list of brethren taken up by them to Rev. E. A. Shepard, pastor in charge, Post Office box 268, Rome, Ga. Please attend to this at once.

We are yours fraternally,
A. W. WATSON, Chairman,
A. J. MILLER,
G. H. HOLMES,
S. A. CARRY, JR., Sec'y.
COMMITTEE OF ADMISSION.
REV. CHARLES L. BRADWELL
Presiding elder, Marietta District,
A. W. WAYMAN,
Presiding Bishop.

SCHOOL For FEEBLE-MINDED. HOME FOR Incurables. Rev. C. F. Garrison, Supt., Millville, N. J

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Dr. O. C. STOUT, Syracuse, N. Y., says: "I have no doubt of its efficacy in all cases of nervous prostration. I gave it to one patient who was unable to transact the most ordinary business; as he explained it, his brain was 'tired and confused' upon the least exertion mentally. Immediate benefit followed the use of the Acid Phosphate, and he owed his recovery to it."

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22 1887;

WHEREAS, November next (1887) will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat"

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitians, under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore, be it,

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1857.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, B. R. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D

2 The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6 The Pioneers to Gold Coast.—T M. D Ward and J. H. Hubbard.

7. The A. M. E. Church from Allegheny Mountains to the Mississippi.—T. H. Jackson.

8 A M E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner

9 The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E Church to the Darker Races of the Earth.—J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammitt, A. Grant, Frank Green, Henry Wilhite, W. E. Carson.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its influence on the Colored Societies?—S. F. Lee.

19 Our children: What are they doing, and what are we doing for them? C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S Scarborough.

21 What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their Influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Aim and Character of the Preaching of the A. M. E. Church.—G. R. Shaffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—R. R. Disney.

29. The history of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33 The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church.—W. H Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—Durham.

JOHN M. BOWN Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be fixed upon to commemorate the one hundredth year since our existence commenced, and that services be held in all of our churches throughout our connection. The order of worship to be fixed by each conference, quarterly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J. P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28,	Owensboro, ..	" Turner

OCTOBER

South Kans's 1,	Emporia, ...	" Brown
Pittsburgh .. 5,	Park's g, W.Va	" Campbell
Kansas.....12,	Omaha, ...	" Brown
Tennessee,.12,	Nashville, ...	" Turner
Indian.....18,	McAllister, ...	" Ward
North Mo.,.19,	Hannibal, ...	" Brown
Missouri....26,	St. Louis, ...	" Brown
West Tenn.,26,	Memphis	" Turner

NOVEMBER.

Nth Georgia 9,	Rome, ...	" Wayman
Arkansas, .. 9,	Little Rock ..	" Ward
Florida.....10,	Apelachicola, ..	" Payne
Sth Arkansas17,	Helena, ...	" Ward
Nth Alabama23,	Selma, ...	" Payne
Macon,.....23,	Talberton,....	" Brown
Sth Carolina28,	Warrenton	" Campbell
Wst Arkan's 24,	Camden,.....	" Ward
Alabama,..30,	Eufaula,.....	" Payne
Texas.....30,	Beaumont,....	" Wayman

DECEMBER.

Columbia,.. 7,	.....	" Campbell
Nth Mis.,.. 6,	Yazoo,.....	" Ward
N. E. Tex. 8,	Dallas.....	" Wayman
Georgia.... 14,	Savannah,....	" Brown
Mississippi,.14,	Raymond,....	" Ward
West Texas,15,	Lastrop	" Wayman

JANUARY.

1888.

North La.,..25,	Shreveport,....	" Wayman

FEBRUARY.

Sth Carolina, 1,	Mt Zion Chris'n	Ward
East Florida, 15,	Palatka,.....	" Payne
Louisiana,.. 23,	New Orleans,	" Wayman
St. Thomas, ...	St. Thomas, W I	Disney

MARCH.

Virginia.... 28,	.....	" Turner.
Demerara.....	George't'n B G S A	Disney

APRIL

New Jersey,. 4,	Millville,.....	" Campbell
Baltimore,...12,	Baltimore.....	" Wayman
Bermuda.....	Shelly Bay, W I	Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6,	Harrisburgh.	
New York,.. 6,	Albany.	
New Engl'd 13,	Boston.	
Ontario.... 20,	Chatham.	" Disney

JULY

Nova Scotia,	Amherst, N S	" Disney

P. S.—The absence of Bishop Disney because of the illness of Mrs Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him.

Secretary.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter, Jacksonville, Fla.

Bishop A. W. Wayman, D.D., 127 East Baltimore Street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Saratoga, D. C.

Bishop John M. Brown, D.D., D. C. L., 1626 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D., LL.D., 34 Young street, Atlanta, Ga.

Bishop R. R. Disney, 218 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops
JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Friday night, Sept. 9, Easton Md.
Sunday morning, Sept. 11, Tuckahoe, Md.
Sunday afternoon, Sept. 11, Ridgley, Md.
Sunday night, Sept. 11, Denton, Md.
Tuesday night, Sept 13 Roseville, Md
Wednesday night, Sept 14, Church Hill, Md.
Thursday night, Sept. 15 Chesapeake, Md.
Sunday, Sept. 18, (Bedloe st.) Philadelphia, Pa.
Tuesday night, Sept. 20, Chest. r, Pa.
Wednesday night, Sept. 21, Exton, Md.
Thursday night, Sept. 22, Harve-de Grace, Md
Friday night Sept 23 Cambridge, Md.
Tuesday night, Sept. 27 Seaford, Del.
Wednesday night, 28 Dover, Del.
Thursday night Sept. 29, Smyrna, Del.
Friday night Sept. 30, Middletown, Del.
Sunday, Oct. 2, Annapolis Md
Thursday night Oct 6, Cartersville, Ga.
Friday night Oct. 7, Marietta Ga.
Sn day morning, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9, 32 Church, Atlanta, Ga
Sunday night, Oct. 9, Allen Temple, Atlanta, Ga
Monday night, Oct. 10, Newman Ga.
Tuesday night, Oct. 11, Oxellika, Ala
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct. 14, Talbotton, Ga.
Sunday, Oct 16, Macon Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday Oct 23 Savannah, Ga.
Monday night, Oct. 24, Mt Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanuel, Charleston, S. C.
Wednesday night, Oct. 26, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Centreville, Md.
Thursday night Nov 3, Waverly, Md.
Sunday morning, N v. 6, Plagah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6 Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov 17 Selma, Ala.
Sunday, Nov. 20, Asbury, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas
Thursday, Dec. 8, Northeast Texas Conference, Dallas Texas
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug 24.

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COLUMBUS ALA., June 15, 1886.

"I have just returned from visiting Mr. Ward, and was highly pleased to find him much improved. He and his wife are in high spirits. He has had a very hie time for several months. Feet, hand, ankles and knees had been terribly swollen. For months and months he had not been able to have even a part of a night's sleep. After commencing the Home Treatment he had one of his worst spells for two or three days, and had given up all hope even of the Compound Oxygen. But he stuck to it. The first of last week he got one night's good, refreshing sleep. When he awoke the next morning he said to his wife, 'I have had a good night's sleep for the first time in months. But this is only temporary. I fear I shall not be able to sleep any to night.' But he did, and every night since he has slept well. He told me, on Sunday, that his hands were in their natural shape now, for the first time in many months, and that he believed the swelling in the knees and ank es would now subside, as they were itching a great deal"

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NOTICE.

To the presiding elders of the Columbia (S. C.) Annual Conference:

You are hereby requested a committee (see minutes, p. 59) to approximate and assess each station, circuit and mission in your conference to defray the expenses of delegates to the ensuing General Conference; and cause the same to be collected and reported at the sitting of the annual conference in Newberry, S. C. December 7, 1887

J. P CAMPBELL, D.D., LL.D.,
Attest: Presiding Bishop.
R. E. WALL, Sec'y C. A. C.

NOTICE.

To the Presiding Elders of the Texas Annual Conference:

You will please notify me, at once, as to the number of candidates each will have for the traveling connection Likewise we will be pleased to have the general officers to apprise me of the fact that they intend visiting the Conference, so I will be able to prepare homes for them.

E E MAXWELL, Pastor
Beaumont, Texas. Lock Box 57,

NOTICE.

Members of the Pittsburg Conference will please take notice. The Ohio River road will sell tickets to ministers and all who may wish to attend the Conference here, for $3 75 from Wheeling to Parkersburg and return. Ticket on sale October 4 h, 5 h and 6th, good to return till the 12 h.

C. A McGEE, Pastor.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap which banishes pain and cures the joints and muscles stiff and stastic. It is at the same time a very effective clarifier and beautifier of the skin.

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Information Wanted.

[We make no charge for publishing these notices from subscribers. Please send name and post-office address with items sent for publication. Persons not subscribers must send a postage stamp with items sent for publication, or subject will not appear. Address all letters to the RECORDER, Philadelphia, Pa.]

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1880 The last time heard from he was in Chicago, Ills. Any information will be gladly received by E. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MY sister, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. E. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were in Summerville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brennen. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832 His brothers, names were Jeff and Cooper Wm Alexander Cooper. His sisters names, Calline Cooper and Eliza Cooper. The mother's name was Page Cooper. My name is Rev. Robert Cooper, of the A. M. E Church He is a son of Jeremiah Cooper Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth Catherine and Susan Massey. They were all from Clarke County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Jane Massey, but is now Arie Anna Green. Address in care of Rev S. D. W. Smith, P. O. Look box 40, Chambersburg Pa.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va He married Elizabeth Sidney Trigg, who was raised by Judge Conly Trigg of Abingdon, Va., but was owned by Judge J. J. White, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead. but would like to know something of her people Address Rev. William Clark, Laredo, Webb Co., Texas.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Thomas, formerly owned by Dr. Dorchester Co., Md, known as Tobacco Stock They were owned by a man named Samuel Herrington and were sold by him to a negro trader in 1856 or 1855 Since then I have heard nothing of them Any information concerning them will be thankfully received by their brother, Winneby Johnson, now known as Henry Carroll, No. 5 Sullivan street, New Bedord, Mass.

INFORMATION WANTED OF MY SONS George Washington Home, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Ed Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832 His brothers, names were Jeff and Cooper Wm Alexander Cooper. His sisters names, Calline Cooper and Eliza Cooper. The mother's name was Page Cooper. My name is Rev. Robert Cooper, of the A. M. E Church He is a son of Jeremiah Cooper Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

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NOTICE.

To the Presiding Elders of the West Texas Annual Conference: You will please notify me at once as to the number of candidates each will have for the traveling work. Likewise we will be pleased to have the General Officers communicate the fact to me that they intend visiting the conference, so I will be able to prepare homes for them. This is imperative.

H McKENNA, Pastor,
Bastrop, Texas, Box 2.

NOTICE.

All candidates for admission into the Alabame Conference must put in their appearance at Enfaula, Ala., Tuesday morning, November 29, 1887, for examination; and, also, all those on the first year's study must be present at the same time. Positively the committee will not examine any candidates after Tuesday night. The conference will meet on Wednesday morning, 30th, and our reports must be ready.

E H. DIXON, Chairman,
Montgomery, Ala., Sept. 17, 1887

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev C. S. SMITH,
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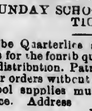

I found it a specific for Hay Fever. For ten years I have been a great sufferer from August 9th till frost. Ely's Cream Balm is the only preventive I have ever found. Hay Fever sufferers should know of its efficacy. Almon Turnbull, Publisher, Indianapolis, Ind. Apply Balm into each nostril.

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Reasons why all preachers should read Dr. James Porter's Hints: 1st, Because it furnishes the most natural method of preparing to preach effectively. 2nd, Because it shows how to preach with ease and grace, and yet with power and success. 3rd, Because it corrects numerous errors in all branches of ministerial labor, and how to correct them. His reviewers advise ministers to read the work carefully, because "they will find in it much that they never thought of." —Cumberland Presbyterian. "We need to receive are not furnished by other homiletical work.—Because "it is replete with shrewd, hard, good sense."—Methodist. Because a book for ministers, however educated,—because it is assured by many to be the most helpful book they ever read." "Worth its weight in gold."

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Yours very respectfully, LEWIS A. SAYRE.

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GOD OUR FATHER — MAN OUR BROTHER

B. F. LEE, EDITOR.
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MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

XII.

THE ANIMATION CREATED IN CHURCH ORGANIZATIONS BY EPISCOPAL VISITS.

It is a good thing for a Bishop to uniformly go from place to place in his district. The title-of his office is more impressive than that of any other preacher, and gains more respect, when he be be a man of great or small ability. People are generally inclined to esteem the office as pre-eminently sacred; and if some of them can do no more than term its occupant a "Bushop," they will signally show that they have a conception of the sanctity of the office They will evince this by the manner in which they honor the occupant in word and deed His station will be and is regarded to be as the medium by which the Church represents all the meritoriousness of the ministry,—truth, honesty, gravity, grace, love and wisdom A Bishop fortified with such ingratiatory characteristics of an office can go forth qualified to do more than any ordinary man. People wait to receive him.

What, then, are the effects produced by his visits? He does not go into his brethren's various charges without having his services to be as "bread cast upon the waters." Here and there he will find weak and sluggish societies. He will find the members careless, stewards inefficient, trustees indifferent and Sabbath school scholars inattentive. Something must be done to arouse them. Something can be done to arouse them He can do it. Let a set of people be found in this different state, and it will be seen that there is efficacy in the services of a good Bishop. The announcement of a prospective visit from him will quickly cause the lethargic members to get up and rub their eyes that they may see what is best for them to do by the way of making decent preparation for his reception. Two or three episcopal visits will stir them up to duty, and bring them together, and incite them to take steps to increase their strength that they may make some kind of respectful appearance as a church organization. Episcopal visits will produce these effects when nothing else will do it. Tongh, indeed, must he the crowd that remains unacceptible to this instrumentality. They must be worse then toads which refuse to move under the genial rays of the vernal sun; worse than turtles standing still under the excoriating temperature of a red hot iron. A Bishop's visits arouse careless members, ameliorate the condition of inefficient stewards, besir indifferent trustees, draw inattentive Sabbath school scholars and create a lively degree of interest in a part of every community. And still there is set of "penny-wise and pound-foolish" fellows who are everlastingly cursing the columns of the RECORDER and abating the action of the Church by carping over the necessary expenditures to keep the Church alive and make it a moving, godly power. Well would it be if the Church should so fix them thet it might say, They have —

"No, not a tooth or nail to scratch,
And at my actions carp and catch."

Let one speak of the necessity of electing more Bishops and they will, in opposition, speak of their notion of abolishing the presiding eldership, advancing hereby the unsavory theory springing from ignorance that if we have more Bishops we do not went presiding elders. Truly a little learning is a dangerous thing. I believe in a full and extensive Methodist government, which gives such fruits as are indicated by the uncompromising Kershaw. Having now made this digression, I come back to my line of argument to show that episcopal visits are often the means of buoying up discouraged pastors.

When a minister in charge has done all he can and still the people will lie as dead weights upon his hands, episcopal relief is to him a heavenly blessing When a kind, paternal Bishop comes along, it gives him an inspiration that makes his work more effective. Hundreds know this to be true and that such aid is all the time needed from this source. We sometimes hear preachers sighing from the very depths of their souls for a Bishop—for a visit from a Bishop. They admit that a visit from such a dignitary would promote their ministerial spirit as could be done by no other cause if they could secure that visit just at a certain time. But what prevents them from being successful at this point? Why the number of Bishops is so limited and they have so much to do thet it is impossible for them in scores of cases to go to the relief of such brethren, no matter how great may be their discouragement. They must be left to dwell in their dispirited condition, to communicate their gloomy feeling into those around them, to experience more damaging results in the end? Even a single case of this kind is sufficient to cause any amount of reasonable regret, and this is intensified by bringing it into contrast with that one that has been subjected to the magnetic influence that extends through the pastor to the organization. Here we perceive the ministerial efficuity that exists throughout all grades, Bishops, presiding elders and pastors.

More remote still is this peculiar influence that goes beyond even the bounds of the Church and effects those who are outside of it. There are many people who attend services at the A. M. E Churches and are still unconscious of the magnitude of the connection. They are ignorant of the duties and routine of duties and sometimes they see a presiding elder, and sometimes only the prestension of one, going his rounds, and this is the sum and substance of all the connectional power manifested to them from year to year. In the face of this they have a measnred degree of interest in the Church. Episcopal visits, though, paid to the Church cause them to increase this interest and to become deeply concerned in its welfare. They grow animated on the anticipation of the event and join in with the members as they do on no other occasion to make it beneficial to the Church. This is true concerning friends both white and colored. The inference is clear, then, that in proportion to the extension of episcopal visits will be the increase of attachment of people to the Church. This is true. Its attainment, it is well known, is experienced wherever the visits are made.

A failure to make provision for the accomplishment of work to this extent would be nothing less than a calamity. The animation of weak and sluggish societies, of churches and stewards and aside elements by the reiteration of an adequate number of Bishops, is as pertinent an argument as can be applied non-to the case. Let us have more Bishops, making the episcopacy itself still more effective, and God will bless the Church.

Hagerstown, Md.

"MORE BISHOPS" UNDER REVIEW.

BY REV. P. M LEWIS.

No. 2.

In this reply I shall begin by transposing, to some extent, the Dr.'s order of advancing his arguments herein. Dr. Johnson declares, first, that an episcopal district comprising three annual conferences would constitute a work large enough for one Bishop to superintend. Second, that the aggregate number of church societies in such a district for him to oversee would be 360. Third, the Bishop is to visit each one of these societies once in a conference year. He is to preach and deliver addresses to them such as would inspire them to both temporal and spiritual improvements. Fourth, he is to study the literature and science of the dey, prepare sermons and addresses, and give the people new thonghts and theories and keep his district abreast with the times. Fifth, the Bishop is to visit every part of his work, dedicate churches, and, I suppose, lay corner-stones, etc., and not to cease traveling. Sixth, he is to hold three conferences during the year, make extra visits and pay polite attention to all of his correspondence, which I suppose the Dr. to mean.

I reply, that from A. M. E. standpoint and view of her church work and system by which it is carried on, three such conferences as we have would not constitute an episcopal district large enough to give one Bishop all the work he could do the conference year around, if said Bishop be in good health. I believe that he could with the very best results superintend at least six, if not seven; and I shall endeavor to substantiate this by the time I close my arguments.

2. For a Bishop to labor in the sense that Dr Johnson argues, never was the intention of the A M. E. General Conference. Had they intended the Bishops to labor thus, one Bishop to the conference would be sufficient. According to the amount of work, and the manner in which it is to be performed, you will find it meager calculating to allow a Bishop to travel and do this work, and average one society a day. At this rate he would get around in one year less five days and a fraction of a day. You may say that I have run into an absurdity here as to the time required to do this in, but clear reasoning will justify me in my position Suppose you could make, along the railroads and in counties some-times, two or three societies a day, it is certainly unreasonable to expect the Bishop to average one a day in the favorable sections and in out-of-way localities he would sometimes fail to reach one place in two or three days. This plan is not the literal nor spiritual meaning of the law which says "they shall travel and visit" every part, circuit and station in their respective districts The literal sense is, (a) that the Bishop is to travel through his entire work as conveniences will enable him to, and (b) whenever his presence is needed in any part of his special or connectional work. (c) He is to do all of this first, to the glory of God, and, second, to the good of man, and this is the spiritual meaning. The Bishop is sacredly bound to constantly travel and superintend all of his work wherever needed according to his abilities in every respect.

When a Bishop has traveled as far as pecuniary provisions and other conveniences allow, and has decided or settled all of the difficult matters that he could, preached and lectured when he could, given counsel when and where needed, got all of the general information respecting his people, temporally and spiritually, that he could, so as to enable him to provide wisely for the improvement and continuation of the work among them at the annual conference, he has fulfilled the law to the letter and spirit. The unnecessary expenses and loss of time which would be required to carry on Dr Johnson's plan of traveling by the Bishops, would require a sum of money sufficient to build and support hundreds of churches and schools and feed and clothe many worn-out preachers and dependent widows and orphans. It is also evident that no Bishop could do this work according to the Dr.'s plan His physical and mental powers would not be sufficient for so onerous a task. The plan is entirely impracticable and impossible. The greater part of the labors he declares to be the duty of a Bishop to perform belong properly to the regularly appointed pastors and presiding elders, and can only be successfully and effectually performed by them

3. The Bishop is to study the literature and science of to-day, prepare sermons and addresses and give the people new thoughts and theories all along the line. It never was the intention of the M. E. General Conferences nor the letter nor spirit of our law that Bishops should perform this kind of work. How fruitless would be nine-tenths of the efforts of a Bishop or Bishops, going through the country, stopping at each of these societies, discussing the plan of salvation according to the theories and sciences on the same of to-day. If Dr. Johnson means that the Bishop is to carefully consider every letter note and card and give each a respectable reply, he would assign him a work within itself that would require, at least, one-fifth of his time. Some will need no reply. Doctor, this old Board, with other noble souls, are doing all the legitimate work that you require to perfection, and if these grand old heroes are the little wheels you have reference to in your article, the majority of the big wheels will never catch them until we get into glory, if then.

Now, throw out of the scales all of the work spoken of by Dr. Johnson for the Bishops to do, but which really does not rest upon them, and we have a sum, plain to every practical mind, entirely too great for any mortal man to perform according to the doctor's earnest and practical ideas but impracticable plan. Dr. Johnson's plan introduces an almost entirely new system of episcopal superintendency in the A. M. E. Churches, and as yet it does not seem in the least degree feasible.

Cape Girardeau, Mo.

At an election for principal of the Thirty-third Ward School, in Pittsburg, last night, Rev. Father McTighe, a Roman Catholic, was chosen. "The reason Father McTighe applied for the position was, as he claims, because there are over 400 Catholic children in that ward and only 30 or 40 Protestant school children.

OUR AFRICAN LETTER

THE QUEEN'S JUBILEE AND CENTENARY CELEBRATION AT FREETOWN, SIERRA LEONE

BY REV. J. R. FREDERICK.

MR. EDITOR:—Since our last the Queen's Jubilee and Centenary of this settlement were the greatest occasion of interest in this colony. One hundred years ago the first settlers landed from England. These people were slaves from America and the West Indies, whose masters took them to England, and who, according to an act of Parliament of 1772, were free on touching British soil. These and others who had servived during the American Revolutionary wars in the English army and navy, about four hundred in number, were thrown on the streets of London without any claims of support. Through the instrumentality of Granville Sharp, the great philanthropist, this settlement was formed, and they were transported here by the "Nautilus," a British vessel, in April, 1787.

The week from the 19th of June was specially set apart for the celebration of the two great events, which was characterized by a series of religious and social meetings The programme for Sunday, 19th, runs thus: Thanksgiving services in all the churches; special sermons, and offertory, which was given to the Jubilee and Centenary Fund. We had four gatherings in our church that day. At 5 A M, a meeting was held for prayer and thanksgiving, when by a short address we pointed out the providential order of things in the past history of this individual church, and the more remarkable coincidence in the organization of the A. M. E. Church in the colony just at this period when the Church at home is preparing to celebrate her own Centennial Jubilee I am sure it will be long remembered by every one that devoutly participated in this religious exercise, which, whilst characteristic of the Methodist Church, was nevertheless enjoyed by all other Christians present, who appeared to manifest a perfect pleasure in all that was said and done. At 10 30 A M. we assembled again, when special prayers, psalms and lessons were read at the request of the government by all the churches. This service was prepared by the Archbishop of Canterbury, and supplied by the local authorities. We preached the jubilee sermon, subject, "The claims of God and Cæsar reconciled," from the text Mark 12, 17. It home that day with glad hearts and we are inexpressibly thankful to our blessed Lord for the satisfaction of being participators in this glorious cause.

It is only to be regretted that some substantial memorial was not transmitted to the coming generation portraying the progress of the first century of the existence of the colony Some, however, have branded the colony a failure, but if these are only the opponents of the negro advancement beyond the limits of serfdom, and would naturally try to intervene our progress by shutting out the first rays of advancing civilization. It is clear to any unprejudiced mind that one century has produced more fruit of light and civilization in this soil than ever germinated in any of the favored connries of the world for more than three centuries of their seedtime. Sellrs Leone, I am happy to state, with all the remnant of heathen superstitions in her midst, is more Christianized and civilized to-day than Britain was when Egbert completed the union of the Saxon Heptarchy into what is now called England, fifty eight centuries after the Roman invasion. From the paper sent you will see that by God's help we have gained a footing here. I hope to be able to write more fully on the subject next time.

Dr. Hull, formerly a member of the Iowa State Board of Health, declares that "opium is to-day a greater curse than alcohol, and justly claims a greater number of helpless victims, which do not all come from the ranks of reckless men and fallen women, but the majority of them are to be found among the educated and the most honored and useful members of society; and as to sex, we may count out the prostitutes so much given to this vice and still find females far ahead so far as numbers are concerned."

Europe spends annually on the maintenance of fleets and armies nearly $900 000,000. In 1880 we expended $54,000,000.

Bishop J. Campbell died on the 23rd Nov 17th St.

THE YOUNG PEOPLE'S TEN MINUTE SERMONS.

BY REV. M V.N. TENEYCK.

EVERLASTING LIFE.

"He that believeth on Me hath everlasting life."—John 6, 47.

Hark, he still while our ears catch the sweet words of love and mercy dropping from the lips of heaven's blessed King! Nowhere in the volume of truth do we find utterances of grander significance. It is the offer of life, happiness and riches to the poor and helpless, whose mortal life is but a quivering thread and whose ways are over shadowed with gloom. And as we stop to consider these words let our prayer to God be, that he will incline our hearts by his sanctifying spirit to believe and trust in the promises of the Redeemer of life.

1st. What is everlasting life? Is it merely a dream floating before us, depicting fancies upon our inward visions, which, when vanishing, leave us sad and disappointed; or is it the continuation of this present mortal existence, with all its heavy toils, cares and distresses? No, blessed be truth and thanks to God, it is none of theee. Everlasting life is life in its realness, life in its fulness, life pure, life perfect in all its capacities.

SPEAK OF THIS LIFE!

This life is mockery and our struggles to keep it are all vain. By its excitements we are deceived; by its counsels we are misguided, and in seeking after the objects of its promises we invariably find disappointment. How often do its pleasures carry us to the summit of delight and then vanish, leaving us to fall into the valley of despair! How often does joy come, bringing with it laughter and song, and then depart, leaving behind it weeping and mourning! How often do riches take wings and fly away and the princely millionaire step down beside the lowly, and the brilliant nobleman becomes the companion of the beggar! Such life has been, such it is, but the future life spoken of in the text promises better things. There all surrounding objects, all events and every act will awaken within us most blessing conceptions and possess a perfect consonance to our finest feelings.

2nd. Who have need of it? All have need of it. You have need of it. Every falling tear symbolizes this fact. Every pain, every feeling of discontentment, every ungratified desire, every groan that is heaved from the bosom of grief, rolling years and changing seasons, old age with its tottering gate, which now to you seeme distant, but whose approach will steal upon you like a thief in the night, and death with its terrible workings,—all, all tell you that you have need of that life that is free from these dreaded cousualities. And this is your only escape; if you mise this, what the text terme everlasting life, you will mise everything that will be worth having. You will then have imposed upon you a life of sorrow, which is really this life continued with its all enfferinge and miseries increased and intensified. It will be a life that will be equivalent to death, and where death will be preferable to life.

The most intricate and complex of all organizations is the human society. Philosophy and science have contributed largely to the advancement of art, but fails almost entirely when attempting to facilitate and improve the regulation of society. The same fiery conflict of political and social conditions is raging to-day as they were 4000 years ago. Our weakness is demonstrated in every effort we make, and our constant failures prove our need of help from on high. Yes, from Him who is mighty and able to save us, and who we hear speaking to us in the words of the text. This is Jesus coming to help ne. Jeens coming to do us good. Jesus coming to make us happy forever; precious Saviour! May he ever be precious to yon in redeeming, renewing and sanctifying your soul for that high and happy condition which only the glorified can ehare. There only will society be perfect in its government, regnlar in all its operations, free from all domestic jarrings, social inharmonies and political agitations. Ah, this will be a life worth seeking after and worth the earifice of all earthly things to be obtained. It is just the life that you need and must obtain in order to become happy, or if you come short of it you will be forever miserable, where the sunshine of eternal grace will never fall upon you and the light of hope never break through the clouds of deepair. Every young man and woman needs it. Time is swiftly carrying yon away; the approaching grave is making haste and soon the merry voices that ring aronnd the hearthside of your home and greet you upon the street and in your social gatherings will greet you for the last time in this word. Oh, the sad departure! And must it be forever? No; not necessarily. Not if we make Christ the object of our livee. Not if we make him the special object of our affection. If we do this then we ehall meet again. Jesus will bring us all together face to face; he himself being the central object of endearment and attraction. Then will come the hand-shaking, the hearty congratulations as we enter into this life which will have no ending. And this will not be all. Here we shall meet the good people that have lived before us; here we shall meet the ouce little Joseph, who was so pure and virtuous, and whose good behavior won for him the favor of Egypt's highest rulers; here we ehall meet the once little David, who by putting all his trust in the Lord, slew the mighty gient and routed the Philistian army; here we ehall meet the little Samuel, who held conversation with the Lord and the little Daniel who would not be tempted by the sparkling bowl of intemperance. And also thoee good women who have immortalized themselves by their good and brave deede, such as Hannah, who prayed in the Lord's house; Mary, who washed the Saviour's feet; Lydia, noted for her hospitality, and Tahitha, for her good worke. They will be there to welcome and join you in everlasting friendship. Then for the first time you will find pleasnre without pain, joys without eorrows and society without its upheavale and strifee.

3d. How can it be obtained? Not by earning, not by wealth, but only by believing in the Lord Jesus Christ. It is God who makes the gift, it is Jesus who eaves you. His death upon the crose was the compensation paid for your life. The blood that flowed from his side is the only fountain of purification which cleanses you from your iniquities. God's Holy Spirit sanctifies, enlightens and changee you into his image, and renews your relation to him as he children. What a wonderful blessedness! Stop and conesider the endearment in which this relation brings you! God the father; God the King and you the children of a King. Glory, glory, glory. Yoong man, why returning? Why standing so far away? What leads you to make the fatal choice that you are making? Why loitering by the wayside, listening to the voice of a vain world, whose siren songe delight only to deceive and whose counsels are a lie? Why do you stop your ears against the sweet voice of Jesus, whose word is truth, whose look is love and whose touch is life? What will you do in the hour of death, when mother, father and friends stand powerless aronnd your bedside and the nurse for the last time emoothee down your pillow as the physician declares that he can do no more, and the ringing of the clock's ball upon the mantle tells the fatal hour has come? What satisfaction will you obtain by looking back over a misepent life, which, when reckoned up in the scale of justice, is tonnd wanting? How may worlds, with all their vain pleasnres, would you give to be enabled to live one-half of that life over again that you might correct the terrible mistake? But as time forbids fnither enlargement, may this be sufficient to enable me to prevail on you to forsake your wickedneee and come immediately to Jesus, by believing in him and accepting him for yon counsellor, your guide and your Saviour, that you may have everlasting life in heaven

And now, my youthful friende, my heart's desire and prayer to God is that this subject may prove a blessing to your soul. Will you not heed its suggestions? Behold the little butterfly, beautiful and gay as it wings itself sportingly upon the breeze, after being tranеformed from the grub. But far more etrangely beautiful will he your appearance when transformed from mortal dust into the pure image of God. O, blessed immortality awakening into eternal joys. How it enlivene our emotions. For a moment listen to the poet's inspiration:

"Hasten sinner to be wiss,
Stay not for to-morrow's sun."

Yee, hasten, hasten; endeavor at once to live life well; to live it for a purpose and let that purpose be obedience to God The Bible eaye eeek first the kingdom of God and his righteousness and all things else shall be added unto you. And you know that the Bible is both truth and wisdom, therefore stndy it that its truth may teach you that which is pnre and holy and its wisdom guide you in the perfect way of liberty, that leads forward to God and the home of the blessed. The grace of our Lord Jeeus Christ be with yon. Amen.

A NEW FIELD OF LABOR.

BY M. H. VAUGHN, B. S.

It has been three years since I have written a line for the RECORDER. This has been no detriment, we hope, as the last article sent was not published for the reason, as the editor (Bev. Tanner) gave it, that it exposed corruption in the Church, and that it be tried by a private court. I was in Wyandotte, Kane., at the time, acting as principal of the Sixth street public school, where I remained only one year, during which time I was made acquainted with a deal of corrupt wire working in the Church work.

I was called from Wyandotte to take charge of the public school of color in Springfield, Ohio, where I remained for three years, till the mixed schools came about. And right here allow me to state that mixed schools, while they are right, theoretically speaking, yet they are not freighted with the results that the native teacher produces in colored schools.

This has been proven and demonstrated in places where comperative records have been kept of the workings of each system. Outside of the matter of distance to attend school, everything favors the separate school system. But, as this hindrance could not be well remedied in many places in Ohio, the teachers were obliged to seek other fields of labor. Thus I em here in Shelbyville, Ky., a servant in the eame capacity, that of teacher. A splendid field indeed Over nine hundred youth of school age in the district, an A. M. E. Church of over three hundred members, most of whom are property owners, a Sunday school fairly represented, with Bev. H. C. Aebly, a very energetic, persevering young man as pastor, as is evidenced by over two hundred additione made to the church during a pastorate of less than two years, and paid off the whole debt. The colored agricultural fair here was another evidence of the thrift and push of the colored people comparing favorably with the whites. I ehall have something to eay in my next article of the proposition for fourteen Bishops, as suggested by Bev. J. I will relieve your anxiety for the present by eeying I em hitherly opposed.

BISHOPS WELCOME.

BY REV. W H. BRYANT.

MR. EDITOR:—We are pleesed to eay that Bishop A W. Waymau called to eee ue here at Cheeter, Pa., last Tnesday night, September 20, 1887. And at 7:45 P. M, the Bishop preached out of his soul-reviving sermone to quite a large number of the members and friende of our church, and I think he has left a lasting impression upon the minde of many who heard him. After preaching the Bishop geve ue a short talk in regard to his travels through the Sonth, which was very intereeting. The members say that it has been eleven years since they have had a Bishop to pay them a friendly visit, although they live, as it were, next door to Philadelphia. It is the first visit I have had from a Bishop since I have been in the ministry, which has been about ten years, although I have invited them several timeе to visit my work, and, by the way, their work as well as mine But I do not think that our dear Bishops should wait for a special invitation to go into any part of our church work. For my part, I ehall be more than happy to have any of our Bishope to visit me at any time; and I hereby give a special and standing invitation to all the Bishope and the heads of all the departmeuts of our Church, and all other worthy ministers of the Gospel. My church, my house and heart shall ever be open to receive them. All I ask is to let me know in time, so that I may make ready to receive them.

THE BALTIMORE CONFERENCE ELECTORAL COLLEGE.

MR. EDITOR:—The Electoral College of the Baltimore Annual Conference met in St. John's A. M. E. Church, Baltimore, on the 14th day of September and organized by electing Meesrs. J. H. Murphy and Isaac Myers, president and secretary, respectively. Rev. B. F. Wayman conducted devotional exercisee. A committee on credentials and permanent organization was appointed. The committee reported the credentials as all being correct and recommended the temporary officers to be made permanent. Mr. Wm. H. Barnes, of St. John's A. M. E Church, Baltimore, and Mr. J. A. Simms, of Metropolitan A. M E. Church, Washington, D. C., were elected delegates to the next General Conference. Mr. T. H. Russell and Mr. Cooper were elected alternates. The following resolutions were adopted for the instruction of the delegates: 1st, That not more than five Bishops should be elected. 2nd, That each conference be allowed to decide for itself the practicability of the presiding eldership and that the office be made elective. 3rd, The location of all departments of the Church in one building in some city centrally located. 4th, That the Children's Day collection be turned over to the educational department and Endowment Day be done away with. 5th, That Easter Sunday be continued as Missionary Day, and that the entire collection on that day be used for missionary purposes. 6th, That all General Officers be paid out of the General Treasury. 7th, That the "Dollar Money" collection be done away with, and fifty cent money be inserted, and that amount be collected from each member and the whole amount be turned over to the General Treasury. 8th, That there be but one editor and one manager of the A. M. E. Review and CHRISTIAN RECORDER.

Youre, &c.,
OCCASIONAL.

Since 1852, 75 Sandwich Islanders have gone as foreign missionaries.

AFRICAN METHODISM IN THE DISTRICT OF COLUMBIA.

BY M. V. C.

MR. EDITOR:—The pastors have all returned from their summer vacations, camp-meetings, etc., and last Sabbath in the various churches showed that the memberships have also returned and entered with renewed zeal upon the work of building up Christ's kingdom. Excellent sermons were preached in all the churches. The ministers' meeting assembled on Monday and the following report will show the work accomplished. At Metropolitan Church, Rev. Dr. Steward, the pastor, preached an able sermon. This was the day for collecting the church debt fund More than $200 was realized from the excursion to Harper's Ferry, given by the Sabbath school of that church.

Rev. J. W. Bowser, in reporting for Ebenezer, West Washington, represented the church as being in a properous condition. This pastor reports that he has his flock interested in making arrangements for extensive repairs on the church.

St Paul's, under the pastorage of Rev. C. W. Fitzhugh, is in a very prosperous conditiou. The membership is increasing and the members are working zealously to raise means to rebuild their church. September 18th was the day set apart for their first effort in this direction.

This is the first year of Rev. J. P. Cox at Hagah, and the spiritual interest has increased wonderfully under his pastorate. A revivel is in progress at that charge.

The Bladensburg charge, which in cludes only two points in the city of Washington, reports as it has been for the last two or three years under the pastorate of Rev. C. Jones. Like his cousin, Levi J Coppin, of the Philadelphia Conference, he rests neither day or night that his charge might improve. He is a faithful and devoted A. M. E. minister.

Revs O D Robineou and Arthur Jones are progressing in their cherges. They are serving Garfield and Hillsdale Stations.

Rev. Dr. Jas. H. A. Johneon has charge of the work made vacant by the late Rev W. H. Waters. Dr. Johnson has a peculiar field of labor, assuming two extremes. One part of his work bringe him in contact with profeesore and etudents of Howard Univereity and the other part with some of the lower strata of the District of Columbia. This faithful man can successfully meet the demands of either of these extremes.

ENDOWMENT DAY IN CHATHAM.

BY REV. HENDERSON DAVIS, JR.

Endowment Day was observed in the A. M. E. Church of Chatham, Sunday, Septemhr 18th. Under existing circumstances the people responded well to the call. Not having the benefit of the programme in time, we could only carry it out in part. Bishop J. P. Campbell, D. D., LL.D, was with us, and added much to the interest of the occasion. He made for himself many warm friends. He preached two eloquent sermons, and notwithstandiug his advanced age, epoke with the vigor of a man of forty.

Prof. H. M. Joseph of Wilberforce Institute, preached the educational sermon in the evening, which was a masterly effort, and was listened to with marked attention. After the sermon, Bishop Campbell gave a graphic discription of the A. M. E. Church from 1787 to the present time. It was very interesting and as we sat and listened to the recital of its illustrious history, we were constrained to take up the language of David and say: "This work of the Lord is great, sought out of all them that have pleasure in them. He hath shewed his people the power of his works, that he may give them the heritage of the heathen."

Chatham, Ontario.

BE THOUGHTFUL FOR OTHERS.

BY MRS. N F. MOSSELL.

An old lady come ninety years of age, when questioned as to why she did not attend church more regularly, replied, "Oh! the children run over me so, they have no respect for my age." The old lady, of course, might have waited until everyone had passed ont to leave her eeat in church, but still it was her privilege to leave promptly at the close of the service, and the children should have been trained so that they would have been more thoughtful of the rights of others. Few of ne think often enough of one fact: that the aged have but few to sympathize with them. All of us have had our infancy, childhood and yonth, and we eympathize in all these etates of existence; but only the aged know what it is to be old, and many of this clase realize the fact to their sorrow. How few are sufficiently thoughtful and careful in their treatment of thoee who have borne the burden and heat of the day.

How many little children, who have plenty and to spare of beautiful papers and books, think of the little ones in the far South deprived of such treasures. Mre Robeson, the wife of the pastor of Witherspoon Presbyterian Church, at Princeton, N. J., was privileged to spend some months in the Northeastern section of North Carolina near Williamston She gathered around her a day school, night school and Sabbath school, and it is touching to hear of the eagerness of these people to learn. They attended all the schools regularly and promptly, paid without a murmur their quota of expense and every paper or book given out was treasured and carried from house to house. The pictures were cut from the papers and pasted up along the chimney and the lessons they taught were daily pressed upon the minds of the little onee. Every new thing taught any one, white or black, in the neighborhood was willingly shared with others until the whole number in that vicinity had gained the accomplishment. How few of us are thoughtful as we should be of the needs of this clase of people.

RECEPTION TO FREDERICK DOUGLASS AT WASHINGON.

On Thnrsday evening, September 22d, the citizene of Washington, to the number of ahout two thousand, turned out to give Mr. Douglase a royal welcome home. The reception took place in the Metropolitan A. M. E. Church and the exercisee conaisted of tableaux, addresses and music, and also an original poem of decided merit by Rev. W H. Brooks. Mr. Douglass' response was quite elaborate and characterized by passages of eloqneuce and wit. He seemed quite affected by this hearty recognition by his fellow townsmen, and said, as he surveyed the scene, "I am a proud man this night, and I would take a much prouder man than I am to be the object of such an occasion as this." After the public reception, which closed shortly after ten o'clock, the committee of management, in company with Mr. Douglass, repaired to the lecture room of the church and partook of a fine banquet, served up in elegant style by Mr. W. H. Amos, of Philadelphia. The affair is chronicled in all the local papers as having been a complete success and was most creditable to the people of this city and complimentary to Mr. Douglass.

MANAGER'S COLUMN.

Our premium offer: In the RECORDER of last week we offered premiume in cash or its equivalent for subscribers to this paper. We propose to distribute $100 cash for every two hundred and fifty names that shall be sent in. We open our roll for the names of our workers who propose to compete for these prizes. Send in your names and get our commission as agent. Our traveling preachers do not need such commission; but all others must have one.

Premiume will be graded as follows: To the one procuring the highest number of the first 250 names, with the cash, a hunting case gold lever watch, worth $50, or $45 in gold. Lady or gentleman the eame.

2. To the one procuring the highest number we will give, if a gentleman, a "RECORDER premium" overcoat worth $25, or $20 gold. And, if a lady, we will give her a fine RECORDER premium" silk dress pattern, worth $25, or $20 gold.

3. To the next highest, or 3rd competitor, we will give $15. To the 4th competitor, $10, and to the last, $5. Total, $100. Note well: If two parties should succeed in getting precisely the same number, the award will be to the one first enrolled. Send on your names. Rev. Dr. Mitchell, of the Ohio Conference, will engage in the second effort for 250. He eays he'd like first-rate to begin now, but prior engagements prevent. He is intending, however, to have one premium ont of the first 500. I can see those fine $5 gold pieces in the palm of his hand now, for when he begine—well, wait.

OUR CENTENNIAL is a constantly growing movement. Never saw anything like it in our Church. The man who will take no part in celebrating this great occasion will get badly left. No use talking against it; it is one! Ohio Conference fairly boomed it; Cincinnati, Columbns, Springfield and Xenia, Chillicothe, Galipolis and Zanesville will be heard from. "And all the stars that round them beam." Hurrah!—No;—well, we're going to have a good time. God willing.

Pastors will please take notice that the new Revised Ritnal and Church Service is now ready for orders. Price, 45c., 4 inches wide), handy for the pocket. Soft elk finished linen cover. Bound in roan, flexible cover, 60c's. Finer ones in morocco, gilt, $1.00. Fifteen per cent off when ordering one dozen or more. Fifty or one hundred copies for church-ee, 20 per cent off. Send for a copy.

NORTH LOUISIANA ON THE TRANSFER SYSTEM.

BY REV. J. H. IFORD.

MR. EDITOR:—I desire space in your paper to express our sentiment on the above subject, as it is one of vital importance and seems to be a topic of general discussion. Some of the annual conferences in our connection have openly denounced the transfer system. If lawless ministers have been transferred from one conference to another in order to save them, the Bishop presiding over his conferences on examination of his moral, official and religious character, then and there obtaine a knowledge of the moral and religious standing of such ministers, and, hearing complaints against the three above named characters, and then transfers the accused to some other conference without investigating the charges brought against the accused, but simply transfers him, I hold that the Bishop is to be blamed more than the minister transferred. If a minister is transferred from a conference where charges are pending against him the Bishop that transfers him, to a great extent, makes himself party to the crime. Let, Because he throws the transfer cloak around him and thereby hides him from his charges and looses the reine of justice and says, he is in my hands and you can't touch him. 2. The law of the land says that he who conceals the thief is equally as bad as the thief. North Louisiana is not opposed to the transfer system nor to any of the established usages of the A. M. E. Church; but we are opposed to men coming to our conference September 20, 1887, recommendations from their conference. We believe that if a minister leaves his conference honorably that his conference should grant him a recommendation signed by the Bishop. We do not believe in the Bishop taking up men along the road and bringing them to North Louisiana without any proof of character. We need true and tried African Methodist preachers in North Louisiana, and, born of God and duely called to preach the gospel; men that can stand grubbing and that can forsake all for the cause of the Lord Jeene; men that are not afraid of poverty. North Louisiana is a hard mission field and none but the true and tried can stand to peck the rocks. There are but few soft places in our conference and we have enough faithful ones here to fill them. Some of the conference delegates are to be elected at the coming session of the annual conference. I would like to say that North Louisiana has never offered any one from its midst for general superintendency; therefore the question of electing an African Bishop has been frequently discnssed, and I believe one that should receive some attention. I have one man to offer from North Louisiana, a man as a whole would suit the office if elected and sent there by the Church. Some one might say, who is your man, and where did he come from? Well, his name is Rev. M. S. Monroe, one of long standing in the Louisiana Conference before it was divided; since the organization of the North Louisiana Conference has served as presiding elder, pastor and for many years a native of Alabama. Joined the Alabama Conference in '69, transferred to the Louisiana in '71 and has been a faithful worker ever since.

Alexandria, La.

ADMINISTRATION VERSUS LEGISLATION.

BY REV. B. F. HURLEY.

DEAR EDITOR:—I desire, before offering a few thoughts on the subject illimated above, to extend to you my most hearty sympathy, for one cannot read the RECORDER without seeing, if there is a mortal on earth that needs the sympathy of anyone, that mortal is the editor of the CHRISTIAN RECORDER. I had thonght the General Conference was to meet in 1888, but judging from the manner in which some of the leading (?) men of the A. M. E Church are monopolizing the columns of the RECORDER, it is now in session and most of her general agents are on trial for groes neglect of duty and dishonest conduct in general. I believe in free discnesion, but if this is to continue it will soon come to pass that instead of every man in the Church wanting to be Bishop, every man in it will want to get out in order to find honest associates. Money, money, money, is the cry. Too much money to this one and too much money to that one, and too much money to the other one. It is strange to me that a man never gets too much money in the A. M. E. Church till he gets to be a General Officer, a Bishop, a presiding elder, or gets a transfer, then the voice of weeping, lamentation and great mourning is heard; ministers weeping over the almighty dollar and refusing to be comforted because they can't get them all.

Legislate, legislate, legislate, is the cry. Now, I submit that if there was more respect paid to the legislation we now have in our local church work, the work of our Bishops and General Departments would be more successful and the whole Church would move on grandly; but there are so many that seem to think they were intended for something great in the Church, that they don't seem to have time to bother with these little things down here, where they are just waiting till their turn to go up, which, according to their opinion of themselves, should have come long since. I would say to this class of men, stoop low; they that humble themselves shall be exalted. There is a want of respect and confidence among the ministers for one another, and consequently a want of sympathy and accord; there is a want of connectional pride, and hence men don't hesitate to rush into print with their fault-finding and the character of the ministry is held up to public gaze. This is a violation of the general rules of our Church, and I now predict that it will be no better till we begin to administer the laws of the Church regulating the licensing of men to exhort, preach and the admission of men into the conferences. Here is the trouble. It begins in the quarterly conferences; we license the wrong men to exhort, and therefore the wrong man must be licensed to preach, and as a matter of course the wrong man get into the conference. We must come to the landmarks if we would have our Church work proper; begin in the quarterly conferences; start the right men there; men who love the Church of God in general and the A. M. E. Church in particular; men who work for Christ; men who are ready to suffer for Christ; men called of God to preach and save souls; men who will not regard a big collection the best proof of their success. Now, we need the Bishops, and the Church should engage in prayer for the Holy Spirit to fall upon her—the spirit of wisdom and understanding, and we will find ourselves fully able to do all that God would have us to do. Lord, what wouldet thou have us to do?" Let us come down on the "ground floor" and clean up, and when we get through go up into the general departments. The General Officers are doing grandly considering the circumstances. "Give us a reet."

FLORIDA NEWS.

BY J. T. MOORE.

We have just held our second quarter of this, the "Crescent City Mission," with the eighteen charges in the Jacksonville P. E. District, Rev. P. B. Braddock, presiding elder. We have three chnrches in this mission—Union Bethel, Crescent City; Mt. Moriah, Palatka; Pleasant Grove, Georgetown; and our efficient pastor, Rev. S. P. Pettis, will soon have another chnrch erected at Pomona, Fla. Our quarter conversed at Georgetown, August 6. The conference was called to order at seven o'clock. The call and service was conducted by the presiding elder. Rev. J. L. Moore was elected secretary. We have 129 full members, an increase of 6 since last quarter, and 13 more to be received into full membership. We have paid up all our assessements. We pay an assessment for local education for the Divinity school at Jacksonville quarterly; likewise our presiding elder assessment. We need to send our pastor to the ensuing annual conference with a report secoud to none. Almost every one in this mission regrets to see the close of this conference year, as it will take from our much beloved pastor, now in his fourth year. We feel that we cannot get along without him. With such a man as Rev. S. P. Pettie at the helm, African Methodism is compelled to be a success. Presiding elder P. B. Braddock is a Christian gentleman who merits all the honor of the position. We cannot do without the presiding elder system. I would like to know of the Rev. D. W. Gilliaice, of Lake City, Fla., if all the presiding elders he has met are such as he describes in his article to the Southern Recorder.

A memorial, signed by 200 members of the English House of Commone, is to be presented to the President and the Congress of the United States in person by a deputation of twelve members of the English Parliament. This document calls for a permanent system of arbitration for the settlement of all dispute between the two countries. The memorial is warmly approved by leading Enelish statesmen and by some of the financial papers. We are confident it will find a hearty response on this side of the Atlantic. Dr. R. H. Howard, of the American Peace Society, sends ont a circular calling attention to this very interesting Christian movement.

One may do without mankind, but one has need of a friend.

Prodigality begets wealth in our dealings with the Gospel.—H. K. Carroll.

The London Missionary Society has a fleet of five vessels plying between mission stations, three in Polynesia and two in Africa. The money for their support is raised by young people.

Church News.

Rev. G. G. W. Taylor speaks of building a new church at Jefferson Springs, Ark., which was dedicated lately by Rev. Edmond Brown.

Rev. M. A. Starks, Madison, Fla.: "Memorial services respecting Bishop Shorter were held Aug. 4th. Proper resolutions were passed. At the same place Presiding Elder Denham held quarterly meeting Aug. 4th. He preached a soul-stirring sermon. The stewards reported $170. The Sunday school reported $9.00. Our town is dry."

Rev. A. H. Bennett, Bucatunna, Miss., writes: "We have increased greatly since the last conference. After I have received eight more I will have my membership donbled. The Baptists and Methodiste have raised an independent school in my church, and I have been elected teacher. I desire the prayers of all, that success may attend us."

Mr. F. T. Bugge writes: "The Abeville, S. C., people have done well the present year. Rev. J. T. Baker is their pastor. He found them in very low condition. They have paid off all indebtedness but $1070. The revival brought in several good members. The Sunday school is in a healthy condition. The deughters of conference are rallying. Recently the people gave Elder Baker a good donation."

Rev. I. Buggs, Mioceenkie, Fla., writes: "I have just closed a protracted meeting, having had thirty-nine conversions. The outlook for Dollar Money is good. The Mouticello District is thriving. We have remodeled our church and completed the parsonage. Sister Pleasant C. Cook, a stewardess of Centenary Church, died recently, aged forty one years. She had been a faithful member nineteen years."

District Conferences.

August 24, 25, the Scuatobia Presiding Elder District Conference (Miss) sat, Presiding Elder, Rev. K. D. Brown. S. F. Bonaldson was made secretary. Rev. J. W. Walker presented for consideration the proposition for the buying a district high school. Brother Walker has built a nice church here, an edifice worth $1,000.

THE COLUMBIA DISTRICT AND SUNDAY SCHOOL CONVENTION.

Presiding Elder S. H. Jefferson called this convention to order at Lexington, S. C. (no date given) All delegates answered to the roll call. Rev. W. D. Chappelle was elected secretary and Rev. J. H. Wade, assistant. Rev. E. Bowman was appointed reporter to the Columbia Register, Rev. D. S. Rice to the Lexington Dispatch, and Rev. J. N. Martin. The Lexington Church and people entertained the conference nicely. The reports showed great progress in the district. Among interesting papers were those by the following ladies from Columbia, Mrs. E. A. Pindle, Mrs. Effie Pickene and Miss H. L. Campbell. Brother J. H. Wade was elected district superintendent.

THE DISTRICT MEETING.

On the 29th, the presiding elder called the district conference to order. Rev. W. D. Chappelle was elected secretary and Brother J. H. Wade, assistant. Among other subjects that of edncat on was fully discussed. Good sermons were preached by Revs. D. S. Rice, R. E. Wal and A. J. Hunter. Presiding Elder Jefferson made a eulogistic address on the life of our late beloved Bishop. The brethren resolved to hold memorial meetings throughont the district. The next district conference and Sunday School Convention will sit at White Hall.

I. N. MARTIN,
Reporter.

STNDAY SCHOOL CONVENTIONS.

The Macon (Ga.) District Sunday School Convention was a great succeee. It met in Louisville, Ga., July 28, and was presided over by Rev. Presiding Elder W. Newman.

The Sunday School Convention of the Second Presiding Elder District, New York Conference, eat in Jamaica, L. I., September 22d. The Bev. W. L. Hunter, presiding elder, presided; Dr. S. S. Kinney was elected secretary, Rev. H. Talbert, A. B., treasurer, and S. P. Shepard, reporter. A well arranged programme was carried ont with good effect.

The American Bible Society reports the whole circulation for the year ending Nov. 31 at 1,447 270 volumes, of which 521,356 were distributed in foreign lands.—Pnlpit Treasury.

CHINA'S PROGRESS.

It is impossible to estimate the importance—religious as well as commercial—of the final snrrender of Chinese conservatism to western soliciitation, in the matter of railroads and other internal improvements. For centuries the eighteen provinces of China, each under its viceroy, has acknowledged scarcely any coherinp tie—the very dialect spoken in the cities, even, being almost unintelligible beyond their limits. Over all the country has hung the black shadow of ancestral worehip; and the omnipresent coffin—not buried and arranged in cemeteries as with us, but dropped upon the soil wherever *fung shui* indicated—has efficinally protected against any invasion of the iron rail. But, all this isolation and superetition are to give way. During the late war between France and China, when Pekin was threatened, Li Hung Chang significantly reminded the authorities that, had they listened to his recommeudations and built railways, troops could he quickly transported from the southern provinces to defend the capital. The authorities are now converted to his view. China has a modern and very effective navy—mostly built in England. She has some splendidly equipped arsenals; she has the telegraph; she has ocean lines of steamshipe. All these, however, fall to affect the interior of the country. Nothing but the railroad can change that. But when the iron hands traverse the great empire, men the nation will awaken, as did India, and become coherent; the dialects will give place to a national form of epeech; *fung shui* will lose its terror, Christianity and civilization will have free conree, and the great nation will enter upon a line of development which will, sooner or later, lift her, as Gen. Gordon predicted, to supremacy in the East.—*Zion's Herald.*

Obituary.

Mr. Isaac Hill died in Chicago, Ill., Sep. 3rd.

Sister Sophia Anu, wife of Rev. A. W. Walker, died in Jacksonville, Fla., March 28th, 1887, in age 26 years. She had been a faithful Christian since 1878.

A HOPE REALIZED.

To cnre the sick without the use of noxious drugs that often derange every portion of the human organism has been the problem for several generations of practitioners. This hope has found a realization in the use of Dre. Starkey and Palen's Compound Oxygen, which can be administered almost anywhere, and already has a place in more than thirty seven thousand families throughout this land. A valuable treatise on the subject, and the methods of home treatment, will be sent free to any one interested in the subject. Address Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

One hnndred thonsand Jews are now professed Christians. There are only 250 missionaries to the Jews.

In 1800 the entire income for evangelical foreign missions was not more less than $250 000. In 1880 the annual receipts have advanced from $6,000,000 to $6,250,000.

"I have taken, within the past year, several bottles of Ayer's Sarsaparilla, and find it admirably adapted to the needs of an impoverished system. I am convinced that this preparation, as a blood purifier, is unequaled."—C. C. Dame, Pastor Congregational church, Andover, Me.

THAT TWENTY-FIVE PER CENT.

By order of the Board of Edncation, all pastors, without exception, must send 25 per cent of the Endowment Money to Rev. Wm. D. Johneon, D. D., box 263, Athens, Ga. This money will be needed to pay the expenses of the Edncational Department, including the salary of the Secretary of Edncation.

J. P. CAMPBELL,
President of the Board.
J. T. JENIFER, Sec'y.

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Common Sense Catarrh Cure
89 Euclid Ave., Cleveland, O.
Free Treatise, Testimonials and Question Blank.
All Cases of Catarrh, Laryngitis, Bronchitis, Asthma, Hay Fever, Ulcerated Nose or Throat, Cough and all diseased conditions of Lungs or Respiratory Organs cured to a certainty.
Every breath is healed or medicated and continuously curative elements, applied directly to the diseased surface. Dr. Leslie, the eminent specialist on above diseases personally prescribes the medical treatment required in each case.

Cured during sleep.
Please Mention this paper.

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"SAMANTHA AT SARATOGA"
Sells like Hot Cakes.
Agents wanted. Price $2.50. HUBBARD BROS. Philada.

WANAMAKER'S.

PHILADELPHIA, October 3d, 1887.

More Dress Goods than we have ever had before. More styles; more qualities. Remember this when you ask for samples. Be as definite as possible. It isn't enough to request "Black goods samples," for instance. We have a hundred kinds of Black goods. If you don't know the name of the desired stuff, say what you want it for; that will help us to pick wisely for you.

Fall and Winter Dress Goods rolling in. Tumbling over each other. From beyond the sea; from this side the sea; from wherever the best stuffs are made. The variety of 75 to $1.25 Dress Goods is bewildering. Diagonals, Serges, Foulés, Cords, zig-zag stripes on diagonal ground, cords or stripes on armure surface, and what not piled and pyramided till you wonder where the next lot will be put.

An every-thread-wool Flannel that won't shrink. Why? Because it has been shrunk. Scarlet Shaker Flannel, pure cochineal dye. 8 to 12 inches wider when it left the loom than it now is. 45 cents to $1.

Same in white, twilled or plain, same price.

Another that has passed its shrinking days. Made 108 inches wide, now 84 inches wide. Fancy Flannel in variety of plaids and stripes. $1.25 to $1.75.

Scarlet Flannel (medicated), 25 cents to $1.25. The best we have ever seen for the price.

Fancy Flannel Skirtings, 42 inches. Weighs 17 ounces to the yard.

Gray with blue bands
Gray with black bands
Red with black bands
2 1-2 yards (over 2 1-2 pounds), $1.25.

New Books coming so fast now that we can only spare space to point out here and there one. No odds; you know they are *all* here. Any proper Book that's published finds room in our New-Book table at the first bound.

Jack the Fisherman. By Elizabeth Stuart Phelps 40 cents.
The Bee Man of Orn, and Other Tales. By Frank R. Stockton. Paper. 50 cents.
How I Found Livingstone. New edition. By Henry M. Stanley. $2 75.
Our Hundred Days in Europe. Oliver Wendell Holmes. $1.10.
Han Away from the Dutch. By Perelser. $1.50.
Letters of Thackeray. $1.00.
Making of the Great West. By Drake. $1.25.
The Earth Trembled. By E P. Roe. $1.
Shores and Alps of Alaska. By H. W. Seton Karr. $2.50.

Not one in a thousand can read all the New Books; scarcely one in a hundred cares to. But who is there that would out thank a book-wise friend for saying why this book should be read and that book skipped? That is what Book News will do for you. It gives the pith and marrow of every New Book without spite or bias. October number out, with portrait of Dr. S. Weir Mitchell. 5 cents, 50 cents a year.

JOHN WANAMAKER.
Chestnut, Thirteenth and Market streets and Old-hall square

[Entered at the Philadelphia post office as second-class mail matter.]

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Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 8th, to the first of the month following. All our lists are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not, to the editor. There is no part of the business of this establishment requiring money to be sent to the editor, or communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

WE KNOW of one church that is trying to raise $1,000 for centennial offering.

IT IS HOPED that every conference sitting this fall is arranging to celebrate the centennial of local African Methodism in the charges represented.

DEMANDS for Centennial Envelops and Circulars are coming in quite fast. Evidently the people intend to enter into the celebration with an unusual vim.

PHILADELPHIA churches will aim to lead the connection in centennial results, but Boston, Providence, Cincinnati and Charleston will contest strongly for the mastery.

THE CHRISTIAN RECORDER would like to know why the Southern Recorder has not paid its respects here for the past four weeks. Our contemporary is always welcome; when not received, sadly missed.

AS MANY as five hundred envelopes have been sent to single churches. These churches mean that the centennial of local African Methodism shall impress children with thoughts not to be soon forgotten.

THERE ARE a good many former Ohio school teachers in Southern States —reason: Ohio can't allow colored teachers to instruct in a school attended in part by white children; in this she is even with Pennsylvania and South Carolina, older States.

ON FIFTH page we reprodnce the connectional hymn written by the Rev. B. T. Tanner, set to music by Rev. L. J. Coppin. Our churches and Sunday schools will find it a grand rallying song.

OBSERVE THAT IT IS COPYRIGHTED. The Manager is prepared to receive orders.

IN THE ambitious struggle for nomination for city commissioner in the democratic ranks of Philadelphia, one hero is said to have followed up another hero with a snapping revolver, the latter having used his influence against the former. No life was lost simply because no chamber of the revolver would respond to the click of the hammer. Are these noble citizens?

BETHEL CHURCH, Philadelphia, is well worthy the place of mother of churches in the African Methodist connection. She leads the whole connection in raising ednealsnal money, $310. Doubtless the members and pastor feel quite as well as those churches that raised nothing for Endowment Day or those who tossed off their little service in this direction in a merely perfunctory manner.

IF PROHIBITION were made absolutely effastive suddenly, the next great step for good men would be to prohibit the appetite for strong drink; for the eruption will reappsar somawhere, so long as the virus is shut up in the system. Frances Murphy's "God helping me" plan will really bring about prohibition much faster than the plans of our political prohibition friends, though properly pursued both will ultimately lead to success.

TANNER'S Outlines of the History of Afrisan Methodism is for sale at our Publishing House. This book gives in a nutshell prominent fasts in the history of the A. M. E. Chnrsh. Those who appreciate the marvslous, providential life that God has been pleased to give this branch of the great vine, will enrish their thoughts and refresh them for centennial addresses by reading this work. Price, $1; Life of Richard Allen and Tanner's Outlines together, $1.40.

GREAT MEN'S sons seem just now to attract the attention of politicians, not for their excellence so much as for their being sons of their great fathers. John A. Logan, Jr., has been made a member of the Grand Army; Rob't T. Lincoln has been threatened with uomination for President of the United States—Vice-President at least, though it may be remembered that he has refused uomination for the latter place—and Fred. D. Grant is the republican nominee for State Secretary of New York.

SOME New York ministers are complaining that foreign preachers are becoming popular in this country. Colored ministers cannot make this complaint, for foreign ministers do uot join them. Now and then one from the Americsn Islands, and more rarely one from Africa, who are so very few that continental Americsn preachers have not thought on the subject further than to give them a hearty welcome and a full communion; yet some among us proclaim the impossibility of harmonizing Americans connected with an African lineage.

HARMONY of general government is quite easy in our Church and should be required by the General Conference. There should be absolute harmony in construction of all laws by all Bishops of our Church. Another quadrenuium of counter-astion and counter-statements relative to the sducational law, the missionary law, the general financial law and the presiding elder law will depreciate the value of law in the A. M. E. Church almost beyond recovery. Certainly uothing is easier than such harmony. To have it is more important than the mush discussed subject of more Bishops.

THE OLD Anti-slavery Sociaty, still existing, still doing uoble deeds, last week, on motion of Mr. William Still, one of its time and service-honored members, voted $100 to Wilberforce University, $100 to Shorter College and different sums to other institutions. Mr. Still does not confine his charity to giving through such organizations, but makes personal donations to such causes. Wilberforce has received considerable recognition from him, as have other schools. The fact that in the midst of the business of the society he thought of Wilberforce merits the kindest consideration of our Church.

PROHIBITION is gaining grouud in the political field. Men have been trying many years to find a proper organizing ground for a third party in politics. They have tried the money basis—the Greenback Party—the Workingman's Party, the Mugwump and Independent annexes. A ysar ago it looked a little as if the workingman had found the plase for organizing the absorbing third party, but their cause seems to be waning and that of Prohibition rising. A large number of ministers have entered into the prohibition struggle with great devotion. Many think Dr. Leonard, of Ohio, may be nominated for President on the Prohibition tisket next year.

THE MONTGOMERY (Ala.) Dispatch indorses the Glenn bill with a sest worthy of the best of causes. Its argument is that of the slave powers fifty years ago. "The usgro is inferior; therefore he must remain inferior." "If he is not hampered he might get equal to us; therefore he must be hampered." "If God had designed that the two races should be one he would not have made two." Putting this with the actions of certain school distriots in Ohio, we may ask, "Whither are we drifting?" If the words and acts are to be construed intelligently they mean that the usgro may remain in this country if he will consent to asknowledge himself in every way inferior, promise to always remain inferior and keep the stamp of inferiority in some prominent position. We do not accept these terms; we shall, by Divine grace, resch the seme of Americans or miserably perish in the attempt to reach it.

THE LOSS of two churches in one conference, the New Jersey, one of whish is twenty-five or thirty years old, suggests the more carefnl soneideration of titles and a closer attention to mortgages, liens, etc. How the Newark church could have passed through all these years without its being known by its pastors, several of whom have been able men, that thousands of dollars were being paid on entailed property, seems strange to those who do not understand it. How these ministers could allow the people to waste their money, paying for property that could never be theirs, seeme even stranger. How the trustees, who are supposed to know all sbout the temporalities of the church, could overlook this fact which so seriously vitiated the people's claim, is strangest of all. If this had occurred in a conference without presiding elders it might be charged to that, but New Jersey had presiding elders for several years before it semmenced its present compromise supervision.

THE NEW YORK FREEMAN'S reference to the mixed school troubles is very suggestive. It is a natural question with us whether there is, after all, any distinction between Georgia and Ohio in respect to the white man's opinion of the rights, duties and standing of the black man. If States like Ohio, many of whose towns have educated colored and other children in the same buildings for years, have many other towns that prefer slosing to this co-education of the two classes; how these States must cease their abuse of the South. If the highest development of Christian civilization is going to halt right here and cease to be Christian, it is time these religions shams ceased the propagation of their hypocrisy in heathen lands. If the one stumbling-block—educating the masses in all involved in the term—is going to bring to an end all the gilded pretensions of American liberty, this civilization, with all its Christian modification, could well afford to give first place to the civilization of antiquity.

BECAUSE every denomination is educating colored ministers and some of those educated by nearly all denominations are finding their way to the African Methodist Church, we find some difficulty in settling beliefs and practises. While it is true that there is a certain ground necessary for liberty and transition essential to the very accomplishments attempted by shurch organizations, it is also trus that there must be given lines as rigid as the rocks.

In the African Methodist ministry are those whose early training has been Baptist, Presbytarian, Roman Catholic, Swedenborgian and Epissopalian. It is no wonder that we disagree on modes of worship, styles of sermon delivery and absolute dostrics greatly. It is no wonder that we are modifying our Church service almost continually. Taking all these facts into consideration, it is well that the General Conference ordered that certain farms should be sarried out when practisable. It will be well if we allow this liberty to remain. The rigid performance of the same services in all churches on all occasions of worship requires only a short time to sreate a reaction; men sek for relief, the failure to give which sauses church disruptions. We may stand long and question whether we are going to remain Methodists-Episcopal, or turn to Episcopal-Methodist.

LIFE OF RICHARD ALLEN.

More than fifty-five years ago this sketch was written by the Bishop himself. It is an interesting work, showing the grit and tendencies of one of the greatest men of the century. It shows the interest taken by Richard Allen in the suffering among others than his own people. It also shows, by personal letters addressed to him, what prominent contemporaneous men thought of Richard Allen. In these times of centennial preparations this book has suddenly sprung into demand. Send in your orders to the Manager. Price, 50 cents per copy, by mail.

TIME LIMITATION TO THE PASTORATE.

The fact that our legal limitation to the pastoral term has been disregarded three times in a single district in this quadrennium, and that the tendency in all large American Methodist bodies is great to ocessionally yield to the pressure of circumstances respecting this question, suggest that there should be definite sanctione affixed to this law, or it should be modified. It might be so modified as to grant a Bishop the privilege of meeting an emergency calling for time extensions on scouring the sanstion of a majority of his colleagues. It might be modified again to extend the city limitation to six years, for cities of four or more shurches.

OUR SCHOOLS DEPEND UPON US.

It is useless to undertake to keep up our schools without positive and regular aid by the Church. Our schools in Texas, North Carolina, South Carolina, Florida and Georgia cannot be supported by spasmodic and irregular action. It is nonsense to say at the same time that we are anxious for the success of these schools, that we are too poor to support them properly, and yet support personal domestic denominational extravagance. The African Methodist Episcopal Church is able to support all of its schools, but not, at the same time, to support unmerous indnlgences. It is only a question of time when, without more heart service, our schools will sink below the average colored schools. The speedy attachment of the great hoart of our connection to these schools would bring them up to the best standard, commend them to men of liberal minds and large purses and insure their success. We can very illy afford to have our Church schools and their teachers always dragging ont a beggarly life. The churches in the great territory in the midst of which these schools stand should protect them and expect others to assist; not expect others to protect while they assist. As we have said before, our wealthy men, i. e., men of ten thousand to fifty thousand dollars, must unbend to help bear the burdens of edneation by the Church.

Personal.

—Rev. Geo. W. Prioleau is pastor at Troy, Ohio.

—Rev. J. C. Brock reports the West Chester work as flourishing.

—Bishop Campbell was in Chatham, Ont., on Endowment Day.

—The Rev. W. H. Davis will hold quarterly meeting at Darby, 9th inst.

—The Rev. T. Gonld has ordered 500 euvelopes for the centennial in Boston.

—The Rev. John Coleman, B. D., is pastor of St. Paul's Church, Columbus, Ohio.

—Rev. M. B. Wilson and Mrs. Wilson, of Savannah, Ga., have been very sick of a fever.

—Mr. F. H. Mabson, B. S., is teaching in the Texas State Normal School, Prairie View.

—Rev. G. M. Witten holds his fall rally in Macedonia Church, Camden, N. J., October 23d.

—Prof. M. H. Vaughn, B. S., is principal of colored schools in Shelbyville, Ky. He is a good teacher.

—Rev. T. B. Caldwell, of the St. Paul's Church, Nashville, Tennessee Conference has been very sick.

—Rev. A. Wilson held quarterly meeting at Norristown last Sunday. He is making a successful year, as usual.

—A picture of the late Bishop Shorter will constitute the frontispiece of the forthcoming A. M. E. Quarterly Review.

—Rev. J. H. McCoy, of the Mt. Joy Circuit, Philadelphia Conference, has been at his home in Philadelphia several weeks sick.

—Mrs. Alice Dugged Cary, so we learn from a letter to Dr. Tanner, has lost a lovely sister by death. "One by one we cross the river."

—Prof. N. A. Banks, B. S., has resigned his position at Paul Quinn College and accepted a position on the teaching forces of Austin, Tex.

—The Xenia (O.) Gazette says Rev. O. P. Ross has sued the North Street A. M. E. Church, Springfield, O. That is a bad thing to do, Brother Ross.

—Rev. Dr. W. B. Derrick, of New York, will preach for Rev. L. J. Coppin, Sunday, 16th inst., the occasion of a general rally, to raise money to pay on the debt.

—The people of Norristown, Pa., remember very gratefully the visit from Bishop Ward in August. These out-of-the-way places are greatly blessed by visits from Bishops.

—Mrs. Fanny J. Coppin has been obliged to absent herself from her school-rooms several days recently, owing to ill health and sorrow from the loss of a highly beloved aunt.

—Mr. William Steward, of Bridgeton, N. J., formerly for several years connected with this office, has been in our city several days, acting in the interest of the Bridgetou Chrouicle.

—The Rev. P. A. Hubbard, of Omaha, runs conuter to the majority of those who give annual conference notices through the CHRISTIAN RECORDER; he says bring on your whole.

—The Rev. P. M. Lewis makes a good point on the Rev. Johnson's argument when he declares the preaching at 360 different places in twelve months rather a difficult feat for a Bishop.

—Miss Jessie Eva Clark, daughter of Mrs. Bishop Payne, was married October 5th, to Rev. J. H. Jones, B. D., a graduate of Wilberforce University and a resident of Orangeburg, S. C.

—The Rev. C. T. Shaffer read a remarkably thoughtful paper before the Philadelphia Preachers' Meeting, September 26th, on the subject of the relation of "Christianity and Physical Science."

—Bishop Turner opens the West Kentucky Conference in Owensboro this week; Bishop Campbell, the Pittsburgh Conference at Parkersburgh, W. Va., and Bishop Brown is holding the South Kansas Conference at Emporia.

—It will be observed that Bishop Disney has forwarded his conference calendar to the CHRISTIAN RECORDER. The times of conferences of the Tenth Dsstrict now appear in regular order in the Church organ with dates for conferences of other districts.

Literature.

"Gathered Jewels" is a new Sunday day school song book, by W. W. Whitney, Toledo, Ohio. Its chief commendation is that it excludes all chaffy and secular songs. Added to this is a class of new songs and tunes destined to become popnlar. A number of our most popnlar standard hymns and tunes have been selected. The book contains 102 pages. Price, per hundred, $30; single copies, 35 cents. One sample post paid, 25 cents. W. W Whitney, 111 Summit, St., Toledo, Ohio.

The October Century, with a picture of Harriet Beecher Stowe as frontispiece, is commended to our readers as peculiarly interesting, containing Mr James Lorer's "Mrs. Stowe's Uncle Tom at Home in Kentucky," the "American Game of Foolball," by Professor Johnston, of Princeton; Mr. Stedham's criticism on "British Song;" excellent stories, beautiful poems, and striking illustrations. The Lincoln History, in this number, narrates the early movements towards secession as existing in Congress. The war series considers, in an entertaining way, "The March to the Sea."

The frontispiece of the September Cosmopolitan is a fine engraving of Summer and Longfellow. The life of Sumner is beautifully portrayed by the pen of Arnold Burgese Johnson. The story of Kasper Hauser is told in an interesting style by William Westall, under the title "New Light on an Old Mystery." Harriet Prescott Spofford contributes on aesthetic story, entitled "Uncle Mason's Money." "Shall Americans have Ambassadors?" by Moncure D. Conway is a timely apt question. The Cosmopolitan may be set down by our readers as well worth their attention and money. $2 00 per year, 20 cents a copy. Schlet & Field Co., 29 Park Row, New York.

There is scarcely a better magazine for young people than the St. Nicholas Our people must pay more attention to such magazines than they are doing. The instruction gained from St Nicholas in a year is of as much worth to a child of from twelve to eighteen years as his school lessons. The history, biography, natural science, civil science, social science learned are strongly and effectively illustrated. The best talent of our time is engaged to make the magazine successful. The October St. Nicholas ends the current volume. The present story is entitled "An Ivy Spray." Mr. George J. Munson writes an especially entertaining sketch of "John Greenleaf Whittier."

"A Man by the Name of John," the popular serial now running in Cassell's Family Magazine, opens the October nnmber and is followed by a curious paper on "Some Strange Antipathies." Prof. J. Stuart Blackie contributes the second of his thoughtful papers, "A Man's Thoughts About Women." A paper full of curious information is the one on "Locomotives on the Line." The timely subject of "Climate and Clothing," is discussed by the Family Doctor. One of the prise papers on "The Improvement of Domestic Service in America," is printed from the practical pen of Grace Weld Boyer. This is followed by "The Gatherers," which has a full record of the more important inventious and discoveries of the past month.—Cassell & Co., New York, 15 cents a nnmber, $1.50 a year in advance

The coming October Harper's will be enriched with a beautiful series of drawings from E. A. Abbey, C. S. Reinhart, A. B Frost, Harry Fenn, W. H. Gibson, Howard Pyle, and Dn Maurier; beside copies of paintings by John S. Sargent, in an article upon him. The authors represented form a brilliant group, including Henry James, Kate Field, E. C. Stedman Constance Fenimore Woolson, Blanche Willis Howard, Rebecca Harding Davis, Amelie Rives, W. D. Howells Kathleen O'Meara, George William Curtis, Charles Dudley Warner, Bishop Hurst, and others. The comical trials of pleasure-hunting are capitally told by Kate Field in an autobiographical story, called "Our Summer's Outing." The poetry consists of three small gems, namely, "Aaron Burr's Wooing," by Edmnud Clarence Stedman, illustrated by Howard Pyle; "A Mood," by Amelie Rives; "To a most Comely Lady," by Louise Imogen Guiney.

"The Children's Harvest Festival," a poem by Rev. Fred'k Langbridge, opens the Quiver for October, and is honored with the frontisplece by way of illustration. Following this we have a thoughtful paper on "The Growth of a Character," by Dean Chadwick, of Armagh. Other theological articles are "Peace, Through Sufferings and Conflict," by the Rev. A. Boyd Carpenter. Then there are articles of a religious nature, not altogether theological, but especially chosen for Sunday reading, such as "The Voice of Antumn in Christian Ears," "Reminiscences of Departed Members of the New Testament Revision Company," "John Goesner's Work for Christ," and "The Sages of All Ages." For every day read ng the section of the nnmber, both serial and short stories, will be found very entertaining. "By the Walls of Babylon" is continued and a new one "The Time of Harvest," by Mrs. Emma Hornitrook, author of "Marvelons in our Eyes" is begun. Then there is poetry, the usual Scripture reading and a bunch of very pointed "Short Arrows."—Cassell & Co., 15 cents a number, $1 50 a year in advance.

Scribner's Magazine for October has for its leading article a richly illustrated description of "The Paris School of Fine Arts," by Henry O. Avery, who is a graduate of that institution, and therefore writes from abnndant knowledge and with true appreciation. The article opens with a brief sketch of the fonnding and growth of the school, describes the architectural beauties of the buildings, and gives an interesting insight into the methods of instruction, and the system of prizes which creates such intense competition among the one thousand students. The illustrations were made from the handsome photographs of the buildings, which are exclusively made by the French Government. The very popular serial, "Seth's Brother's Wife," will be concluded in November. Prof. N. S. Shaler contributes another of the notable papers in his series relating to the surface of the earth and allied topics, this time on "Caverns and Cavern Life." The poetry in this number includes a delicate tribute to Thackery by H. C Bunner, entitled "On Reading Certain Published Letters of W. M. T.," a sonnet called "Freedom," by Elyot Weld; and poems by Graham R. Tomson and Charles Edwin Markham.

AN EXCEPTION TAKEN.

MR EDITOR:—While sojourning in Burlington, N. J., during the summer, we had occasion to visit the A. M. E Zion Wesley Church and listen to D. F. Bradley, of Camden Station, preach. On account of our late arrival at the church we failed to hear the text read by the reverend gentleman, but his theme was "Christian armor," chosen from the book of Psalms. We must acknowledge that his subject was well handled; hut, like many other of our pulpit orators, we fear he made one grand mistake, especially when he said that the local preachers were generally at the head of all great disturbances that are created in our churches at large. We are compelled to differ from the gentleman in this statement. Brother Bradley must have forgotten for the moment that he himself was once a local preacher, or he must have been one of the class of disturbers and was judging others by himself. If so, we are glad to know the beloved brother has repented of his sins and is now warning his brother locals to repent.

The statement being so generis, we could not refrain from answering. No exception was made. It is hoped that the next time Rev. Bradley has an opportunity to speak before his superior officer, Bishop J. B. Moore, he will be able to control his thoughts all through his discourse, and not become excited and say things that have no reason.

Written in behalf of the local preachers.
EMMET H. PLOOD,
Local preacher of Allen Chapel, Philadelphia.

A PRESIDING ELDER'S REPORT.

BY REV. J. HEIGHT BEAN.

MR. EDITOR:—We have completed our second round as the presiding elder of the Seventh District of the New Jersey Annual Conference and we are pleased to report as follows:

Atlantic City has a fine church known by the name of "St. James," built by ex-Presiding Elder James. T. Rex, who did a grand work and doubtless underwent much self-abusgation. It now has for its pastor that excellent young man, Rev. P. F. Matthews, who is a great worker and a disciplinarian and scholar. St. James, at Atlantic City, is in a very healthy condition.

Millville Circuit, having for its pastor that accentric gentleman, Rev. W. A. Merrill, who with his dear people are busy preparing for the accommodation of the New Jersey Conference next spring. Merrill is a fine preacher, and by experience will develop into a strong man in the ministry of Christ.

Haleyville Circuit, under the pastorate of licentiate Alexander Wayman Pierce, is in a fair condition and constantly improving. He is a young man of promise; he is willing and obedient, hence a Christian.

J. Height Bean, the iron-clad, who is always selected for broken-down charges, is the pastor of the A. M. E. society at Cape May, who lost their property last year. Their pastor then was Rev. R. H. Coleman. Bean is driving away there, leased the Banaker, paid for it up to next spring, and has organized a building fund and opened a bank account. The state of the society is as good as can be in all the departments (Deo gratias).

FROM CINCINNATI, OHIO, TO WACO, TEXAS.

BY JOSEPH L. LEWIS.

Leaving Cincinnati via. the O & M. Railway at 8 o'clock P. M., and being tired from the day's excitement, you involuntarily comt sleep before you are really out of the limits of the "Queen City of the West." It requires about an hour and a half to get really asleep; your first night on the road, and just absent that time you are informed by the porter of the train, who, without donht, possesses a good, healthy pair of lungs, that you are at "North Vernon, change cars for Louisville." The door slams and out he goes, leaving you to answer a dozen questions of some old lady who digs you in the back and asks you with each pnnch what the porter said. You doze again, perhaps sleep, but you are kept continually acquainted with the location of the train. As it is night when the "Hoosier State" is crossed, you see none of it, though you can name the stations passed. When day dawns you are half way across Illinois, among the coal mines, which serve as subjects for conversation until East St. Louis is reached.

East St. Louis, situated on the east bank of the muddy Mississippi, seems alive with business. In a few moments you find yourself traveling over a bridge at least twice as long as our suspension bridge which spans the Mississippi, and St. Louis proper is entered by means of a long tunuel. We are now just ten hours from Cincinnati, having crossed Indiana, Illinois and the father of American waters. Having about two hours to remain in St. Louis, you have time to find a restaurant, where meals are served for fifteen and twenty-five cents, while at the depot they cost about seventy-five cents. After visiting the Court House and viewing the levee, I wandered to the depot, which is a large brick structure with every accommodation. A hall runs from the main entrance to the train department, where there is a large arch. On either side of this arch are several tracks, upon which trains make their entrance and exit: those going eastwardly leaving on the east side of the arch, those westwardly bound leaving on the west side About every five minutes there is a departing train, so it is an easy matter to get left.

We pulled out of St. Louis at 9 o'clock, and just as we got under way we pushed an object off the track very suddenly, which, judging from the splinters, straps of leather and horse flesh flying around, must have been a horse and buggy. The occupant of the vehicle was carried to a neighboring house and once again we rattled over prairie, then through ents of solid rock to Jefferson City, the capital of Missouri. It is dinner time; you have twenty minutes to indulge in the delicacies of the season, and seventy-five cents to pay for it. Fortunately I had a lunch with me, so directed my steps to a place favorable for viewing the penitentiary, which is certainly a fine building, much larger than that which Ohio contains. Time being up, I hurried to the train and was soon riding through corn-field after corn-field until Sedalia is reached. One hour at this place gave me time to see the A. M. E. Church; a small frame building, the post office, a very pretty edifice situated in the centre of a square and surrounded on either side by a beautiful lawn. I next passed by their national banks to the restaurant where I ordered my supper. I had no sooner sat down at one of the lunch tables when I was immediately informed that I must eat at the lunch counter. Having spent most of my time in looking for the colored school building, talking to an old gentleman about the other churches, visiting the post office, etc, I had no time to inquire why I could not eat in the dining room, but picked up my aggravating bundles and marched to the lunch counter. By the time I had finished my slim meal the train was ready for Waco without change. Slept rather soundly that night, being awakened only at Parsons, Kas., by the porter. About a quarter after four in the morning we had arrived at Vinita, Indian Territory, and from that time on I looked as far as the eye could reach at a level tract of country upon which numerous cows and horses grazed. No fences are allowed and the owners of stock designate their cattle or horses all over them, but generally on the off hind thigh of the horse. You see few Indians, but several men on spirited horses, their saddles having pockets on each side for pistols; a belt around their waists filled with cartridges and revolvers, each man wearing a large white felt hat. The above is the outfit of a cowboy. Breskinated at Eufaula, Indian Territory, where meals sell at seventy-five cents and the train stops long enough to eat a dime's worth. The ride through Indian Territory is delightful. The country is generally level along the line of the railroad, though we passed through and along side of a hill of solid rock about four hundred feet in height and fully three miles loug. This mass of rock should certainly be considered one of the seven wonders of the world.

We arrived at Denison, Texas, at 2 o'clock, but had so much trouble getting dinner that I could see none of the town. I ate in the kitchen of the bon ton restaurant, while my companious on the train ate in the dining-room. The floor of the kitchen was being scrubbed at the time, and I actually had to hold my feet from the floor to avoid being well sprinkled by the hose. By supper time we had reached Fort Worth, where I had the pleasure of eating at the table with other passengers. Knowing that the next city of importance was at the end of my eventful journey, though it was but half past eight and I had four hours' ride, I was afraid to go to sleep lest I be married and have your wife as assistant, and that you are a decided Baptist or Methodist. The climate is no warmer than that of Cincinnati, only the warm season lasts longer. As long as three months often elapse before a rain comes, and as there is little or no rain water, wells are sunk. The water from the Brazos river is not fit to drink, but is used in case of fire. The water, to those unacquainted, is all right. The street cars are of all shapes and sizes. One line of carpenter's saw, the mason's trowel and, in fact, all the implements of trade are constantly in motion. No stone can be found nearer than Austin, and as no frame structures are allowed within the fire limit, all the buildings in the business portion of the city are brick. The school houses of the whites seem palaces of the rich, making a much grander show than even Hughes. There are one thousand nine hundred and forty-one pupils attending school, of which six hundred and fifty-two are colored. The country schools pay much better than the city schools. If the teacher holds a first-class certificate he draws from $60 to $75 per month, whether male or female. There are three colored schools and Paul Quinn College. The imposing college edifice makes a grand appearance and is surrounded by acres of ground at present covered with cotton. A first grade certificate for country or city shows that the owner has made a general average of 75 per cent and has been examined in the following studies, falling below 50 in none: Physical geography, descriptive geography, written arithmetic, mental arithmetic, theory and practice, United States history, algebra, geometry, physics, grammar, spelling, reading, writing, Texas history and physiology. In physics, geometry, physiology and algebra the work is elementary. In reading and spelling many questions are asked and diacritical marks expected. Both are difficult. In writing the elements and principles must be known, the methods of teaching, etc. Land a mile from town sells for from $15 to $25 per acre. Eight years ago $50 would buy five acres of ground near Austin street, the principal street of Waco. For $500 you can buy at present a lot and put up a house which would double its cost in ten years. Board in the city amounts to about $14 a month, while in the country one can get board from $8 to $10 per month. Most of the colored people own their homes and also conveyances in which they ride. Riding horses sell from $15 to $50. Barber shops charge 15 cents for a shave and 25 cents for a hair cut every time. The Missouri Pacific and the Texas & Pacific Railroads keep business lively. Everything is in a hurry; hacks, express wagons, street cars and money are going fast all the time. If you wish to teach in the country schools of Texas it is almost absolute necessity that you be married and have your wife as assistant, and that you are a decided Baptist or Methodist. The climate is no warmer than that of Cincinnati, only the warm season lasts longer. As long as three months often elapse before a rain comes, and as there is little or no rain water, wells are sunk. The water from the Brazos river is not fit to drink, but is used in case of fire. The water, to those unacquainted, is all right. The street cars are of all shapes and sizes. One line of cars has very limited sitting room, having only three seats, and look much like hat boxes rolling up the street.

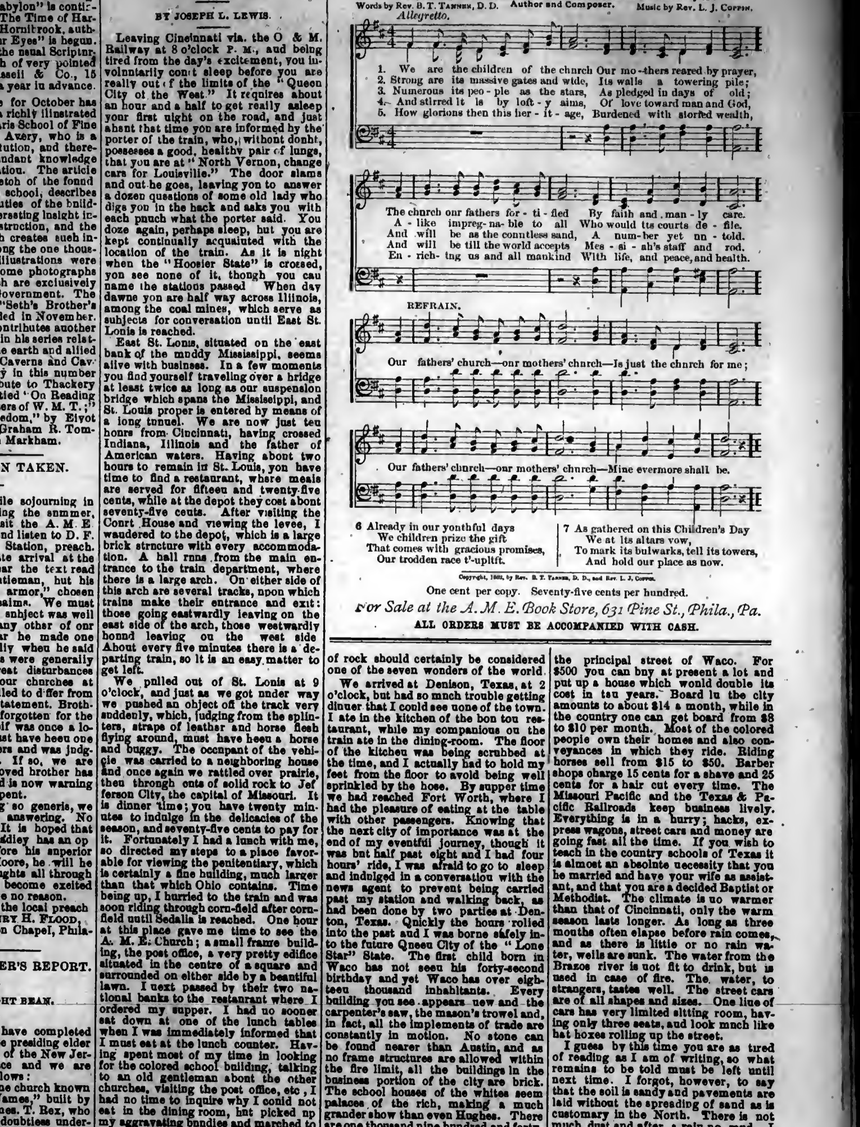
I guess by this time you are as tired of reading as I am of writing, so what remains to be told must be left until next time. I forgot, however, to say that the soil is sandy and pavements are laid without the spreading of sand as is customary in the North. There is not much dust and after a rain no mud. I drove a buggy across the Brazos river and when I drove up the bank on the opposite side not a spot of mud could be seen on horse or buggy, and by fording the river forty cents was saved.

Our Fathers' Church.

Respectfully Dedicated to the Children of the A. M. E. Church by the Author and Composer.

Words by Rev. B. T. TANNER, D. D. Music by Rev. L. J. COPPIN.

Allegretto.



6 Already in our youthful days
We children prize the gift
That comes with gracious promises,
Our trodden race t'uplift.

7 As gathered on this Children's Day
We stir its altars vow,
To mark its bulwarks, tell its towers,
And hold our place as now.

Copyright, 1887, by Rev. B. T. TANNER, D. D., and Rev. L. J. COPPIN.

One cent per copy. Seventy-five cents per hundred.

For Sale at the A. M. E. Book Store, 631 Pine St., Phila., Pa.

ALL ORDERS MUST BE ACCOMPANIED WITH CASH.

Margaret Dale Owen is writing an speaking in favor of an original dress reform garb, which is called the Dale Owen robe. She is granddaughter of Robert Owen.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

To Missouri Conference and General Officers:

Those pastors who have candidates for admission or expect to be accompanied by their wives; or General Officers who intend being present at our annual conference, October 26, 1887, will please inform me at once, and oblige yours,

G. H. SHAFFER,
St. Paul's Chapel, St. Louis, Mo.

NOTICE.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please do so immediately, if you fail, please do not accuse me of partiality; also please send on your amount of subscription.

J. H. MORGAN.

NOTICE.

All candidates for admission into the Alabama Conference must put in their appearance at Eufaula, Ala., Tuesday morning, November 29, 1887, for examination; and, also, all those on the first year's study must be present at the same time. Positively the committee will not examine any candidates after Tuesday night. The conference will meet on Wednesday morning, 30th, and our reports must be ready.

E. H. DIXON, Chairman,
Montgomery, Ala., Sept. 17, 1887.

NORTH GEORGIA ANNUAL CONFERENCE.

This is to give notice to candidates who are to be examined for admission in the North Georgia Conference, that they are requested to assemble at the A. M. E. Church, Rome, Ga., Tuesday, November 8, 1887, at 12 o'clock M. Remember the pre-requisities for admission, Discipline, p. 401. Presiding elders will please send list of brethren taken up by them to Rev. E. A. Shepard, pastor, P. O. Box 268. Please attend to this at once so that homes may be secured for all in time.

AUGUSTUS W. WATSON, Chairman.

A. J. MILLER,
G. H. HOLMES,
JEFFERSON A. CARY, JR., Secretary.
Committe on Admission.

READ THIS!

North Georgia Annual Conference of A. M. E. Church:

This is to give notice to candidates who are to be examined for admission in the North Georgia Conference, that they are requested to assemble at the A. M. E. Church, Rome, Ga., Tuesday, November 8, 1887, at twelve o'clock, M. Remember the prerequisites for admission; see Discipline, page 401. Presiding elders will please send list of brethren taken up by them to Rev. E. A. Shepard, pastor in charge, Post Office box 268, Rome, Ga. Please attend to this at once.

We are yours fraternally,

A. W. WATSON, Chairman,
A. J. MILLER,
G. H. HOLMES,
S. A. CARRY, JR., Sec'y.
Committee on Admission.

REV. CHARLES L. BRADWELL,
Presiding elder, Marietta District,
A. W. WAYMAN,
Presiding Bishop.

SPECIAL NOTICE.

The brethren of the Kansas Conference, together with all the General Officers, and all other ministers who anticipate attending the Kansas Conference in Omaha, Neb., October 12th, are cordially invited to bring their wives with them. You will find the people of Omaha "given to hospitality." Ample provision will be made for the entertainment of the conference, and all who favor us with their visits will find abundant accommodation. Please notify us at once by postal card or letter so that we can prepare for you. Address,

Yours faithfully,
P. A. HUBBARD.

Webster and 18th streets, Omaha, Neb.

HORSFORD'S ACID PHOSPHATE
IN SLEEPLESSNESS.

DR. E. I. H. BARRY, Jerseyville, Ill., says: "I used it in a case of sleeplessness, and it acted like a charm."

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHUCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the anhjectmatter of ourcular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the daye of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led hee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "ont of which grew the African M. E. Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absaiom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat."

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the abolitions of the Haitians, under Toulasaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toulasaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E. Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conference, and in Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, B. R. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Fathers of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T M. D. Ward and J. H. Hubbard.

7. The A. M. E. Church from Alleghany Mountains to the Mississippi.—T. H. Jackson.

8. A M E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner.

9. The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth.—J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammit, A. Grant, Frank Green, Henry Wilhite, W. B. Carson.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19 Our children: What are they doing, and what are we doing for them? C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Edncation, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Aim and Character of the Preaching of the A. M. E. Church.—G. H. Shaffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—R. R. Disney.

29. The history of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D. Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church.—W. H. Thomas.

35. The origin and developments of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—Durham.

JOHN M. BOWN, Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the one hundredth year since our existence commenced, and that services be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarterly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all our churches, from which she is to be collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J. P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, as once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. GRAHAM, 214 West Vermont St., Indianapolis, Ind.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y	28, Owensboro,	" Turner

OCTOBER.

South Kans's	1, Emporia,	" Brown
Pittsburgh	5, Park'b'g, W. Va	" Campbell
Kansas	12, Omaha,	" Brown
Tennessee,	19, Nashville,	" Turner
Indian	19, McAllister,	" Ward
North Mo.,	19, Hannibal,	" Brown
Missouri	26, St. Louis,	" Brown
West Tenn.,	26, Memphis	" Turner

NOVEMBER.

Nth Georgia	9, Rome,	" Wayman
Arkansas,	9, Little Rock,	" Ward
Florida,	10, Apalachicola,	" Payne
Sth Arkansas	17, Helena,	" Ward
Nh Alabama	23, Selma,	" Payne
Macon,	23, Talberton,	" Brown
Nh Carolina	23, Warrenton	" Campbell
West Arkan's	24, Camden,	" Ward
Alabama,	30, Eufaula,	" Payne
Texas	30, Beaumont,	" Wayman

DECEMBER.

Colnmbia,	7,	" Campbell
Nth Miss.,	6, Yazoo,	" Ward
N. E. Tex.,	8, Dallas,	" Wayman
Georgia	14, Savannah,	" Brown
Mississippi,	14, Raymond,	" Ward
West Texas,	15, Bastrop	" Wayman

JANUARY.

North La.,	25, Shreveport,	" Wayman

FEBRUARY.

Sth Carolina,	1, Mt. Zion Christ'n	Ward
East Florida,	15, Palatka,	" Payne
Louisiana,	28, New Orleans,	" Wayman
St. Thomas,	St. Thomas, W I	Disney

MARCH.

Virginia	28,	" Turner.
Demerara	Georgetown, B G S A	Disney

New Jersey,	4, Millville,	" Campbell
Baltimore,	12, Baltimore,	" Wayman
Bermuda,	Shelly Bay, W I	Disney

MAY.

General Conference,	Monday, May 7,	Indianapolis, Ind.

JUNE.

Philadelphia	6, Harrisburgh.	
New York,	6, Albany.	
New Engl'd	13, Boston.	
Ontario,	20, Chatham.	" Disney

JULY

Nova Scotia,	Amherst, N S	" Disney

P. S.—The absence of Bishop Disney because of the illness of Mrs. Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him.

Secretary.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Saratoga, D. C.

Bishop John M. Brown, D.D., D. C. L., 1424 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D. LL. D., 32 Young street, Atlanta, Ga.

Bishop R. R. Disney, 213 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; but especially when they are known to be holding conferences or visiting certain points.

For the Council of Bishops

JOEN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday, Oct. 2, Annapolis, Md.
Thursday night Oct. 6, Cartersville, Ga.
Friday night Oct. 7, Marietta, Ga.
Sunday morning, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9, 2d Church, Atlanta, Ga.
Sunday night, Oct. 9, 4th Temple, Atlanta, Ga
Monday night, Oct. 10, Newman, Ga.
Tuesday night, Oct. 11, Oxalika, Ala.
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct 14, Talberton, Ga.
Sunday, Oct. 16, Macon, Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 23, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday, Oct. 23, Savannah, Ga.
Monday night, Oct. 24, Mt. Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanuel, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 23, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Catonsville, Md.
Thursday night, Nov. 3, Waverly, Md.
Sunday morning, N'v. 6, Pisgah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas Texas.
Thursday night, 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug 24.

NOTICE.

The New Jersey Conference is hereby notified that the electoral college will meet at Bordentown, N. J., October 12th.

J. H. MORGAN,
Sec'y.
J. P. CAMPBELL,
Bishop.

Information Wanted.

[We make no charge for publishing these notices from subscribers, and request such items as relate to the publication, with notice, to insert them as briefly as possible, and the longest publication before them shall not exceed four lines, and we reserve the right to reject any item in which friendship are brought together by means of letters in the CHRISTIAN RECORDER.]

INFORMATION WANTED OF MY brother, Eugene Swayne, who was born in Yazoo County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayne, Grady Station, Ark.

INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. H. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Sumterville; S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa.

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is Williiam Padgett; his mother's name, Milen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muchakinock, Mahaska county, Iowa.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Johnson, formerly of a village in Dorchester Co., Md., known as Tobacco Stick. They were owned by a man named Samuel Harrington and were sold by him in the year 1854 or 1855. Since then I have heard nothing of them. Any information concerning them will be thankfully received by their brother, Winneby Johnson, now known as Henry Carroll, No. 5 Sullivan street, New Bedord, Mass.

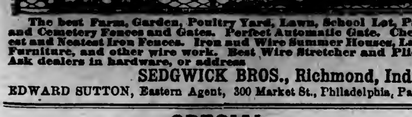
INFORMATION WANTED OF MY SONS. George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Caroline Cooper and Miss Cooper. The mother's name was Pega Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper; Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Look box 40, Chambersburg, Pa.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. His married Elizabeth Sidney Trigg, who was raised by Judge Conly T. Trigg, of Abingdon, Va., but was owned by Judge J. D. White, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas: The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

SEDGWICK WOVEN STEEL WIRE FENCE AND GATES.



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SEDGWICK BROS., Richmond, Ind.
EDWARD SUTTON, Eastern Agent, 300 Market St., Philadelphia, Pa.

SPECIAL
FROM
STRAWBRIDGE & CLOTHIER

THE EXTRAORDINARY ATTRACTIONS OF THE CENTENNIAL CELEBRATION, and the great public interest centered therein, have caused us, for a time, to postpone inviting conspicuous attention to the unparalleled attractions we have to offer the present season.

For the first time since the occupancy of our new buildings we are able to say that we are fully prepared for the transaction of the Dry Goods business in a manner satisfactory to ourselves. Opening our new store addition late in the Spring, we are, naturally, not able to perfect our arrangements the first season.

During the entire Summer we have been in a state of preparation, with an army of workmen busily engaged day and night in thoroughly renovating our old store premises, so that in convenience for customers and in facilities for the transaction of business they will fully correspond with the new additional buildings, which have also been perfected. This work of preparation and of finishing is at last accomplished, and we are able to open

THE AUTUMN OF 1887

Equipped for business in a way that we have never before. With more space devoted to the sale of Dry Goods than any other American house—more than double the number of square feet heretofore occupied by us with the same goods—we shall hope the crowding of former seasons will be avoided, and that our great army of patrons will be most comfortably served at all times.

With the large additional space and vast increase of facilities for the transaction of business we have extended our lines in every direction, and during many months back we have made preparations for this season far exceeding all that we have ever attempted in the past.

We now invite the public to view our arrangements, and, in particular, to inspect the great array of FOREIGN AND DOMESTIC STUFFS, which from this day forward will be displayed on our counters, confident as we are in the belief that no American house can hope to exceed them.

EIGHTH AND MARKET STREETS, PHILADELPHIA.

PHENOMENAL SUCCESS!!

Has attended the introduction of Dr. Scott's Genuine Electric Appliances in the United States. Year after year their popularity grew with unprecedented rapidity, until to-day their merit and reputation are known throughout the whole civilized world. These are simple and agreeable remedies, supremely efficacious, durable and convenient. They do not injure, blister or disfigure, and can be worn with good effect and intense satisfaction by the most feeble as by the robust.

THEY REMEDY AS WELL AS CURE. For this reason they should be worn by all.

The mind becomes active, the nerves and sluggish circulation are stimulated, and all the old-time health and good feeling restored. They are constructed on true scientific principles, imparting an exhilarating, healthgiving current to the whole system. Testimonials assert that there is hardly a disease which Electricity or Magnetism may not relieve or cure, and they daily practice the same, as your own physician will inform you.

Here are a few of the Testimonials which the Mail brings us every day:

A QUICK CURE

PROMOTES HEALTH STRENGTH & ENERGY.

NATURES OWN REMEDY.

Rostock Bank,
Robinson, Ill.

Their gals cured me of rheumatism, liver and kidney troubles, and other minor troubles for twelve years. Dr. Scott's Electric belt entirely cured me after all other remedies had failed. Eli Electric Hair Brush has cured my neuralgia.

C. W. HONNEU,
Baltimore, Md.

Intense nervous debility has been my trouble for years. Physicians and their medicine did not help me. I finally derived great relief from Dr. Scott's Electric Belt. ELI MILLER,
East Berlin, Pa.

Your Belt has cured me of Insomnia and Nervousness, and has also had wonderful effect on Neuralgia affection of the chest.

J. BELL,
Brookin, Me.

DR. SCOTT: The corsets I have worn splendidly, and have given satisfaction every way. They are the best Corset I ever had. I am satisfied from their electric qualities, which are truly marvellous, I effectually removed pain in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented.

MRS. J. B. BABSON,
Streator, Ill.

Dr. Scott's Electric Corsets are beautiful in form appearance, wonderful in effect, and elegant in fit and finish.

Mrs. M. J. BRIGGS,
Chambersburg, Pa.

I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Electric Belt had a magic effect on my scalp.

MRS. J. A. SNYDER,
Fancy Goods Dealer,
Newark, N. Y.

Dr. Scott's Electric Corset gave entire relief in case of Muscular Rheumatism. It has also cured a severe case of Headache and female troubles of delicate and sensitive nature.

MRS. L. C. SPENCER,
Silex, Mich.

Dr. Scott's Electric Corsets have cured me of Acute Dyspepsia, from which I had suffered for eight years. His Electric Belt in part cured my Headache every time.

MRS. W. H. TEAK,
East Pepperell, Mass.

Here is my experience in wearing Dr. Scott's Electric Corset: A pain in my left breast and side, so much so that I dreaded lying down at night. Since wearing them I have been entirely free from the pain. With much gratitude,

ELIZA M. HOBART.

CAUTION.—ASK FOR DR. SCOTT'S ELECTRIC; NONE OTHERS ARE GENUINE.

There are many so-called "Electric" and Magnetic Belts on the market, some of which retail as high as $100.00 each. We have the whole world to produce so powerful and effective a Belt as our $5 one. Ours is sold at one-fifth the price, and we defy to one or any other make. Our prices are as follows:

Regular Standard Belt,	full power,	$3.00
Extra Strength Belt,	"	5.00
Nerve and Lung Invigorator,	"	$5 & 10.00
Head Regulator,	"	2.50
Garret	"	2.50
Sciatic Appliance	"	5.00
Ear	"	5.00
Shoulder	"	5.00
Knee Caps	"	5.00
Anklets	"	5.00
Wristlets	"	2.50
Insoles, all sizes, per pair,		1.00
Office Caps, $3.00; Sleeping Caps,		3.00
Suspensory, the Genuine Article, full power,		5.00
Half Brushes,	$1.00, 1.50, 2.00 and 3.00	
Hair Brushes,	$3.00, 4.00, 5.00 and 6.00	

Dr. Scott's Improved Elastic Trusses. Single, $3.00; Double, $5.00.

We have a physician in attendance to select and fit on appliances; also a lady attendant in wait on ladies. Call at our elegant parlors, 842 Broadway. Even though you do not desire to buy, and examine our goods, you are always welcome. We will send either article to any address, post-paid, on receipt of price, with 30 cts. added for packing or registration, and we guarantee safe delivery into your hands. Result in Post-office Money Order, Draft, Check, or in currency by Registered Letter at our risk. In ordering, kindly mention this paper, and state exact size of waist when ordering Belt or Corset. Make all remittances payable to

General Electric Co. A. SCOTT, 842 Broadway, New York.

N. B.—Each Corset is stamped with the English coat-of-arms, and the name of the proprietors.

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"THOMPSON'S Patent Cut" $5.00 TROUSERS.

LONDON OVERCOATS $12.00 to $25.00

ENGLISH ULSTERS $18.00 to $30.00

The only house in AMERICA importing at popular Prices, READY MADE LONDON CLOTHING equal to Customer work made in the acceptable ENGLISH STYLE so highly endorsed by EUROPEAN and AMERICAN TAILORS.

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NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E. Zion Connections, held in Washington, D. C., July 15-17, 1885.

In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date Well Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.

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XIII.

THE NECESSITY OF HAVING BISHOPS ON EXTRA OCCASIONS.

Every preacher knows the merit of the subject now under consideration. It is one of the most important links forming the argument that the welfare and accelerated progress of the A. M. E. Church, in the future, depend upon the wisdom to be displayed in the next General Conference in establishing an episcopal board that shall embrace, in all respects, an adequate amount of numerical strength. He who will bend his own stubborn notions to the Divine Power guiding the writer's hand and thoughts, will be able to see and will concede the force of this to the full extent. The bearing of this subject upon the case can not be gainsaid by any one who is disposed to bow to reason.

The success of extra religious projects often depend upon the presence of a Bishop, and even often needed on such occasions. Whenever a corner-stone is to be laid, although elders can do it as well as a Bishop, it is far better and far more profitable to have the presence of a Bishop, that he may carry on services and more impressively represent the character of the connection. The Catholics make a great display on such occasions and have their big men because they know that it is an auspicious time for the future good of the denomination. They know that by flourishing trumpets and commanding episcopal aid, they can advance the interests of the Church. One Bishop at the laying of a separate corner stone can make a greater impression than any other official in the order of the clergy. Hence, it would be well in the A. M. E. Church to have it so that whenever a corner-stone was to be laid for an edifice, great or small, a Bishop could be present to perform the ceremonies and say: "In the name of the Triune God, the Father, and Son and Holy Spirit, we lay this stone for a foundation of a house of worship to be consecrated to his service." Everything of this kind would make the connection more popular, and in every place in which such ceremony and it will, in the course of years, be seen that the benefits derived from this little source alone greatly outweigh the objections interposed by this limits who wrap up their talents in a napkin, tie up their pockets and obstruct the word of grace.

It does frequently happen that ministers are perplexed in making their arrangements for church dedications, because the number of Bishops is so very small that they can hardly catch one as he comes out of the woods. Sometimes the services have to be carried on without such a dignitary; and however able it is done, it is done necessarily to the detriment of the connection; for many will be disappointed by the absence of a Bishop. This is an occasion so memorable also to reflect should be the arrangement made for it. There should be no postponement or substitution because of the impossibility of securing the attendance of a Bishop.

The dedication of a church is a great event and whatever can be done to make it memorable ought to be done without any reservation. There should at all times be a sufficient number of Bishops to meet this demand, so that some one might go to any place and dedicate an edifice, no matter how humble might be its dimensions. In every instance the trustees, stewards and leaders should meet, receive and welcome a *Bishop* (O, for some ballad of the door to give Africa in God's name, the keys of the church as a token that they will forever "submit to the Discipline, doctrine and government of the African Methodist Episcopal Church and will forever after ward permit the ministers and preachers of said church to preach God's Holy Word in said edifice.

The effects of such a substantial, unfaltering arrangement would be observed in a growth of finances, an increase of members, an attraction of friends, a promotion of good government; an intensification of respect for the episcopal order and a higher conception of African Methodism. The most important period in the history of a church edifice is the time of its dedication. People of all classes look to it as a time to be remembered. They anticipate a grand programme and the attendance of shining lights in the clerical circle. At no time, then, should they experience disappointment. Every provision that can be made should be made to meet their anticipation on such an occasion. Being induced once more to allude to the Catholics, we find that Sunday, Sept. 11 of this year, they dedicated St. Ambrose Church at Cresaptown, Md. This edifice, although situated in a small town, became the subject for the attention not only of a Bishop, but of the Cardinal himself. He went there and preached the dedicatory sermon himself. In doing this, policy was manifest and profit the consequence. Similar causes produce like results. Evidently, then, when Protestantism is straining every nerve to check the dangerous progress of Catholicism, the A. M. E. Church should have a full force of its highest order of ministers to meet every demand on dedicatory occasions and to wield their counteracting influence. Whenever a call is made there should be a Bishop to go promptly, whether it should be to dedicate a grand temple in a metropolis or a little frame building down at T. B or near Hole-in-the-Wall. He should go and proclaim the power of his connection. His presence is needed.

And this is founded in the true concerning extraordinary appointments and arrangements for the purpose of liquidating church debts. People sometimes become very indifferent because of their heavy obligations and frequent efforts for extrication. The pastor then in his perplexity is compelled to make an uncommon exertion to arouse them to a sense of duty. He must go to work on a subscription list and plans for a big meeting; and then at the stated time he must have those who will be the most potential to assist him. Prominent men of his own class will be of great service to him; but none of such great service as one whom he could call a Prelate. Hence, he makes all his arrangements with the intent of having such an eminent official at his hand. And then when everything is completed he looks for one. Just as lustily as Richard cried out, "A horse! a horse! My kingdom for a horse!" so does he feel like crying out, "A Bishop! a Bishop! My pastorate for a Bishop!" He knows the advantage to be gained by such a prominent acquisition and how much is to be lost by attending failure. He is therefore worked up to the highest degree of anxiety and does his best to get a Bishop to assist him. The church needs such assistance. If, then, the connection would make ample provision to meet the wants of embarrassed charges, it should give a sufficient number of Bishops, settled in well established districts, to go in such emergencies and give their travelling expenses, if need be, and across the pockets make a gigantic effort for their own deliverance. By this means the whole connection would be made more prosperous. It would gain at least ten per cent of advance than it has experienced by "drones" made, circumscribed as it has been pursuing for lo! a great number of years. Many people disinclined to give would be incited to give by the mere appearance of a Bishop. "Somebody would arise and respond to the call of a pastor when otherwise they would remain indifferent. Is it not clear, then, that the "necessity of having Bishops on extra occasions" should lay serious stress, to dedicate churches, to add at special services for the liquidation of heavy debts—is a subject grave in its bearing upon the reason for a full election and well prescribed districts? If it can be truthfully said that a Bishop is of no more service than any other preacher on such occasions, then the argument comes to naught. But the contrary being true, unreservedly is it to be asserted that the majesty of his office now stands forth more efficacious on all such occasions than that of any ordinary son of thunder. Delegates, the voice of God regard.

Hagerstown, Md.

CENTENNIAL REFLECTIONS.

No I.

BY REV. C. S SMITH.

THE MAN.

Not only is it the inalienable right of man to claim equality of creation and to be free, but to strive to possess the fullest opportunity for his perfect development. The history of mankind presents innumerable events of strange and surprising interest. The birth struggles of revolutions and reformations are in every instance invested with peculiar interest. In modern times, Washington, Tell, Kosenth, Garibaldi, Toussaint L'Ouverture, Lubber, Wesley and Allen are names that awaken memories of events which have almost become universal in their sweep, and which stand out in history like mile-stones in the path of freedom and progress.

According to the law of special calling, every successful leader is born with all the essential qualities of such. Behind every great movement there stands a single brain, a single heart and a single hand. Every important event that springs from the bosom of united forces finds its conception in the individual. The study of the individual, therefore, is as much a matter of interest as the influences he creates.

THE MAN.—Words of wonderful import in the history of religious independence among the colored people in the United States. His name, Richard Allen. What do we know of him? History tells us that he was born a slave in the State of Delaware, that while a young man his master allowed him to hire his time, and eventually to purchase his freedom. It is also well informed that from a child he evidenced the possession of strong religious convictions, which developed as he advanced in years. His first work in a public way was that of a leader of prayer-meetings, which he conducted while a slave on his master'e plantation. He next appears as a religious exhorter, pointing his fellow-slaves to that perfect liberty which is the heritage of the saints. The problem of human compulses is most difficult to interpret and some phases of it seem to be incomprehensible. Here is a man—a slave—discoursing to his fellow-slaves about spiritual liberty. Why not talk to them about bodily freedom? Why not seek to incite them to an attempt to throw off the tyrant's yoke? Why not heroically exclaim, "Give me liberty or give me death!" Instead of lyrically singing "You may have all the world, give me Jesus?" Why not the blind Kinsman to rise, and with knife and torch make havoc among their oppressors rather than echoing the theme (?) warrant of slavery, "Servants, obey your masters?" Why? The

"Divinity that shapes our ends,
Rough hew them as we may,"

had the destiny of this man in control. It was not for him to lead a "forlorn hope," and die unknown; but to pave the way for a glorious success, and cause his name to live forever.

In his position as the conductor of prayer-meetings and as an exhorter, he early manifested his inbred qualities of leadership. In his request of his master to allow him to hire his time, and in his subsequent request to permit him to purchase his freedom, he exhibited a spirit of independence that afterwards flowered out in a higher and wider sphere. Two strong and essential qualities he possessed—leadership and independence; inborn qualities that can be cultivated, but not acquired. They are nature's special gift to special persons for special purposes.

THE MAN in his physical aspects was naturally qualified for his mission He was a fair representative of the unmixed African type. Hence his qualities of leadership and independence cannot be credited to the predominance of "white blood" in his veins. He was in every respect one of the people whom he was destined to bless. There was no alien blood in him to prompt hesitancy and doubt, or to incline him to seek favor with his kind. Wherever and whenever he met a black form he recognized a kinsman to whom he was bound as with hooks of steel. There were mixed-bloods in the land in his day, and doubtless the same foolish and unreasonable prejudice that exists between some of both classes now, existed then.

THE MAN, however, was too sensible and farsighted to allow himself to be influenced by such a feeling. When the time was opportune for organizing his plans for the religious independence of his people, he chose a bright mulatto as his most trusted adviser. Allen and Cooker are historic names with us. Here is another fact that indicates providential design. The stream of religious independence that was to be started was to be sufficiently broad and deep to bear on its bosom Africa's exiled children of every shade and hue. Glorious Africa—the land that is yet to be the pride of all nations—may thy alien progeny never forget thee! Designing persons have attempted to breed and foster the colorline among us; but, following the example of the illustrious Allen, we have steadfastly refused to be thus deceived. I have briefly and imperfectly outlined the character of THE MAN whose name is our shibboleth, and around whose memory clusters our highest affections. He is our man in a special sense—the one brain, the one heart, the one hand that stands behind the historic movement for the religious independence of the colored people in the United States. Great in the possession of imbred qualities, great in activity, great in his devotion to a heaven-born cause—when the world's benefactors are summoned to universal view the name of Richard Allen will be called.

DISTRICT EPISCOPACY OR GENERAL SUPERINTENDENCY—WHICH?

BY T. G. STEWARD, D.D.

In showing the necessity for the election of eight more Bishops a laborious and painstaking writer has assumed the district system to be the best and that fourteen episcopal districts are necessary.

Without canvassing now the question of expediency, I would invite your readers to consider, first, the question of consistency. It is generally well known that certain restrictions placed in our book of Discipline represent a kind of compact between the Church and its members. It is distinctly understood that the rules and regulations may be amended from time to time by the General Conference and the member joining agrees to submit to these changes. But it is just as distinctly understood that inherent general principles shall not be done away with. This is the basis of the contract. Now, if the Church should do away with the itinerant general superintendency it would by that act vitiate the contract and consequently destroy it. Instead of loyally singing "You may have all the world, give me Jesus?" Why not bid the kindred in bonds to rise, and with knife and torch make havoc among their oppressors rather than echoing the theme (?) warrant of slavery, "Servants, obey your masters?" Why? The

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1. General Conference may make districts, but cannot make episcopal districts without encroaching upon the rights of the general superintendents whom it elects. If they are general superintendents, their right and duty is to superintend, not to be superintended.

2. Bishops may lay out their work as they please, in districts or otherwise, but their division of the work affects nobody else but themselves. The district lines made by them ought to have no weight in the General Conference.

"WHAT CAN I DO FOR JESUS?"

What can I do for Him who has shown such love to me?
How can I show that I feel His mercy full and free?
Fain would I give Him all my soul and its ransomed powers,
Life and its joyous hopes, Time and its fleeting hours.

I will give Him a loyal heart, beating only true to Him;
I will ask Him to make it white, and to keep it forever clean,
I know He will fill it with love—a deepening, widening sea,
Which shall utterly burst its bounds at His feet in eternity!

I will give the years of my life, if they many be or few,
And will seek each day of those years His face to know and do.
Like the flower that turns her face each morn to the rising sun,
So will I look to my Lord, to see what He would have done.

I will give Him my good right hand to be foremost in the fight,
To hold His colors aloft on the side of truth and right;
And, should He call me to prove my loyalty with my life,
He shall surely find me fallen in the thickest of the strife.

So will I cleave to Him—His only in life or death,
Blessing His glorious name with my last, long, earth-drawn breath:
Wing my way to Him when my soul has taken flight,
Loving Him, praising Him there without weariness day or night.

—Eva Travers Poole.

Miss Winifred Edgerton, of Bipon, Wis., was married in Old Trinity Church, New York, on Thursday, to Professor F. J. H. Merrill, of Columbia College. Miss Edgerton was the first woman graduate at Columbia College. While she was a student in Columbia, Professor Merrill was an instructor.

The Democratic papers in Virginia are urging the party managers to make a careful, extensive, and, if need be, exclusive effort to break the solid Republican colored vote in the State.

RICHARD ALLEN'S AUTOBIOGRAPHY AND THE OUTLINES OF AFRICAN METHODIST HISTORY TO ONE ORDER FOR $1.25.

THE EARLY FATHERS.

BY MRS. ALICE S FELTS.

Our fathers! Where are they? Echo answers, where are they? Now that we are thinking and speaking of the coming centennial of independent religious thought by the persons who composed the A. M. E. Church, we naturally call to mind the early fathers and would not hesitate to pay a tribute of respect to them; those of the Philadelphia and Baltimore Conferences being among the first and the herculean work they did, call for our highest admiration. A slight survey of the past will make one wonder at the amount of travel and the hardships they endured to visit promptly their class or prayer-meetings and to preach in school-house or barn if the nearest dwelling-house was too small for tha convenience of the neighbors who came together, for they had "meetings" in those days, and the men who directed them we of to-day call unlearned, yet the work organized and the force inspired was strong enough to bind and hold together the reading, cultured and Christian Church of the present time. The work of the early fathers seems to have been to gather up the outcast of our people and teach them the truth of the gospel, the fervency of the spirit, and to imbue them with freedom of religious thought and expression, so much so that we often call it a "fist and heel" religion, but the strength of the religion was as forcible in truth as in words. Those who spoke of being moved by the Holy Ghost did not walk or talk like a man who was called of God and sent by the Holy Ghost did not wait for parlor cars and cushioned carriages to cary him to his appointment, but with the spirit of Bishop Quinn, mounted "Dobbins" and was off, and meeting his congregation was not expected to give the grand hailing sign of distress to be admitted to his people's hearths and homes, for the people were often as glad to hear as he was to preach, and a dish of mush and milk was often eaten with a thankful heart. Their salary, too, was only what they could get, and often very small as Fathers Bailey, Richard Robinson, Shepard, Holcomb, and a good many others could have told and as many now living can tell.

And yet in their hardships what joyful reasons they must have had; what love-feast and shoutings with glad hallelujahs! I am reminded of Uncle Natty Murray's (of Springtown, the first church south of Camden, N. J.) expressions in love-feast need to, be "Talk, ye champions; it you don't talk I'll sing," and sing he would such anthems as "Let us sing unto the Lord; to the Lord God of Host; let us sing Jehovah's trimmphs, for his people are free," and in their meetings with the John Wesley idea of feeling of witness was the foundation of the Church laid. The prayers of those strong, hardy men are its pillars. Sanctification was early preached and practiced among them, most notably by Rev. Peter Gardner, who was as eccentric in his ideas and habits as Rev. Peter Cartright, of the M. E. Church. Education came also hand in hand with their religion, as many of them gathered the children together, both in day and Sunday school, teaching them the catechism and Scriptures. Rev. Joshua Woodlin in his day doing much work in teaching day school as well as preaching; even before him, I think, the Ohio Conference had purchased property for church and school, and in almost every locality was a school until a marked speech was made, when Bishop Quinn and Bishop Payne gave us our own Wilberforce, our first university. About this time, we may say, the flooring of our great church was laid on the pillars early formed, for then men began to read and write letters and they have reached the festooning and decorative department of the Church, in that of rearing fine and costly edifices or places of worship and many high schools and universities, wanting a large and commodious Publishing House, Official Rooms and furniture to match, with all old debts cleared away, and, as David in building the tabernacle, collected gold and silver with which to adorn our church buildings, making them fit for the Lord to dwell in. We would like to stop and look back again and say, all honor to these brave men who dared to do and stand for the right. Through all this great nation there has been none more heroic, more worthy of distinctive honors than those who have contributed to the growth and prosperity of the early A. M. E. Church.

EXTRACTS FROM MR. DOUGLASS' SPEECH.

Fifty years ago the great scientist, Dyonisius Lardner, proved by facts and figures to his own satisfaction, that no vessel could carry enough coal to propel her across the Atlantic, but the enormous amount to nothing against facts accomplished. The City of Rome consumes a ton of coal every five minutes during her voyages. She has 60 furnaces and a crew, including all hands, of 250 persons. To walk her decks is like walking a populous street; she is a small town, not on wheels, but on the waves. Our voyage to Liverpool was marked by two incidents in which you will be interested, since they illustrate the gradual wearing away of race prejudice There was on board the Rev. Henry Wayland, son of the great Dr Wayland, late president of Brown's University. Mr. Wayland had known me years ago and had been my friend in Rochester. He is one of God's freemen. Through him I was made known to many of the passengers, and this resulted in a strong invitation to address the passengers in the saloon, with which I complied. After this I was called upon by Capt. Monroe to move a vote of thanks in a brief speech to Lord Rochester, who had presided at a concert given in the grand saloon by some talented musicians. Thus my privacy was at an end, and I had much talking to do which I could not avoid. A striking contrast between the treatment I received during this voyage and that of 40 years ago, was as striking as it was gratifying. Then I could not obtain a first-class passage—even on a British steamship, and was compelled to go in the forward cabin. Now I found myself not only welcome in the first cabin, but treated by every body with special marks of interest and esteem. It is true that, although I belonged in the forward cabin 40 years ago, I made many friends during that voyage as I was then, as on the late voyage, invited to deliver an address on the saloon deck of the Cambria, but I did not comply till invited to do so by the captain. There were several white-holders on board and a number of dough faces from the North. I had hardly been speaking ten minutes when one of the wildest, bitterest and most devilish rows occurred that I ever saw. It was only put down by the captain calling upon the boatswain to bring up the irons and threatening to put any one in irons who dared disturb me. A most unfair account of this outbreak of pro-slavery violence has gone into the history of the Cunard line, denouncing me as the cause of the disturbance on the same principle that the slaves used to be denounced as the cause of the war. The fact is, slaveholders at that time were dictators on sea and land, and the Cunard line, although flying the British flag, found it for their interest to yield to slave holding dictation, but I believe that I am the last man of color proscribed by any of the Cunard line. I made such a noise in England about it at the time that Samuel Canard himself publicly declared that there should be no more prescription on his ships on account of race or color. Contemplation of the force of nature is enlarging Stabding on the deck of the City of Rome and moving among its company of passengers so unlike the appearance and character, and then looking ont upon the broad, dashing billows of the Atlantic suggested to my mind the formula that the types of mankind are various. They differ like the waves. Human nature is like the sea.

ON GLADSTONE.

Though often charged with seeking the dismemberment of the British Empire, I believe Mr. Gladstone is as firm a friend to tha union between England and Ireland as any man in the United Kingdom, but he is for the rule of justice instead of the rule of the bayonet, the rule of love instead of the rule of hate, the rule of trust and confidence in stead of the rule of doubt and suspicion.

I wanted to see this famous statesman and orator while in London. It has been my good fortune to hear many of the best speakers in this country and in England. I have heard Webster, Everett, Sumner, Phillips and other great American orators, living and dead; I have also heard Sir Robert Peel, Richard Cobden, George Thompson, John Bright, Lord Brougham, O'Connell and other great speakers in England, and I felt it would be something to hear the peer of any of the greatest of them. Well, the opportunity was afforded me. I heard Mr. Gladstone under the most favorable conditions. It was on the occasion of his motion in Parliament to reject the infamous Coercion Bill. For weeks the bill had been debated and Mr. Gladstone had borne his full share in that debate, and I was anxious to know what he would say further, the tide of public opinion set strongly against him, and the passage of the bill was already assured. The press of the country, for the most part, had kept up a steady fire upon him, loaded the bill with the most bitterest kind. The House was crowded, and all eyes were turned upon him when he rose to make his last great effort to defeat this force bill for Ireland, which he knew could not be defeated, but Mr. Gladstone had a duty to perform and he performed it admirably. The first glance at his face impressed me. There was a singular blending of qualities in it, the lamb and the lion were there; dauntless as a veteran soldier and, yet, meek as a saint. His speech was one of the grandest I ever heard, and was listened to with profoundest silence by the whole House. My expectations were high, very high, but in some respects they were far exceeded. For one hour and a half, without pause, and without once hesitating for a word, he poured out one stream of eloquence, learning and argument which seemed to be irresistible. When he sat down the government benches, as well as the opposition benches, were immediately emptied, and poor Mr. Balfour, the secretary for Ireland, was left almost without an audience.

My visit to England was in some respects sentimental. I wanted to see the faces and press the hands of some of the dear friends and acquaintances I met there over forty years ago In our meeting there was something pathetic. Neither they nor I were as young and strong as when we met so long ago. I saw the two ladies who were mainly instrumental in giving me the chance of devoting my life to the cause of freedom. These were Ellen and Anna Richardson, of Newcastle-on-Tyne. They are both living, one aged 79 and the other over 80. Without any suggestion from me they opened a correspondence with Hon. Walter Foward, of Pittsburgh, and Mr. Meredith, of Philadelphia, and through them bought me ont of slavery, secured a bill of sale of my body, made a present of myself to myself, and thus enabled me to return to the United States and resume my work for the emancipation of the slaves. It was a great privilege to see these two good women, and to see others who assisted them in raising the money to ransom me. If I had no other compensation for my services in the cause, this would have been ample payment Of course many of the precious friends who met me in England, Ireland and Scotland forty years ago have passed away, but some of them through their children and in them recognized their noble qualities.

One of the most interesting places for American tourists is the city of Edinburgh, and it was especially so to me, not only on account of the historical associations that cluster about it, and its many beautiful features, but for the memorable controversy I took part in with the Free Church during my first visit to Scotland. The facts are these: That church had sent a deputation to the United States immediately after separating itself from the established Church of Scotland, to collect money to build churches and support its ministry. That deputation went Sonth and collected several thousand pounds for this purpose in the slave States and preemnably from slave-holders. George Thompson, Henry C. Wright and Jane N. Bufton, lately deceased, made an issue with the church. We felt that it would be good testimony against slavery if we could induce the Free Church to follow the example of Daniel O'Connell in the matter of to send back the money. The debate was sharp and long—the excitement was great. Nearly everybody in Scotland, outside the Free Church, was on the side of freedom, and were for sending back the money. This sentiment was written on the pavements and walls and sung in the streets by minstrels. The very air was full of send back the money. Forgetting that I was in a monarchy and not in this republic I got myself into trouble by cutting, send back the money in the back of a seat. I was soon thereafter arrested for trespassing on pub Queen's forests, and only got off by a written apology.

I visited the same spot when over there a few weeks ago, but the friendly grass of forty years ago had obliterated all trace of the famous formula and any humiliation, as it has also happily blotted-ont all further need of sentiment itself. The money, however, was never sent back, for Scotchmen do not part with money without knowing wherefore —a lesson which could be learned well to learn, if they ever favorably change their relations to the people and civilization of our age.

I have traveled since I left, not only in England, Ireland and Scotland, but in France, Switzerland, Italy, Athens and Egypt. The most civilized, the most cultivated, and apparently the most prosperous of these countries is England. Nothing here goes to waste, every inch of fertile soil is cultivated and made to yield abundant harvests. The average crop of wheat is forty-six bushels to the acre, exceeding that of our best Western lands. Its fields are pic tures in frames of rich hedges, adorned with leaves and flowers; its people are well behaved, orderly and strong; its cattle large, smooth and round; its public buildings substantial and imposing; its houses neat, ample and comfortable; everything here exhibits the mark of thoughtful care. The management of its railroads for the comfort of travelers is somewhat clumsy; they lack over there our excellent system of checks, but the protection of life is more complete, and a higher rate of speed is attained. The railroad crossings for teams are spanned by bridges—no teams cross on the rails, and hence no one is run over as in free America.

I stopped but a little while in London, the greatest city, with the greatest population in the world, a population which is just double what it was 42 years ago. It was two and a half millions then; it has five millions now. I was there long enough to re-visit St. Paul's, the National Gallery, the British Museum, Westminster Abbey, the Tower, Madam Sands and to visit Buffalo Bill's Show—for this is the latest addition to London life—and you would be astonished to see the hundreds of thousands that flock day after day to see this wonder of the Wild West

THE "NEW SOUTH."

Chas A. C. Lear thus writes to the Norristown Herald under the above caption: Not many months since there appeared in both Republican and Democratic papers a sensational Associated Press dispatch from South Carolina purporting to be a discovery among the negroes of a plot to murder all the white men, take the women for their wives and the children for their servants, etc. And now comes another dispatch from Honston, Texas, dated Sept. 26, which says a "black insurrection is imminent in Matagorda county." The first dispatch is too absurd even to have found space for printer's ink. And the second one is none the less of a ridiculous character, as the sequel in the dispatch clearly shows. Matagorda county is composed mostly of colored people; they have a colored constable who attempted to arrest a white man, and the latter killed the former and fled; the blacks turned out en masse to hunt the white border ruffians gather to defend the murderer—hence this great insurrection.

All this news is very well understood by every fair-minded citizen. The Republicans take in the situation at a glance. There is no account from this "negro insurrection" in Texas where a single white man has been killed, "but was you ever!" some of them thought, "were killed." Poor devils, they start a fuss and all get butchered. This is the same old story that has been going the rounds of the newspaper press for 18 years; it is stale now.

But suppose there is really a "black insurrection" going on in Texas? Is it to be wondered at? Does not like begat like? Has not the colored Republican in the South been hunted like the partridge upon the mountain ever since he has been made a citizen? And how many of his white brethren have been made to "bite the dust" for standing up manfully for him? White men who do not seem to tolerate this Southern intolerance will never readily "forgive" them, but what say the colored men and their few white friends who live in the section of the country where these enormous crimes against human rights and civilization take place? They won't say "forgive" for the reason that there are too many homeless orphans and widows whose pitiable condition calls for redress, while the blood of the slain cries unto God for vengeance.

Somebody will say that I breathe nothing but wrath against the South, but I will not be put down by such sayings. Truth is mightier than the sword and when these annual and biennial feasts of blood cease to be visited upon my people and their friends, I will breathe easier and will try to write eulogiums on the section that I now have no pride in nor commendation for.

Election time is drawing near, and it is remarkable that some aggressive act of the negro is always put forward as a protest for setting in motion this feast of blood. If he has secret meetings it is for the purpose of killing the men and marrying the white women, and therefore the red shirters and white liliers are called out. If he insists upon being cheated out of his ballot, the governor calls out the militia to put down the insurrection, &c.

Ireland has been contending for her rights for ages by agitation which has cost many of her leading sons their lives, but has Ireland half the cause for complaint that the negro of the South has? Compare the condition of the two and then give an impartial the verdict. There is not another race of people known to civilization that would have borne what the negro of the South has borne without rising as one in open rebellion, not against the national government, but against the State governments that oppress, cheat and murder them Ireland is to-day ready for rebellion if she had the means of sustaining herself. The negro had the means but would no more tolerate the powers that oppress him than Ireland would.

If the negroes would go to every election in a body and vote the square Democratic ticket one would never hear of political murders. God made the Republicans the means by which he proposed to liberate the colored race from bondage, in which the race itself was to and did take a leading part, for, says he in His holy word, "I will visit the iniquity of the fathers upon the children to the third and fourth generation of them that hate me." The fathers introduced and kept slavery the burning question upon the altar of American liberty, and we all know that their sons had to wade in blood and over the heape of the slain in order to wipe ont the "iniquity," inaugurated by their fathers. A more polnted and plain cause of divine procedure in punishing national crime is not to be found in any history. And shall the crimes which began with the Ku Klux-Klan organization and have been kept up ever since in a greater or less degree, go unpunished? Nay, nay.

Mr. Editor, in all my letters I have contented against crime, the crime that the church stronger perpetrated upon the weaker for opinion sake, and you know, sir, that I have not misstated the truth in any instance upon this point. Now, what to be done about this matter of crime? Practically man will do nothing. The Almighty will solve the problem, and may he by "insurrection," as the whites insurrected for causes far less justifiable than the blacks have. The negro has his faults as all races of men have and will ever have. He is to a degree not his fault very ignorant and the majority of those among whom his lot is cast, are as ignorant as himself, and in this instance I may say, "If the blind lead the blind all will fall in the ditch together. This cowiet lease system is the growth of ignorance; it condemns men to a life equal to if not worse than the "Galley Slave" of historical notoriety. And whenever a true Southern man rises up to denonnce this system (as instance G. W. Cable) he has to remove to some Northern State to find a home. Another instance of ignorance among the whites is the offspring of a mortgage on his imaginary slave, for certain goods, by a North Carolina man who, it would seem, never heard of the immortal Lincoln's proclamation.

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BIRMINGHAM, ALABAMA, DISTRICT.

BY REV. W. H. MIXON.

From the very depth of my heart, I thank the Great Architect of the human buildings for his arrangement way back in the councils of eternity for this humble writer to have a sound body. Since I wrote up my last quarterly report, I have traveled hundreds of miles on horseback, foot, mule wagons, ox wagons, in "dog outs" on the big Tennessee River; I have slept in brick houses, frame and plank houses, log houses and out of doors, working for mankind; I have entertained all sorts of people, and all sorts have entertained me. Many places the old fathers tell how they used to catch snakes, how they used to "conjure tha dogs" to keep them off of them when they would go to see the girls; they dated hundreds of things when the stars tell, etc. I don't know a man who is ever more ready than I am to respect the aged and unfortunate colored people. I know they had only the practical side of life and not the business side, their opportunities for learning were all lim ited, yet it does seem like with intelligent children, with pleasant surroundings, they ought to know when a minister is trying to read and prepare for the Lord's work. I very, very often feel like I'm in good company when all alone.

Notwithstanding our many shortcomings, our district is doing grandly. The pastors and members are meditating their prayers; arranging to give and hear intelligent sermons and have them made "spiritually deep." A revival rain is falling in conference circles are being looked after, etc., churches being built and old ones beautified.

St. John has a membership of 800. Rev. W. L. Billups is doing a grand work at Station No. 2. Rev. C. M. Jackson is at Pratt Mines. The people like him; he has been very sick indeed. Florence Station has been reseated, painted up beautiful through the leadership of her much loved pastor, Rev. E. B. Fain. Tuscumbia Station has in course of erection the finest colored church in North Alabama Bailey's Chapel is once more alive. Oak Grove is moving grandly.

Hopewell has been supplied with a local preacher, Brother B. H. Brewer, and is doing nicely. Whitesburgh had a glorious revival. Guntersville is spreading herself. Wards, moving up every way. Huntsville Station needs some improvements. The people need a working spirit and unity. Stevenson Circuit is doing well. Rev. H. T. Crenshaw is loved by the Hawkins Creek people. Decatur Station is doing well.

All of the missions seem to be doing well.

I have administered Sacrament this quarter to 912, held 18 love-feasts, visited 8 class-s, attended 2 funerals, 1 marriage, baptized 3, baptized children 20, took in church 14, visited 8 sick ones, organized 2 missions, gave 66 sermons and lectures, granted 1 local preacher's license, granted 2 local preachers rest until they can find time to study. This is my report.

Prof. W. H. Councill, ex-principal of the State Normal School, Huntsville, Ala., is in my district. He is completing a work especially adapted to colored institutions of learning. It is a supplementary reader containing selections from the leading colored authors Grimes has prepared with it brief biographical sketches of eminent colored men. This will he a powerful stimulant in the hands of the negro youth. Councill is a great man.

Now, Bro. Lee and readers, I presume you have satisfied yourselves in read ng this letter, I therefore deem it wisdom to stop; but allow me to say before I do stop, that Alabama is the wonder of the world. I want your readers to come and see Alabama—visit the cities in my district, viz., Birmingham, Decatur, Tuscumbia, Sheffield, Florence and Huntsville. Alabama is in the morning of her day. Where is your State? In the afternoon, I guess. I will now close with an invitation to the General Offers and friends to meet us in Selma, 23rd of November, '87, annual conference.

Birmingham, Ala.

GAINESVILLE DISTRICT, EAST FLORIDA CONFERENCE.

BY REV. M. M. MOORE.

At the seat of the last annual conference our beloved Bishop D. A. Payne appointed your writer presiding elder of the above named district, the largest in the State, having ninety-three appointments. I was received gladly by all the ministers on the district. We held our first quarterly conference on the Ocala Mission. Rev. Henry young is the pastor. We had a good meeting. Brother Young has added twenty-five members to his charge.

At Mt. Tabor Circuit Rev. B. W. Wiley, B.D., is holding this charge with a steady hand and is preparing to build a new church. One the Anthony Circuit Rev. B. D. Roberson has his work in a good condition. We preached on Sunday; the Lord was with us. Twelve persons joined the church and a host of others came to the altar and asked forgiveness for their sins.

Rev. J. W. Dukes, the great camp-meeting man of Florida, is pastor at Citra. He has added one hundred and fifty members to his church and is hard at work preparing to build another church because the present one cannot hold his congregation. May God bless this young brother in his effort to save souls.

Rev. P. G. Gowens, the ex-presiding elder, is stationed at Whitesville. He has built one chapel this year and is preparing to build another. We preached to a fine congregation at Lockhill Mission. Rev. S. M. Holmes is the pastor. This is the first year we have sent a minister to this beautiful little village and the white people, as well as the colored, are overjoyed. They are building for us one of the finest little chapels in the State.

Rev. Anthony Bellamy has had several conversions and added a great many to his churchee on the Micanopy Circuit. Ocala. Rev. Jas. L. Gray, pastor. We found Brother Gray hard at work preparing for the quarterly conference. Every department of his church was represented by intelligent reports. Rev. Gray is finishing one of the finest parsonages in the State. We preached on Sunday. Forty persons were forward and joined. The collection during our stay was $16 00 for the presiding elder and $77 00 for church purposes.

When we arrived at Archer, Rev. Allen Jones, pastor, all the officers were at the church waiting. Brother Jones, the excellent pastor, had been called home to see the last of his dying wife. Things seemed a little awkward on account of his absence. Rev. J. J. Singleton is the pastor of Brouson Circuit. The Lord has blessed him and he has added many souls to his charge.

Cedar Keys is a fine little island city on the Gulf of Mexico. Rev. Lewis Johnson has a nice little chapel and quite an intelligent congregation. The good people are working hard to have their chapel repainted and carpeted. Gainesville is our next point.

Rev. Samuel E. Coleman, A. M., chairman of the East Florida Conference delegation to the next General Conference, is the pastor of the church in Gainsville. Rev. Coleman is especially loved by his congregation and is revered by all who know him. His congregation is orderly and intelligent. Prof. J. N. Clinton, son of the late Bishop Clinton, is tha superintendent of the Sunday school and leader of the choir, which he has made the equal of Allen Chapel choir, Pensacola.

We move on from here to Fair Banks Circuit. Rev. Thomas W. Walker was appointed here, but he has resigned and Rev. Joseph Stafford is in charge and is doing a good work. He will no doubt bring this work up again.

Bethune Institute is our next place. Rev. Amos Thompson is here holding the work with a steady hand. We preached for his people on Sunday. One person was converied and ten joined the church.

We went from here to Starke. Rev. J. G. Grimes is the pastor of this circuit. When wh got there Brother Grimes had a fine carriage waiting onr arrival. We were taken to the parsonage, where Rev. Grimes had prepared a fine dinner for us. We spent three days with this good brother. The people, both white and colored, say Brother Grimes has done and is doing the best work of any minister that has been here. He has added one hundred and fifteen converts and members from other denominations to the A. M. E. Church. God bless this noble man.

Newnanville Mission, Rev. P. Johnson is the pastor. He is acceptable with his people and is doing a good work for the master.

Hopeville Circuit; Rev. James Robberts is the pastor. He has had several conversions and has added them all to his church. The people all admire him and are doing all that they can to make it comfortable for him and his family.

There are six other points that we have visited. The pastors all are acceptable with the people and they are doing all they can to build up the Redemer's kingdom and to bless humanity. This district is composed of young men. Your humble writer is just in his 32d year, but we intend, God being our helper, to make a better report at the next annual conference for this district than ever was made. We will report one thousand as an increase in the district for this year. We have up to this date seven hundred and five of one one thousand. May God bless these young heroes of the Gainsville District, in their respective fields of labor.

Gainsville, Fla.

The Boston papers are asking if there are any streets in the world dirtier than those of Boston. We cheerfully suggest the streets of New York.—*N. Y. Tribune.*

WHAT TO READ.

The printing press has no scruples of conscience. It will print blasphemy as readily as prayer. Thoughts thus preserved may reach the mind only through the eye; and the act may take place secretly. No parent nor companion may know what has thus been allowed to enter and influence. The act is real. The influence may be very great. There are those who would withdraw from foul conversation in shame, who yet make little of permitting their minds secretly and silently to gloat over the page of pollution. Many more do not sufficiently select their reading. An English writer has given us a lecture on the "Companionship of Books." Books are companions. Our companion books must be wisely selected.

Our choice of reading should depend upon the object which we set before ourselves. What do we wish to be or to do? Some sort of answer to that question should he made quite early in life. Let us name some of the objects of reading.

1. We read for pleasure We do this just as we engage in sport or games or travel, for amusement. In all this there is no wrong, no injury, provided the means and the evil are absent, and provided that the life is not absorbed in this pursuit. A social game may be very pleasant for a recreation, but his would be a sorry kind of life who was always absorbed in play. It is the same with merely pleasure reading. A bear story may do very well once in awhile, but possibly some of our "youth's" papers should give the bears and lions a vacation. So novels, or stories of love and making love. Too much of this is as unhealthy as a constant picnic would be. Life is too real, and its demands too pressing to permit the exclusive pursuit of moonshine, or the trifling with what should be held too sacred for publicity. So of humorous reading. It is right to laugh at proper things, but to always laugh or try to laugh is as shocking as the condition of the man whose face was suddenly paralyzed, and a laugh, as it were, frozen upon his features.

2. We read for instruction. Books and papers are not the only sources of knowledge; but they do give instruction. The labor of whole lives, of whole generations is treasured in a single book. We escape the uncertainty of experiments by the experience of others. By their guidance we go away out into the fields of knowledge. We could not do this alone. We could not do this without books. Distant countries and distant ages are spread before us. A few hours' reading every day would make any one of us a little time familiar with the great deeds, the great men, and the great thoughts of the world. But we need particular instruction in reference to the questions which we have to answer, and the deeds we have to do. We are or are to be farmers, mechanics, professional men, citizens; we have personal duties to our friends, our kindred, to ourselves and to the world; on these things we need and should seek instruction. This will suggest enough reading to well occupy our time. This is reading for a purpose. Other reading is not likely to be very helpful. Our purpose will give an interest to our reading, and as other and wider aims open to our pursuit our reading will be extended.

3. We read for culture. We have here sets of faculties, mental, moral and physical. The physical faculties, such as seeing, hearing, are not cultivated by reading except as we are taught to preserve them and see to their health. The moral and mental faculties may be cultivated by reading. By our mental faculties we are able to think, that is, to receive knowledge. to make decisions, to remember. Our knowledge is of right and truth and beauty, and of their opposites. If we make ourselves familiar with the right, the true and beautiful in reading, they will have their influence upon us. We shall be more able to think rightly, and with beauty and strength.

What is true of our mental is also true of our moral faculties. By these we are able to love and worship God. Men and women have lived who through many, and sometimes sore experiences, have learned this moral cultivation. They are our most instructive teachers. We are false to what is of first importance if we disregard their teachings. Let each one, then, set before himself an aim. Let him have a purpose which shall direct his reading. Desultory reading is the occupation of lasiness, and the wasting of opportunities. What we really need and what we may obtain by our reading is mental and moral culture, knowledge and occasional recreation.—*Christian at Work.*

Says Frank Siddall, "I inhale Compound Oxygen every day of my life, it invigorates the nerve centres. My capacity for work increases, and also my enjoyment of life. I go up to Drs. Starkey and Palen's office. I prefer the morning, for its beneficial influence endures throughout the day. Then I come straight back and buckle to work again. I am a well man now, and continue its use only as an invigorator; but both my wife and son have tried it (the former for serious complaints) with the most satisfactory results."

Dr. Starkey left a lucrative practice to apply the fruits of long researches; and if he had advertised as I have done, he would now he a millionaire. But he and his partner, Dr. Palen, are well known. Here is judge William L. Kelley, 'the father of the House of Representatives,' as he is called. Ask him."

"Yes," said Judge Kelley, "I can indorse all that Mr. Siddall has said about the benefits of Compound Oxygen, for it was the means of restoring me to health after everything else had failed, and I thought I must die. I had frequent *hemorrhages*. But Compound Oxygen came to my notice; I tried it and was saved."

"I have known Dr. Starkey for thirty years," resumed Mr. Siddall. "He is worthy of my most sincere endorsement. But I wish he would advertise his great remedy."

Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., will send their pamphlet of cures and testimonials to anybody who will write for it.

A FINE PIANO FOR SENATOR MAHONE.

[From the Baltimore American.]

A number of prominent musical people gathered in the warerooms of Wm. Knabe & Co. yesterday to examine a piano made by the firm for Senator "Billy" Mahone, of Virginia, for his Washington residence. The instrument was specially designed and built for that gentleman, and is truly a magnificent specimen of the highest musical as well as decorative art. It is a full Concert Grand, the same size and general outline as the famous *grand* Messrs. Knabe & Co. furnished for the *White House*. The case is of rich and beautiful figured rosewood, decorated with inlaid work of white holly, of unique and intricate design, carried out in the most artistic manner. Each panel has a group of different musical instruments, the whole surrounded by bo der of fine marquetry work, leaves and flowers, etc. The legs and lyre are richly carved and decorated to match the body of the case, the whole producing a striking, and at the same time most refined esthetic effect. The tone is superb, striking the listener by its wonderful volume, depth and richness, combining with greatest power a most refined and mellow character and charming singing quality, the action and touch perfectly delightful to the performer by its ease and responsiveness.

A shower of stones rattled against a house in Sumpter Co., Ga., one night last May, it is stated, as though at regular intervals. The mysterious fusillade has been repeated, even in the presence of neighbors. No explanation has yet been found.

TO ENCOURAGE SAVINGS.

Doubtless some readers of this paper are stopped from investing their savings by a difficulty of getting together a sufficient sum to make the investment worth while. Others who have sufficient to invest are hindered by the uncertainty of finding safe securities. The advertisement in another column of the J. B. Watkins Land Mortgage Company, Lawrence, Kansas, provides for both classes of investors. The company issues obligations in amounts of five dollars upwards, bearing interest at five per cent. These obligations can be exchanged for six per cent debenture bonds in amounts of three hundred dollars and upwards. There should be no hesitancy among small investors in taking up with this liberal plan. The security offered to both large and small investors seems ample. The Company has a capital of $750,000, with surplus of $340,307, and has back of it the business experience of 17 years, during which time millions have been invested and not a dollar lost. A pamphlet with full information will be mailed on application.

HORSFORD'S ACID PHOSPHATE IN EPILEPSY.

Dr. A. L. Turner, Head Physician, Bloomsburg Sanitarium, Philadelphia, Pa., says: "Have Prescribed it in several hundred cases of epilepsy, and always with good results. As an adjunct to the recuperative powers of the nervous system I know of nothing to equal it."

A new law that went into force September 15 throughout Prussia requires all keepers of restaurants at railway stations of the third and fourth class to provide a cup of good hot coffee, without milk or sugar, for five pfennigs (about 1¼ cents in our money), and the same with milk and sugar for double the price.

Pheasants have overrun Williamette Valley, Ore., and are destroying the grain crop.

WANAMAKER'S.

PHILADELPHIA, October 10th, 1887.

Send a letter for samples or goods; it's almost as good as a visit.

The signs are that Silks are coming fully into prominence again. On back seats for a time, but nearer and nearer to the front until they promise the coming season to resume their old foremost position as a ladies' dress material.

Our direct importations of Silks for Fall and Winter are now in. The latest novelties from Lyons and Paris, together with the newest weaves in plainer fabrics. An assortment more varied and beautiful than we have ever before had. The moiré style prevails, varied by checks and stripes.

In blacks, our stock consists of all the leading makes of Foreign and American manufacturers.

Faille Française from $1 to $3 a yard.
Rhadames from 75 cents to $2.50 a yard.
Duchesse from $1.50 to $4 a yard.
Cachemire from $1.50 to $3 a yard.
Anwerps from $4 to $8 a yard.
Peau de Suede from $1.25 to $2 50 a yard.
Gros-Grains from 75 cents to $2 a yard.
Moire Francaise from $1 to $3 a yard.
Satin de Lyon from $2 to $5 a yard.
Satins from 50 cents to $2 50 a yard.

Our large assortment in colors is well adapted to suit every taste.

Satin Rhadames from 90 cents to $2 a yard.
Peau de Suede from $1.70 to $2.50 a yard.
Faille Francaise from $1.10 to $3.50 a yard.
Gros Grains from 75 cents to $1.50 a yard.
Moire Francaise from $1.35 to $3 a yard.
Moire Antique from $2 to $5 a yard.
Bengalines from $1.50 to $2 50 a yard.

We have before us two sample Blakets. A large quantity of each was offered us:

one 11-4 weighs 5 lbs.
one 11-4 weighs 6 lbs.

To the careless eyes these two Blankets look alike. They are the same size, and each is equally well made, but one contains *one pound more of pure wool* than the other.

A question came up: "Shall we follow in the common track of the trade and make all we can out of our customers by charging $1 too much for the 5 lb. Blankets, or shall we throw away $1 and charge $5 for the 6 lb. Blankets?"

52 cases of 6 lb. Blankets, the best all-wool Blankets ever offered by us at $5 a pair. We give you the $1. You get 6 lbs. instead of 5 lbs. of wool. What wonder that you have taken more than half of the 52 cases in the little time they have been here!

About 25 cases left. May take a week for them to go; at most two weeks.

This is a fair sample of our Blanket prices. All grades and qualities for little beds or big ones. $1 to $38 a pair.

JOHN WANAMAKER.

Chestnut, Thirteenth and Market streets and City-hall square.

THE A. M. E. CHURCH REVIEW

Is the recognized organ of the race From time to time the most thoughtful and scholarly of all lands are heard to speak. No man or woman of the race of the least scholastic attainments can afford to do without it.

ANNUAL SUBSCRIPTION, $1.50.

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B. T. TANNER, D.D.,
Box 1082, Philadelphia, Pa.

THE EARLY FATHERS.

BY MRS. ALICE S FELTS.

Our fathers! Where are they? Echo answers, where are they? Now that we are thinking and speaking of the coming centennial of independent religious thought by the persons who composed the A. M. E. Church, we naturally call to mind the early fathers and would not hesitate to pay a tribute of respect to them; those of the Philadelphia and Baltimore Conferences being among the first and the herculean work they did, call for our highest admiration. A slight survey of the past will make one wonder at the amount of travel and the hardships they endured to visit promptly their class or prayer-meetings and to preach in school-house or barn if the nearest dwalling-house was too small for the convenience of the neighbors who came together, for they had "meetings" in those days, and the men who directed and led them, they call unlearned, yet the work organized and the force inspired was strong enough to bind and hold together the reading, cultured and Christian Church of the present time. The work of the early fathers seems to have been to gather up the outcast of our people and teach them the truth of the gospel, the fervency of the spirit, and to imbue them with freedom of religious thought and expression, so much so that we often call it a "flat and heel" religion, but the strength of the religion was as forcible in truth as in words. Those who spoke of being moved by the Holy Ghost acted as they spoke. The man who was called of God had sent by the Holy Ghost did not walk for payment cars and cushioned carriages to cary him to his appointment, hut with the spirit of Bishop Quinn, mounted "Dobbins" and was off, and meeting his congregation not expecting to give the great hailing sign of distress to be admitted to his people's hearths and homes, for the people were often as glad to hear as he was to preach, and a dish of mush and milk often eaten with a thankful heart. Their salary, too, was only what they could get, and often very small as Fathers Bailey, Richard Robinson, Sheppard, Holcomb and a good many others could have told and as many now living can tell.

And yet in their hardships what joyful reasons they must have had; what love-feast and shoutings with glad hallelujahs they sang. One of Uncle Natty Murray's (of Springtown, the first church south of Camden, N. J.) expressions in love-feast used to, be "Talk, ye champions; if you don't talk I'll sing," and sing he would such anthems as "Let us sing unto the Lord: to the Lord God of Host; let us sing Jehovah's trimphs, for his people are free," and in their meetings with the John Wesley idea of fleeing the wrath to come was the foundation of the Church laid. The prayers ing a populous street; she is a small town, not on wheels, but on the waves. Our voyage to Liverpool was marked by two incidents in which you will be interested, since they illustrate the gradual wearing away of race prejudice There was on board the Rev. Henry Wayland, son of the great Dr. Wayland, late president of Brown's University. Mr. Wayland had known me years ago and had been my friend in Rochester. He is one of God's freemen. Through him I was made known to many of the passengers, and this resulted in a strong invitation to address the passengers in the saloon, with which I complied. After this I was called upon by Capt. Monroe to move a vote of thanks in a brief speech to Lord Rochester, who had presided at a concert given in the grand soloon by some tal ented musicians. Thus my privacy was at an end, and I had much talking to do which I could not avoid. A striking contrast between the treatment I received during this voyage and that of 40 years ago, was as striking as it was gratifiying. Then I could not obtain a first-class passage—even on a British steamship, and was compelled to go in the forward cabin. Now I found myself not only welcome in the first cabin, hut treated by every body with special marks of interest and esteem. It is true that, although I belonged in the forward cabin 40 years ago, I made many friends during that voyage and was then, as on the late voyage, invited to deliver an address on the saloon deck of the Cambria, but I did not comply till invited to do so by the captain. There were several slave-holders on hoard and a number of dongh faces from the North. I had hardly been speaking ten minutes when one of the wildest, bitterest and most devilish rows occurred that I ever saw. It was only put down by the captain calling upon the boatswain to bring up the irons and threatening to put any one in irons who dared disturb me. A most unfair account of this onthreak of pro-slavery violence has gone into the history of the Cunard line, denouncing me as the cause of the disturbance on the same principle that the slaves used to be denounced as the cause of the war. The fact is, slaveholders at that time were dictators on sea and land, and the Cunard line, although flying the British flag, found it for their interest to yield to slave holding dictation, but I believe that I am the last man of color proscribed on even the Cunard line. I made such a noise in England about it and in this the Samuel Cunard himself publicly declared that there should be no more prescription on his ships on account of race or color. Contemplation of the forces of nature in the magnificent heaving of the deck of the City of Rome and moving among its company of passengers so unlike in appearance and character, and then looking out upon the broad, dashing and long—the excitement was great. Nearly everybody in Scotland, outside the Free Church, were on the side of freedom, and were for sending back the money. This sentiment was written in my mind the formula that the types of mankind are various. They differ like the waves, hnt are not like the sea.

ON GLADSTONE.

Though often charged with seeking the dismemberment of the British Empire, I believe Mr. Gladstone is as firm a friend to the union between England and Ireland as any man in the United Kingdom, hnt he is for the rule of justice instead of the rule of the bayonet, the rule of love instead of the rule of hate, the rule of trust and confidence in stead of the rule of doubt and suspicion. I wanted to see this famous statesman and orator while in London. It has been my good fortune to hear many of the best speakers in this country and England. I have heard Webster, Everett, Sumner, Phillips and other great American orators, living and dead; I have also heard Sir Robert Peel, Richard Cobden, George Thompson, John Bright, Lord Brougham, O'Connell and other great speakers in England, and I felt it would be something to hear the peer of any of the greatest of them. Well, the opportunity was afforded me. I heard Mr. Gladstone under the most favorable conditions. It was on the occasion of his motion in Parliament to reject the infamous Coercion Bill. For weeks the bill had been debated and Mr. Gladstone had borne his full share in that debate, and I was anxious to know what he would say further, the tide of public opinion set strongly against him, and the passage of the bill was already assured. The press of the country, for the most part, had kept up a steady fire upon him, loaded him with reproaches of the bitterest kind. The House was crowded, all eyes were turned upon him when he rose to make his last great effort to defeat this force bill for Ireland, which he knew could not he defeated, but Mr. Gladstone had a duty to perform and he performed it admirably. The first glance at his face impressed me. There was a singular blending of qualities in it, the lamb and the lion were there; dauntless as a veteran soldier and, yet, meek as a saint. His speech was one of the grandest I ever heard, and was listened to with profoundest silence by the whole House. My expectations were high, very high, but in some respects they were far exceeded. For one hour and a half, without pause, and without once hesitating for a word, he poured out one stream of eloquence, learning and argument which seemed to be irresistible When he set down the government benches, as well as the opposite benches, were immediately emptied, and poor Mr. Balfour, the secretary for Ireland, was left almost without an audience.

My visit to England was in some respects sentimental. I wanted to see the faces and press the hands of some of the dear friends and acquaintances I met there over forty years ago. In one meeting there was something pathetic. Neither they nor I were as young and strong as when we met so long ago. I saw the two ladies who were mainly instrumental in giving me the chance of devoting my life to the cause of freedom. These were Ellen and Anna Richardson, of Newcastle-on-Tyne. They are both living, one aged 79 and the other over 80. Without any suggestion from me they opened a correspondence with Hon. Walter Foward, of Pittsburgh, and Mr. Meredith, of Philadelphia, and through them bought me out of slavery, secured a bill of sale of my body, made a present of myself to myself, and thus enabled me to return to the United States and reanme my work for the emancipation of the slaves. It was a great privilege to see these two good women, and to see ears who assisted them in raising the money to ransom me. If I had no other compensation for my voyage across the sea, this would have been ample payment. Of course many of the devoted friends who met me in England, Ireland and Scotland forty years ago have passed away, hnt I saw some of them through their children and in them recognized their own features.

One of the most interesting places for American tourists is the city of Edinburgh, and it was especially so to me, not only on account of the historical associations that clung about it, and its many beautiful features, but for the memorable controversy I took part in with the Free Church during my first line, denouncing me as the cause of the disturbance on the same principle that the slaves used to be denounced as the cause of the war. The fact is, slaveholders at that time were dictators on sea and land, and the Cunard line, although flying the British flag, found it for their interest to yield to slave holding dictation, but I believe that I am the last man of color proscribed on even the Cunard line. I made such a noise in England about it and in this the Samuel Cunard himself publicly declared that there should be no more prescription on his ships on account of race or color. Contemplation of the forces of nature in the magnificent heaving of the deck of the City of Rome and moving among its company of passengers so unlike in appearance and character, and then looking out upon the broad, dashing and long—the excitement was great. Nearly everybody in Scotland, outside the Free Church, were on the side of freedom, and were for sending back the money. This sentiment was written in my mind the formula that the types of mankind are various. They differ like the waves, hnt are not like the sea.

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EXTRACTS FROM MR. DOUGLASS' SPEECH.

Fifty years ago the great scientist, Dyonisius Lardner, proved by facts and figures to his own satisfaction, that no vessel could carry enough coal to propel her across the Atlantic, hnt theories amount to nothing against facts accomplished. The City of Rome consumes a ton of coal every five minutes during her voyages. She has 60 furnaces and a crew, including all hands, of 250 persons. To walk her decks is like walk-

THE "NEW SOUTH."

Chas A. C. Lear thus writes to the Norristown Herald nnder the above caption: Not many months since there appeared in both Republican and Democratic papers a sensational Associated Press dispatch from South Carolina purporting to be a discovery among the negroes of a plot to murder all the white men, take the women for their wives and the children for their servants, etc. And now comes another dispatch from Houston, Texas, dated Sept. 26, which says a "black insurrection is imminent in Matagorda county." The first dispatch is too absurd even to have found space for printer's ink And the second one is none the less of a ridiculous character, as the sequel in the dispatch clearly shows. Matagorda county is composed mostly of colored people; they have a colored constable who attempted to arrest a white man, and the latter killed the former and fled; the blacks turned out to hunt him, and the white border ruffians gather to defend the murderer—hence this great insurrection.

All this news is very well understood by every fair-minded citizen. The Republicans take in the situation at a glance. There is no account from this "negro insurrection" in Texas where a single white man has been killed, "but it was reported that several negroes were killed." Poor devils, they start a fuss and all get butchered. This is the same old story that has been going the ronnds of the newspaper press for 18 years; it is stale now.

But suppose there is really a "black insurrection" going on in Texas? Is it to be wondered at? Does not like begat like? Has not the colored Republican in the South been hunted like the partridge upon the mountain ever since he has been made a citizen? And how many of his white brethren have been made to "bite the dust" for standing up manfnlly for him? White men who do not have to tolerate this Southern intolerance will never readily "forgive" them, when they see colored men and their few white friends who live in the section of the country where these infamous crimes against human rights and civilization take place? They won't say "forgive" for the reason that there are too many homeless orphans and widows whose pitiable condition cries for redress, while the blood of the slain cries unto God for vengeance.

Somebody will say that I breathe nothing but wrath against the South, hnt I will not be put down by such sayings. Truth is mightier than the sword and when these annual and biennial feasts of blood cease to be visited upon my people and their friends, I will breathe easier and will try to write eulogiums on the section that I now have no pride in nor commendation for.

Election time is drawing near, and it is remarkable that some aggressive act of the negro is always put forward as a protest for setting in motion this feast of blood. If he has secret meetings it is for the purpose of killing the men and marrying the white women, and therefore the red shirters and white liners are called out. It he resists being cheated ont of his ballot, the governor calls out the militia to put down the insurrection, etc., etc.

Ireland has been contending for her rights for ages by agitation which has cost many of her leading sons their lives, hut has Ireland half the cause for complaint that the negro of the South has? Compare the condition of the two and then give an impartial answer. There is not another race of people known to civilization that would have borne what the negro of the South has borne without rising as one man in open rebellion, not against the national government, hnt against the State government that oppress, cheat and murder them. Ireland is to-day ready for rebellion if she had the means of sustaining herself. The negro had he the means would no more tolerate the powers that oppress him than Ireland would.

If the negroes would go to every election in a body in the square Democratic ticket one would never hear of political murders. God made the Republicans the means by which he proposed to liberate the colored race from bondage, in which the race itself was to and did take a leading part, for, says he in His holy word, "I will visit the iniquity of the fathers upon the children to the third and fourth generation of them that hate me." The fathers introduced and kept slavery the burning question upon the altar of American liberty, and we all know that their sons had to wade in blood and over the heaps of the slain in order to wipe out the "iniquity." Inaugurated by their fathers. A more pointed and plain cause of divine procedure in punishing national crime is not to be found in any history. And shall the crimes which began with the Ku Klux-Klan organization and have been kept up ever since in a greater or less degree, go unpunished? Nay, nay. Mr. Editor, in all my letters I have contended against crime, the crime that the stronger perpetrated upon the weaker for opinion sake, and you know, sir, that I have not misstated the truth in any instance upon this point. Now, what is to be done about this matter of crime? Practically man will do nothing. The Almighty will solve the problem, and may he by "insurrection," as the whites insurrected for causes far less justifiable than the blacks have. The negro has his faults as all races of men have and will ever have. He is to a degree not his fault very ignorant and the majority of those among whom his lot is cast, are as ignorant as himself, and in this instance I may say, "If the blind lead the blind all will fall in the ditch together. This convict lease system is the growth of ignorance; it condemns men to a life equal to if not worse than the "Galley Slave" of historical notoriety. And whenever a true Southern man rises up to denounce this system (as instance G. W. Cable) he has to remove to some Northern State to find a home. Another instance of ignorance among the whites is the offering of a mortgage on his imaginary slave, for certain goods, by a North Carolina man who, it would seem, never heard of the immortal Lincoln's proclamation.

A few years ago there was a farmer's convention in the city of Richmond, Va., composed of the farmers of that State, and while debating a resolution upon taxation, one of the speakers said, "The Constitution never contemplated negro education and for one I will resist it by every means in my power." This cnt and dried expression was applauded to the echo. I suppose he referred to the Confederate constitution.

I was born in the Old South, hnt reared to manhood in this mysterious new. But I can find no praise for the powers that rule there until justice and judgment shall be the scepter that governs.

MANAGER'S COLUMN.

Our premium offer: In the RECORDER of last week we offered premiums in cash or its equivalent for subscribers to this paper. We propose to distribute $100 cash for every two hundred and fifty names that shall be sent in. We open our roll for the names of our workers who propose to compete for these prizes. Send in your names and get our commission as agent. Our traveling preachers do not need such commission; but all others must have one.

Premiums will be graded as follows: To the one procuring the highest number of the first 250 names, with the cash, a hunting case gold lever watch, worth $50, or $45 in gold. Lady or gentlemen the same.

2. To the one procuring the highest number we will give, if a gentleman, a "RECORDER premium" overcoat worth $25, or $20 gold. Or, if a lady, we will give her a "RECORDER premium" silk dress pattern, worth $25, or $20 gold.

3. To the next highest, or 3rd competitor, we will give $15. To the 4th competitor, $10, and to the last, $5. Total, $100. Note well: If two parties should succeed in getting precisely the same number, the award will has to the one first enrolled. Send on your names. Rev. Dr. Mitchell, of the Ohio Conference, will engage in the second effort to-day. He says he will take first-rate to begin now, hnt prior engagements prevent. He is intending, however, to have one premium ont of the first 500. I can see those nine $5 gold pieces in the palm of his hand now, for when he begins—well, wait.

OUR CENTENNIAL is a constantly growing movement. Never saw anything like it in our Church. The man who will take no part in celebrating this grand occasion will get badly left. No use talking against it; its gone! Ohio Conference fairly boomed it; Cincinnati, Columbus, Springfield and Xenia, Chillicothe, Gallipolis and Zanesville will all be heard from, "And all the stars that round them beam." Hurrah!—No;—well, we're going to have a good time, God willing.

Pastors will please take notice that the new Revised Ritual and Church Service is now ready for orders. Price, 45c., 202 pages, 16mo. (just 6 inches long by 4 inches wide), handy for the pocket. Soft silk finished linen cover. Bound in roan, flexible cover, 60cts. Finer ones in morroco, gilt, $1.00. Fifteen per cent off when ordering one dozen or more. Fifty or one hnndred copies for churches, 20 per cent off. Send for a copy.

Mrs. Lucas, of London, Miss Willard, of Chicago, and Mrs. Hannah Whitall Smith, of Philadelphia, have issued a circular in which they ask Christian women everywhere to observe November 12th and 13th as days of prayer for a divine blessing upon every form of temperance work in the world.

BIRMINGHAM, ALABAMA, DISTRICT.

BY REV. W. H. MIXON.

From the very depth of my heart, I thank the Great Architect of the human buildings for his arrangement way back in the councils of eternity for this humble writer to have a sound body. Since I wrote up my last quarterly report, I have traveled hundreds of miles on horseback, foot, mnle wagons, ox wagons, in "dog outs" on the big Tennessee River; I have slept in brick houses, frame and plank houses, log houses and out of doors, working for manking; I have entertained all sorts of people, and all sorts have entertained me. Many places the old fathers tell how they used to catch snakes, how they used to "conjure tha dogs." To keep them off of them when they would go to see the girls they dated hundreds of things when the stars fell, etc. I don't know a man who is ever more ready than I am to respect the aged and unfortunate colored people. I know they had only the practical side of life and not the business side, their opportunities for learning were all him led, yet it does seem like with intelligent children, with pleasnnt surroundings, to ought to know when a minister is trying to read and prepare for the Lord's work. I very, very often feel like I'm in good company when all alone.

Not withstanding our many shortcomings, our district is doing grandly. The pastors and members are meditating their prayers; arranging to give and hear intelligent sermons and have them made "palatable." Our A. M. E. revel rain is falling, conference claims are being looked after, etc., churches being built and old ones beautified.

St. John has a membership of 500. Rev. W. C. Billups is doing a grand work at Station No. 2. Rev. C. M. Jackson is at Pratt Mines. The people like him; he has been very sick indeed. Florence Station has been reseated, painted and generally thrnsh through the leadership of her much loved pastor, Rev. B. R. Fain. Tnscumbia Station has in course of erection the finest colored church in North Alabama Bailey's Chapel is once more alive. Oak Grove is moving grandly.

Hopewell has been supplied with a local preacher, Brother B. H. Brewer, and is doing nicely. Whitesburgh had a glorious revival. Guntersville is spreading herself. Wells, moving up every way. Bunisville Station needs some improvements. The people need a working spirit and unity. Stevenson Circuit is doing well. Rev. H. T. Crenshaw is loved by the Hawkins Creek people. Decatur Station is doing well. All of the missions seem to be doing well.

I have administered Sacrament this quarter to 912, held 18 love-feasts, visited 8 class's, attended 2 funerals, 1 marriage, baptized 3, baptized children 20, took in church 14, visited 8 sick ones, organized 2 missions, gave 66 sermons and lectures, renewed 1 local preacher's license, granted 2 local preachers' rights until they can find time to study. This is my report.

Prof. W. H. Councill, ex-principal of the State Normal School, Huntsville, Ala., is in my district. He is completing a work especially adapted to colored institutions of learning. It is a supplementary reader containing selections from the leading colored authors —speeches and writings, giving biographical sketches of eminent colored men. This will be a powerful stimulant in the hands of the negro youth. Councill is a great man.

Now, Bro. Lear and readers, I presume you have satisfied yourselves in reading this letter, I therefore deem it wisdom to stop; hnt allow me to say before I do stop, that Alabama is the wonder of the world. I want your readers to come and see Alabama—visit the cities in my district, viz., Birmingham, Decatur, Tnscumbia, Sheffield, Florence and Hnntsville. Alabama is in the morning of her youth. Ohio Conference fairly boomed it; Cincinnati, Columbus, Springfield and Xenia, Chillicothe, Gallipolis and Zanesville will all be heard from, "And all the stars that round them beam." Hurrah!—No;—well, we're going to have a good time, God willing.

Birmingham, Ala.

GAINESVILLE DISTRICT, EAST FLORIDA CONFERENCE.

BY REV. M. M. MOORE.

At the seat of the last annual conference our beloved Bishop D. A. Payne appointed your writer presiding elder of the above named district, the largest in the State, having ninety-three appointments. I was received glaoly by all the ministers on the district. We held our first quarterly conference on the Ocala Mission. Rev. Henry young is the pastor. We had a good meeting. Brother Young has added twenty-five members to his charge.

At Mt. Tabor Circuit Rev. B. W Wiley, B.D., is holding this charge with a steady hand and is preparing to build a new church. One the Anthony Circuit Rev. B. D. Roberson has his work in a good condition. We preached on Sunday; the Lord was with us. Twelve persons joined the church and a host of others came to the altar and asked forgiveness for their sins.

Rev. J. W. Dukes, the great campmeeting man of Florida, is pastor at Citra. He has added one hnndred and fifty members to his church and is hard at work preparing to build another church because the present one cannot hold his congregation. May God bless this young brother in his effort to sava souls.

Rev. P. G. Gowens, the ex-presiding elder, is stationed at Whiteside. He has built one chapel this year and is preparing to build another. We preached to a fine congregation at Lockhill Mission. Rev. S. M. Holmes is the pastor. This is the first year we have sent a minister to this beautiful little village and the white people, as well as the colored, are overjoyed. They are building for us one of the finest little chapels in the State.

Rev. Asbury Bellamy has had several conversions and added a great many to his churches on the Micanopy Circuit. Ocala, Rev. Jas. L. Gray, pastor. We found Brother Gray hard at work preparing for the coming conference. Every department of his church was represented by intelligent reports. Rev. Gray is fioishing one of the finest parsonages in the State. We preached on Sunday. Forty persons came forward and joined. The collection during our stay was $16 00 for the presiding elder and $77 00 for church purposes.

When we arrived at Archer, Rev. Allen Jones, pastor, all the officers were at the church waiting. Brother Jones, the excellent pastor, had been called home to see the last of his dying wife. Things seemed a little awkward on account of absence. Rev. J. A. Singleton is the pastor of Bronson Circuit. The Lord has blessed him and he has added many souls to his charge.

Cedar Keys is a fine little island city on the Gulf of Mexico. Rev. Lewis Johnson has a nice little chapel and quite an intelligent congregation. The good people are working hard to have their chapel repainted and carpeted. Gainesville is our next point.

Rev. Samuel H. Coleman, A. M., chairman of the East Florida Conference delegation to the next General Conference, is the pastor of the church in Gainsville. Rev. Coleman is accepted while with his congregation and is revered by all who know him. His congregation is orderly and intelligent. Prof. J. N. Clinton, son of the late Bishop Clinton, is the superintendent of the Sunday school and leader of the choir, which he has made the equal of Allen Chapel choir, Pensacola.

We move on from here to Fair Banks Circuit. Rev. Thomas W. Walker was appointed to this work but he has resigned and Rev. Joseph Stafford is in charge and is doing a good work. He will no doubt bring this work up again.

Hawthone Circuit is our next place. Rev. Amos Thompson is here holding the work with a steady hand. We preached for his people on Sunday. One person was converted and ten joined the church.

We went from here to Starke. Rev. J. G. Grimes is the pastor of this circuit. When we got there Brother Grimes had a fine carriage waiting our arrival. We were taken to the parsonage, where Rev. Grimes had prepared a fi e dinner for five spacious days which did good brother. The people, both white and colored, say Brother Grimes has done and is doing the best work of any minister that has ever been there. He has added one hundred and fifteen converts and members from other denominations to the A. M. E. Church. God bless this noble man.

Newnanville Mission, Rev. P. Johnson is the pastor. He is acceptable with his people and is doing a good work for the master.

Hopeville Circuit, Rev. James Roberts is the pastor. He has had several conversions and has added them all to his churches. The people all admire him and are doing all that they can to make it comfortable for him and his family.

There are six other points that we have visited. The pastors all are acceptable with the people and they are doing all they can to build up the Redeemer's kingdom and to bless humanity. This district is composed of young men. Your humble writer is just in his 33d year, hnt we intend, God being our helper, to make a better report at the next annual conference for this district than ever was made. We will report one thousand as an increase in the district for this year. We have up to this date seven hundred and five of our one thousand. May God bless these young heroes of the Gainsville District, in their respective fields of labor.

Gainsville, Fla.

The Boston papers are asking if there are any streets in the world dirtier than those of Boston. We cheerfully suggest the streets of New York.—*N. Y. Tribune.*

WHAT TO READ.

The printing press has no scruples of conscience. It will print blasphemy as readily as prayer. Thoughts thus preserved may reach the mind only through the eye; and the act may take place secretly. No parent nor companion may know what has thus been allowed to enter and influence. The act is real. The influence may be very great. There are those who would withdraw from familiar conversation in shame, who yet make little of permitting their minds secretly and silently to gloat over the page of pollution. Many more do not sufficiently select their reading. An English writer has given us a lecture on the "Companionship of Books." Books are companions. Our companion books must be wisely selected.

Our choice of reading should depend upon the object which we set before ourselves. What do we wish to be or to do? Some sort of answer to that question should he made qnite early in life. Let us name some of the objects of reading.

1. We read for pleasurp We do this just as we engage in sport or games or travel, for amusement. In all this there is no wrong, no injury, provided the impure and the evil are absent, and provided that the life is not absorbed in this pursuit. A social game may be very pleasant for a recreation, hnt his world be a sorry kind of life who was always absorbed in play. It is the same with merely pleasure reading. A bear story may do very well once in awhile, hut possibly some of our "youth's" papers should give the bears and Indians a vacation. So of novels, the stories of love and making love. Too much of this is as unhealthy as a constant picnic would be. Life is too real, and its demands too pressing to permit the excessive pursuit of moonshine, or the filling with what should be held too sacred for publicity. So of humorous reading. It is right to laugh at proper things, hnt to always laugh or try to laugh is as shocking as the condition of the man whose face was suddenly paralyzed, and a langh, as it were, frosan upon his features.

2. We read for instruction. Books and papers are not the only sources of knowledge; hnt they do give instruction. The labor of whole lives, of whole generations is treasured in a single book. We escape the uncertainty of experiment's by the experience of others. By their guidance we go away ont into the fields of knowledge. We could not do this alone. We could not do this without books. Distant countries and distant ages are spread before us. A few hours' reading every day would make any one of us a little more familiar with the great in deeds, the great men, and the great thoughts of the world. But we need particular instruction in reference to the questions which we have to answer, and the deeds we have to do. We are or are to be farmers, mechanics, professional men, citizens; we have personal duties to our friends, our kindred, to ourselves and to the world; on these things we need and should seek instruction. This will suggest enough reading to well occupy our time. This is reading for a purpose. Other reading is not likely to be very helpful. Our purpose will give an interest to our reading, and as other and wider aims open to our pursuit our reading will be extended.

3. We read for culture. We have three sets of faculties, menial, moral and physical. The physical faculties, such as seeing, hearing, are not cultivated by reading except as we are taught to preserve them and see to their health. The moral and mental faculties may be cultivated by reading. By our mental faculties we are able to think, that is, to receive knowledge to make decisions, to remember. Our knowledge is of right and truth and beauty, and of their opposites. If we make ourselves familiar with the right, the true and beautiful in reading, they will have their influence upon us. We shall be more able to think rightly, and with beauty and strength.

What is true of our mental is also true of our moral faculties. By these we are able to love and worship God. Men and women have lived who through many, and sometimes sore experiences, have learned this moral cultivation. They are our most instructive teachers. We are false to what is of first importance if we disregard their teachings. Let each one, then, set before himself an aim. Let him have a purpose which shall direct his reading. Desultory reading is the occupation of lazy men, and the wasting of opportunities. What we really need and what we may obtain by our reading is mental and moral culture, knowledge and consecional recreation.—*Christian at Work.*

Says Frank Siddall, "I inhale Compound Oxygen every day of my life, it invigorates the nerve centres. My capacity for work increases, and also my enjoyment of life. I go up to Drs. Starkey and Palen's office. I greet the morning, for its beneficial influences endures throughout the day. Then I come straight back and buckle to work again. I am a well man now, and continue its use only as an invigorator; hut both my wife and son have tried it (the former for serious complaints) with the most satisfactory results."

Dr. Starkay left a lucrative practice to apply the fruits of long researches; and he had advertised as he have done, he would now be a millionaire. But he and his partner, Dr. Palen, are well known. Here is judge William D. Kelley, "the father of the House of Representatives," as he is called. Ask him."

"Yes," said Judge Kelley, "I can indorse all that Mr. Siddall has said about the benefits of Compound Oxygen, for it was the means of restoring me to health after everything else had failed, and I thought I must die. I had frequent *hemorrhages*. But Compound Oxygen came to my notice; I tried it and was saved."

"I have known Dr. Starkey for thirty years," resumed Mr. Siddall. "He is worthy of my most sincere endorsement. But I wish he would advertise his great remedy."

Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., will send their pamphlet of cures and testimonials to anybody who will write for it.

A FINE PIANO FOR SENATOR MAHONE.

[From the Baltimore American.]

A number of prominent musical people gathered in the wareroome of Wm. Knabe & Co. yesterday to examine a piano made by the firm for Senator Billy" Mahone, of Virginia, for his Washington residence. The instrument was specially designed and built for that gentleman, and is truly a magnificent specimen of the highest musical as well as decorative art. It is a full Concert Grand, the case size and general outline as the famous *grand* Messrs. Knabe & Co. furnished for the *White House*. The case is of rich and beautiful figured rosewood, decorated with inlaid work of white holly, of unique and intricate design, carried out in the most artistic manner. Each panel has a group of different musical instruments, the whole surrounded by bands of fine marquetry work, leaves and flowers, etc. The legs and lyre are richly carved and decorated to match the body of the case, the whole producing a striking, and at the same time most refined esthetic effect. The tone is superb, striking the listener by its wonderful volume, depth and richness, combining with the greatest power a most refined and mellow character and charming singing quality. the action and touch perfectly delightful to the performer by its ease and responsiveness.

A shower of stones rattled against a house in Sumpter Co., Ga., one night last May, it is stated, as though at regular intervals. The mysterious fusilade has been repeated, even in the presence of neighbors. No explanation has yet been found.

TO ENCOURAGE SAVINGS.

Doubtless some readers of this paper are stopped from investing their savings by the difficulty of getting together a sufficient sum to make the investment worth while. Others who have sufficient to invest are hindered by the uncertainty of finding safe securities. The advertisement in another column of the J. B. Watkins Land Mortgage Company, Lawrence, Kansas, provides for both classes of investors. The company issues obligations in amounts of five dollars and upwards, bearing interest at five per cent. These obligations can be exchanged for six per cent debenture bonds in amounts of three hundred dollars and upwards. There should be no hesitancy among small investors in taking up with this liberal plan. The security offered to both large and small investors seems ample. The Company has a capital of $750 000, with surplus of $349,307, and has back of it the business experience of 17 years, during which time millions have been invested and not a dollar lost. A pamphlet with full information will be mailed on application.

HORSFORD'S ACID PHOSPHATE IN EPILEPSY.

Dr. A. L. TURNER, Head Physician, Bloomsburg Sanitarium, Philadelphia, Pa., says: "Have Prescribed it in several hundred cases of epilepsy, and always with good results. As an adjunct to the recuperative powers of the nervous system I know of nothing to equal it."

A new law that went into force September 15 throughout Prussia requires all keepers of restaurants at railway stations of the third and fourth class to provide a cup of good hot coffee, with cut milk or sugar, for five pfennigs (a cut is cents in our money), and the same with milk and sugar for double the price.

Pheasants have overrun Williamette Valley, Cal., and are destroying the grain crop.

WANAMAKER'S.

PHILADELPHIA, October 10th, 1887.

Send a letter for samples or goods; it's almost as good as a visit.

The signs are that Silks are coming fully into prominence again. On back seats for a time, but nearer and nearer to the front until they promise the coming season to resume their old foremost position as a ladies' dress material.

Our direct importations of Silks for Fall and Winter are now in. The latest novelties from Lyons and Paris, together with the newest weaves in plainer fabrics. An assortment more varied and beautiful than we have ever before had. The moiré style prevails, varied by checks and stripes.

In blacks, our stock consists of all the leading makes of Foreign and American manufacturers.

Faille Francaise from $1 to $3 a yard.
Rhadames from 75 cents to $2.50 a yard.
Duchesse from $1.50 to $4 a yard.
Cachemire from $1 25 to $2.50 a yard.
Armure from $4 to $8 a yard.
Peau de Suede from $1.25 to $2 50 a yard.
Gros Grain from 75 cents to $2 a yard.
Moire Francaise from $1 to $3 a yard.
Moire antique from $2 to $5 a yard.
Satins from 50 cents to $2 50 a yard.

Our large assortment in colors is well adapted to suit every taste.

Satin Rhadames from 90 cents to $2 a yard.
Peau de Suede from $1.70 to $2.50 a yard.
Faille Francaise from $1 to $2.50 a yard.
Gros Grains from 75 cents to $1.50 a yard.
Moire Francaise from $1.5 to $3 a yard.
Moire Antique from $1 to $5 a yard.
Bengalines from $1.50 to $2.50 a yard.

We have before us two sample Blakets. A large quantity of each was offered us:

one 11-4 weighs 5 lbs.
one 11-4 weighs 6 lbs.

To the careless eyes these two Blankets look alike. They are the same size, and each is equally well made, but one contains *one pound more of pure wool* than the other.

A question came up: "Shall we follow in the common track of the trade and make all we can out of our customers by charging $1 too much for the 5 lb. Blankets, or shall we throw away $1 and charge $5 for the 6 lb. Blankets?"

52 cases of 6 lb. Blankets, the best all-wool Blankets ever offered by us at $5 a pair. We give you the $1. You get 6 lbs. instead of 5 lbs. of wool. What wonder that you have taken more than half of the 52 cases in the little time they have been here!

About 25 cases left. May take a week for them to go; at most two weeks.

This is a fair sample of our Blanket prices. All grades and qualities for little beds or big ones. $1 to $38 a pair.

JOHN WANAMAKER.

Chestnut, Thirteenth and Market streets and City-hall square.

THE
A. M. E. CHURCH REVIEW
Is the recognized organ of the race From time to time the most thoughtful and scholarly of all lands are heard to speak. No man or woman of the race of the least scholastic attainments can afford to do without it.
ANNUAL SUBSCRIPTION, $1.50.
All communications must be addressed to
B. T. TANNER, D.D.,
Box 1082, Philadelphia, Pa.

Entered at the Philadelphia post office as second-class mail matter.]

THE

Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions or merchandise can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, to insure prompt attention must be addressed to

REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 800, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line.	
1 time	15 cents
4 times [one month]	50 "
13 " [three months]	75 "
26 " [six months]	$1.25
52 " [one year]	2.00

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 5th, to the first of the month following. All our tars are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

THE autobiography of Riobard Allen is for sale at our book store. Price, 50 cents.

OUR NEW order of church service is now out. This is of suitable size for the pocket, neatly bound in cloth. Price, 10 cents, or $6 per hundred.

THE PAST two or three months have developed a number of revolting crimes, three of men murdering their parents, all members of the good race.

IT WAS Storer College, not Shorter, as misprinted last week, that the old Anti-slavery Society aided in conjunction with Wilberforce University.

THE IGNORANCE of Scripture terms and terms used generally in prayer, exhibited by some men is almost intolerable. As to biblical geography there is oriminal shortcoming.

THE STAR OF ZION is quite right in its inference that the CHRISTIAN RECORDER meant to speak of Hayes and Cleveland as the only living representatives of United States Presidents.

THE MANAGER has published a form of class-book that will supercede the old one in nearly every case with a class-leader who sees it. The Manager is expecting numerous and large orders.

HOSANNA CHURCH, East Camden, Rev. F. F. Smith, pastor, has been closed for repairs. The second quarterly meeting for the year was held there 9th inst. The church is said to be in very fair condition.

MINISTERS are ordering "The Life of Richard Allen," written by himself, and "Tanner's Outlines of the History of the A. M. E. Church." Both furnish as good data as can be found for arrangiog to celebrate the centennial of African Methodism.

IT IS stated that the Revs. T. T. B. Reed and W. B. Derrick, D.D., of the New York Conference, are about to launch out in a newspaper venture, the "Churchman." Dr. Derrick has had some journalistic experience.

IN SPEAKING of the matter of mechanical trades, people in the North often forget that colored men in the South are engaged in almost all trades, and that railroad and telegraph constructions there are not nearly all done by white men.

"O, FOR ITALICS!" This is Dr. Johnson's plea. We manage to give him a few, but really pity the reader who would not give all the emphasis required without the italics. Snob a one would certainly be top dull to know the design of the italics.

THE CHURCH is reaching an enthusiasm in respect to centennial month, November, that assures us that there will be a general participation in the celebration of this instance of our race variety organizing strongly and prosecuting a plan wisely and patiently.

THE PHILADELPHIA PREACHERS' Meeting has made a splendid beginning of the year's work. Monday, 3rd inst., the Rev. L. J. Coppin read an attractive, strong paper before the meeting, touching the subject of the African-American's relation to national jubilees and celebrations in the United States.

THE INTRODUCTION of the order of service and alternate reading of Scriptures in public worship tests our knowledge of Scripture and of the art of reading. It is not always refreshing to turn to one's neighbor to see where he is looking for the sixth chapeter of Romans, to read in turn with the pastor.

MR. GEORGE E. WOODSON, a young preacher of Bethel Church, Philadelphia, and also superintendent of the Bethel Sunday school, left Philadelphia for Wilberforce this week. Bethel Church, as usual, showed a noble spirit; the Sunday school presented their superintendent with a purse of $50 and the church with a like sum.

COULD NOT our good brethren, the presiding elders, collect saliant points from the general work in their districts, as church building, revivals, Sunday school changes, numbers added to these churches, state of progress and the general prosperity of the colored people without publishing the name of every place in their districts and every preacher and his excellencies?

BAD MANNERS, it is sometimes called, for younger ministers to speak critically of older ones, or for ministers who are chief pastors. This should not be so regarded; provided they speak in the Christian spirit. For any man to imagine that he can escape criticism or that he ought to do so is a delusion. It is well for us that we are critioised. A man of good sense and good morals is his own severest critic.

REV. L. C. CHAMBERS held quarterly meeting last Sunday with great satisfaction to all concerned. Elder Chambers appears to be doing a good work in his present pastorate, as he has been wont to do elsewhere. A short time ago he made an especial effort to raise between two and three hundred dollars with which to relieve the church of old debts that had amounted to that sum. The effort was successful and Zion Mission is free from indebtedness.

THE NEW YORK FREEMAN gives its name up to "The Age," and its brilliant and strong editor, Mr. T. T. Fortune, gives his chair up to Mr. E. Fortune, Jr., though, we are well pleased to say, he will write editorials and communications to the "Age." But the Age is Republican straight; the Freeman was not so. Mr. T. T. Fortune has done much to elevate colored newspaper life. We wish Mr. E. Fortune and the Age all the success that Mr. T. T. Fortune and the Freeman have enjoyed.

TANNER'S Outlines of the History of African Methodism is for sale at our Publishing House. This book gives in a nutshell prominent facts in the history of the A. M. E. Church. Those who appreciate the marvelous, providential life that God has been pleased to give this branch of the great vine, will enrich their thoughts and refresh them for centennial addresses by reading this work. Price, $1; Life of Richard Allen and Tanner's Outlines together, $1.25.

MINISTERS IN the M. E. Church have on foot a movement to raise moneys by voluntary contributions to purchase the library of about six hundred volumes, left by the late Dr. Marshall W. Taylor, and place them in their University at New Orleans, in order that the results of such sale shall go toward discharging the balance of $1,500 owing on Dr. Taylor's property in Indianapolis, Ind. This is a generous and easy undertaking that will doubtless succeed.

RECENTLY there has begun to be considerable excitement in financial circles concerning the condition of business and money. A considerable panic has been feared. The United States Secretary of the Treasury is said to have relieved this uneasiness, to some extent, by calling in government bonds before maturity. This relief, however, cannot be depended up. By the history of financial life we must stand warned of the liability of the wild and rash movements of capital and the stubborn standing of labor under league orders, to culminate in a panic sooner or later.

LAMENTING, as everyone must do, the early death of Dr. M. W. Taylor, of the Southwestern Advocate we rejoice at the temporary succession of Dr. A. E. P. Albert to the chair thus made vacant. Brother Albert is a scholarly, brainy, Christian gentleman. The Advocate will grow no weaker. He was made a competitor for the position at their late General Conference. He is a member of the Book Committee, which will at its next meeting fill the editorial chair permanently for the remainder of the quadrennium; in which event Dr. Albert is likely to be the man.

THE SOUTHERN LEADER intimates that there is some doubt about the East Florida Conference re-electing the delegates to General Conference that it elected last. The Leader does not see the term re-elect, but this is what in fact it must be; for the law demands that all ministerial delegates to General Conference shall be elected, not confirmed, by the last conference sitting before the General Conference. There is probably more barm than good done by this advance movement. Had this year, according to law, been given those conferences that elected last fall, there would have probably been more thought exercised relative to the General Conference than there has been. Eight or more men, instead of four, would have been exercised about it. These four themselves would have been likely to be more engaged than they have been in General Conference considerations.

SUNDAY FUNERALS are strongly condemned by many, but, so strong is the tendency to make great parade and display on these occasions, and so much greater is the leisure of the masses to observe that display on Sunday than on other days, that nearly everyone has to yield to the pressure and countenance funerals deferred to Sunday. It is pleasant to reflect on the fact that some progress is being made in lessening the number of Sunday funerals, but it comes from the undertaker's movement, they demanding Sunday for rest.

The connection of many church members with societies that bring the bodies of their friends to church buildings for burial does not aid this needed reform. For the dazzling tinsel and mysterious movements of these fraternities excite an interest that can be more largely enjoyed on Sunday than on other days. One of the results of this is to deprive the Christian Sunday of much of its sanctity and the Christian Church of much of its power.

THE CONSERVATOR is mistaken; the A. M. E. General Conference meets in Indianapolis. Well, we are for prohibition all the time and have voted in that direction, but have little hope of the present political movement in that direction accomplishing that which it claims to have for its object. It will do something, of course. In speaking thus we are not actuated by a superstitious reverence for any other political party. Here is what we also believe, Brother Hall, that the A. M. E. General Conference can accomplish very much in building up a manly hatred for intoxicants and a list of evils connected with them. The laws in our Church could be somewhat stronger and our example as churchmen could be greatly improved respecting this subject; yet, comparatively, our Church is temperate. If any power can prevent anyone from making or selling strong drink it should be encouraged; for this ends the drinking of strong drink. But if we could find a power able to bind the raging passion for drink we should rather patronize it; as then the subject would be master of his ease and not a slave to civil law. Laws once enacted may be reversed soon. It is well, though, to keep the sharp edged tools out of children's way.

OUR READERS will observe in Elder Mixon's article the statement that Prof. Connell is preparing a school reader. This is a good step if the book should be well chosen and well written so far as theory is concerned and may accomplish considerable in practice, though it is probable that the arrogance, avarice and habit of those who are controlling free schools will prevent such a book from having its proper place. Where "mixed" schools pertain it could not have any chance.

To those reading our popular school readers it is plain that the proper education of our children demands a great modification in school literature. The most that can be found in any readers that have come under our notice in favor of our variety is that it is characterized by docility, humor and some susceptibility to learning, while a large majority of these books speak of the negro as a subject of amusement for children, or merely mention him anthropologically. His good deeds, his heroic deeds, his best face, his best picture, his religious trust and righteous living are so rarely, that we may say are never, mentioned.

The heroic L'Ouverture, the Christian Allen, the philosophic Banneker, the skillful Aldridge, the eloquent Douglass, the devoted Mrs. Harper, the heroic Ellen Craft, the learned and faithful Mrs. Coppin, have all lived and will die without being presented to the growing generations as inspiring examples of what degree of greatness men and women of their own rare class have attained. This phase of popular education must be modified or the class thus misrepresented and ignored must forever remain where they are. Let school books ridicule the Irishman, how quickly the resentment is felt and how quickly the facts of history are brought up in contradiction, but school books no longer attempt this. Let school books that have nothing to say in favor or at least in palliation of the "lost cause" attempt circulation in Southern States. They could not live. One of the most popular reading books of our times has severe insults for the negro. One of the most popular geographies, studied daily by thousands of black children by the side of white children, speaking of the races, says some of the little negroes have shown competency to learn; as if a majority had not done so.

If Prof. Council makes us a good book, how shall we have it brought into use?

BARRELS FOR MONEY.

What is nicer for collecting money on account of churches than the use of small wooden barrels, costing from three to five cents each? Many churches are gathering moneys that way fast. Those barrels are for sale at the A. M. E. Book Rooms, from 2 cents to 8 cents each by express, rates paid by the receiver. Send in your orders. Try them.

BISHOP ALLEN'S SUGGESTIVE WORDS.

In his autobiography, page 11, Richard Allen says, "Many of the ministers were set apart in holy orders at this conference (the M. E. Conference of 1784) and were said to be entitled to the GOWN. I have thought religion has been declining in the Church ever since."

LIFE OF RICHARD ALLEN.

More than fifty-five years ago this sketch was written by the Bishop himself. It is an interesting work, showing the grit and tendencies of one of the greatest men of the century. It shows the interest taken by Richard Allen in the suffering among others than his own people. It also shows, by personal letters addressed to him, what prominent contemporaneous men thought of Richard Allen. In these times of centennial preparations this book has suddenly sprung into demand. Send in your orders to the Manager. Price, 50 cents per copy, by mail.

ANOTHER GIFT TO BETHEL, PHILADELPHIA.

Two weeks ago the gift of $50 each by two Englishmen at Bethel was mentioned in these columns. Last Sunday night the pastor, speaking about it, wishing they might drop in again while the church was making up a $50 purse for its young Wilberforce student, referred to elsewhere, when a minister of the A. M. E. Church, sitting in the congregation, arose and said we need not wait for men to come all the way from England to give $50: if Mr. Woodson would come to his office Monday morning, he would give him $50. Thus our good Sunday School Secretary, Rev. C. S. Smith, did what any one of a thousand African Methodists could do—gave to the sacred cause of education outright, $50.

AMERICAN SLAVERY IN NO SENSE BEFRIENDED THE NEGRO.

It requires a quite refined reasoning by right thinking and broad minded Africo-Americans, in speaking of the advantages of our present condition over that of Africans, to avoid paying a tribute to slavery and slave-holders, thus dishonoring God, whose resources and methods are infinite, by saying "even slavery has been a benefit to us." This sort of calvinism or fatalism denies the crime of slavery, disposes of moral human responsibility and nullifies moral distinction. It forgets that we were enslaved by a moral code that sanctioned our remaining enslaved hopelessly forever; that the Bible, the guiding star to universal liberty and universal purity, was made the basis of this moral system; and God, the giver of the Bible, the author of slavery, having planted the seeds that naturally produced it in the very system and relations of the children of men.

They enable the people who so cruelly held us in servitude two hundred and forty-four years to chuckle over their work of delusion, having deluded both themselves and us. They, these fatalists, assist in stamping us with the marks of natural inferiority and justify the inoculation of the old demon to sneak back upon us. They virtually proclaim slavery as the proper method to use in the elevation and correction of the degraded race varieties.

Our present condition may be better than that of our African brethren, but, were it not for the interposition of that "law that is above all the enactments of human codes," we ought to hate the men and their memory who brought us into the conditions immediately underlying this. Thanks to God for this higher law and that other still higher law "that ye love your enemies." Forgiveness may find a place in our hearts, but we still regard them as our enemies and their methods, instead of the best, as the vilest that they could have chosen. If those nearest related to them attempt to mitigate their crime against us, let us not kiss the hand that smites us, but resent it. If they whine about the awful and mysterious providence that God brought us through let us discard it and glorify his name by setting forth a more excellent way. Let us remind them that their fathers were unwilling at any time to acknowledge their wonderful work under a wonderful providence completed, excepting a few noble cases, for which God be praised; that even now they, these heirs of their fathers, do not consider us worthy of absolute freedom; that they swear we shall never see the promised land whither we are journeying; that they impede our progress to it, in accordance with their oath, then ask them, is this, too, a part of the ways of providence? There are many instances of those men, after glorifying our progress, stopping with "but, but, but," "of course, of course, they, the Africo-American, cannot become our equals. God has drawn the inexcusable line of demarkation in their color." Such men would see their logic rebuked every time they looked upon a flock of sheep or a herd of hogs, cattle, or horses, were it not for the very fact of their unreasonableness. But this is in keeping with the argument that slavery was our friend.

Away with the horrible nonsense that our slavery was divinely inspired; that it was God's method or a proper method at all. We invite these philosophers to produce a single fact warranting hopeless and interminable slavery as one of the means of disciplining all nations, and we must admit that American slavery meant to be interminable. The miscarrying of this meaning is just where Divine providence connects itself with the inexcusable scheme. Then "let my people go," rang out upon the slave-holding conscience more than two hundred years; that was providence. It melted some hearts; that was providence. It sent desolation and destruction upon the enslavers; that was providence. It brought us out with a high hand and an outstretched arm and that was deliverance. It is energising us and rendering us hardy citizens; that means go forward to the greatest heights attainable in all the spheres and facts of American citizenship.

THE A. M. E. REVIEW.

NOTICE TO SUBSCRIBERS.

Owing to the tardiness of the printers the A. M. E. Church Review will be delayed in reaching its subscribers. No one regrets this more than the editor, but the friends may rest assured that the excellence of the number will, in a sense, atone for the delay.

The Rev. B. W. Hammonds is pastor of the A. M. E. Church at Paris, Ill.

Personal.

—Rev. R. G. Mortimer, M.D., is pastor at Xenia, O.

—We had a call from Rev. J. H. Whitaker, of Mt. Holly, N. J.

—Rev. S. B. Williams has been spending several weeks in New Jersey.

—Rev. J. Wesley Hoffman commences the study of theology at Harvard this fall.

—The only colored chief justice in the world is Sir Conrad Reeves, of Windward Island, W. I.

—Rev. J. B. Stansberry holds quarterly meeting at Mt. Pisgah, West Philadelphia, Sunday, 16th inst.

—Mr. W. R. Arthur, formerly student of Wilberforce University, is studying medicine at Howard University.

—Dr. Tanner has returned from an extensive Western tour among the conferences in the interest of the A. M. E. Review.

—Rev. T. A. Moore, of Columbia, assisted Rev. W. H. Davis in a glorious quarterly meeting at Darby, Pa., October 9th.

—Miss Flora Batson, the popular singer of Providence, will sing at Mt. Pisgah Church, West Philadelphia, next Sunday night.

—Miss Louisa A. Smith, a young colored lady of ability, of Washington, D. C., is said to be writing a new drama.

—Huntsville Gazette.

—Revs. W. H. Bryant and I. S. A. Murphy have entered the Episcopal Divinity School at Philadelphia. That is a good step, brethren.

—Dr. Embry is attending the Kansas Conference at Omaha, Neb. The doctor has had poor health while out, but is making a good record

—The ministerial delegates of the Kentucky Conference to the General Conference are Revs. W. Buckner, J. M. Turner and J. M. Frazer.

—The ministerial delegates to General Conference from the Pittsburgh Conference are Revs. C. Asbury, D.D., W. H. Brown and W. S. Lowry.

—The North Ohio Conference elected Revs. T. H. Jackson, D.D., R. A. Johnson and John Dickerson ministerial delegates to General Conference.

—Rev. J. W. Cooper, of Burlington, N. J., will preach for Rev. J. B. Stansherry at 3 P. M., Sunday, 16th inst., and Rev. J. W. Beckett at night, the same day.

—Rev. Bird Wilkins, of Bethesda church, Chicago, Ill., has been offered $100 per night to deliver a series of ten lectures for the Rockport Lecture Association.

—Revs. R. Harper, B.D., B. F. Porter, M.D., and I. H. Welch, D.D., are the ministerial delegates to represent the West Kentucky Conference in General Conference.

—Wm. H. Barnes, of St. John's, Baltimore, and J. A. Simmes, of Metropolitan, Washington, D. C., were elected delegates to the General Conference, which meets in Indianapolis next May.

—A colored convict employed in a brick yard at Columbia, S. C., the 23d, had his companions build him into the kiln, close to the top, where he remained until night, when he made his escape.

—Bishop Miles, of the C. M. E. Church, at one of his conferences recently lectured his ministers against neglecting to pay their debts. The press has passed it around as an act of a Bishop of the A. M. E. Church.

—Rev. J. H. Bean, National Grand Pelate of the National Grand Tabernacle of North America, returned last Saturday from a trip to Portsmouth, Va., where he had been to assist in completing the organization of said order.

—Prof. John T. Roberts is an earnest worker in the Charles Street Church, Boston. Having had charge of the musical department, he has raised the standard of music in the choir so that it is considered equal to that of almost any of the white sister churches.

—Mr. Fred. P. White, the organist of Charles Street Church, Boston, is a musician whose ability is recognised in the highest musical circles of Boston. Although a young man, he composes and arranges the music for an orchestra and band of twenty-five pieces.

—The chorister of Mt. Pisgah Church, Philadelphia, may sometimes be found pumping the organ when the regular operator at that work is absent; when the organist is late he is seated at the instrument, and when all are at their posts he is vigorously leading them in song.

—Mr. Henry O. Tanner has photographed the log cabin in which our Bishop Wayman was born. The Bishop and an elder brother stand in front of the building. Mr. Tanner also photographed in a group the six Bishops who met at Atlantic City last summer. The work is well executed.

Notes on Education.

Some of our good Wilberforce friends say the CHRISTIAN RECORDER was mistaken about the new school district being based on the color line. All right.

Dr. J. H. Magee, who has lately started a night school in this city, is the possessor of a first-class certificate as a teacher, from the county superintendent of Massac County, Illinois.—Conservator.

It is but a sub-district. If its establishment had no reference to the color of a large majority of the people who are considered, an article from President Mitchell or one of the professors setting forth the ground of its formation would make interesting matter for many of our readers.

The school year which opens next Monday in our State should be a year of marked progress in our common schools. Now that we have a State Normal School, parents should make every effort to allow their children to complete the lower course in order that those who intend to teach may receive the higher training. Only a thorough workman can do thorough work.—Southern (Fla.) Leader.

Some experienced educators think that a good many teachers in the public schools make a mistake in not urging the scholars to talk more—the laconic reply of "yes" or "no" on the part of a scholar not being conducive to the process of thinking. Questions should be put in such a manner by the teacher that the pupil will be bound to use one or more sentences, thus exercising the mind more and acquiring a better knowledge of the construction of the English language.—New York Epoch.

Literature.

"Paney" for October is a beauty. The frontispiece illustration, "Nellie Ayers and Her Gray-eyed Cat," is followed by a very attractive set of pictures to amuse and instruct children. Paney is always pure in all respects. This number is no exception to the rule. We have never observed any trashy or light literature in Paney. Your children would not only enjoy it, but profit by it.

Porter & Coates, Philadelphia, have issued "The Children of Silence; or the Story of the Deaf," by Joseph A. Seiss, D.D., LL.D. Price, $1 00. The book is devoted to a popular account of Deaf Mutes—their numbers, the causes most prolific in their production, the nature and effects of their peculiar disability, how they were regarded in former ages, what can be done for them, together with sketches of the efforts in various periods and nations to instruct and educate them, the methods employed to teach them, and what the present century has developed for their relief. Discussions and ample statistics respecting the mischiefs resulting from the intermarriage of blood-relatives, the intermarriage of deaf-mutes, the operation of the laws of heredity and gestation, and kindred questions of living interest and importance to all, are likewise embraced.

From the same house comes "The Heart of Merrie England," by the Rev. James S. Stone, D.D., 12mo, cloth, extra, $1 75. A better and more thoughtful book of travels in the Mother country has not appeared for a long time. Though to "the manor born," and consequently well acquainted with the manners and customs of her people, the greater portion of his life has been passed in the new world, and the author in a recent trip to the old country walked through the green lanes and bye-paths of "Merrie England," with all his love for the old world quickened by his life in the new, and the result has been a work of the greatest interest and value. Sketches of persons and places in the remote midland districts of England, which can scarcely fail to interest those who love the history, antiquities and literature of the old land, as well as to foster tender memories and to strengthen loving ties. With a few exceptions, the ground gone over is entirely new. The folk lorist and the antiquary will find much that is fresh and entertaining; the student of human nature will delight in descriptions of persons, customs, traditions and superstitions. A glance at the contents will show the value of the book. There are extracts from ancient parish registers, quaint and curious, bits of local and family history, word-pictures of rare or interesting scenery, stories of old, out-of-the-way churches, glimpses at political and social customs, reminiscences of country life and of ancient times, legends, manners and strange things—told by one who is in every way familiar with that of which he writes. Alike in the drawing-room and in the study, the book will be found both from the attractiveness of its subject and the originality of its matter, to have a worth more than ordinary.

Our Exchanges.

Camp-meetings are over for this year. Good, very good! Hope they will stay over.—S. S. Helper.

We have what is technically termed presiding elders, appointed by the Bishop, but they are presiding elders which do not preside.—Star of Zion.

To profess to be, is one thing, and to be is another. There are many who profess, but a large proportion of them do not live up to their profession, and thus play the hypocrite.—Star of Zion.

While the Northern press is engaged eagerly grasping all the news in detail about the Texas insurrection, they should remember the sufferings colored people have endured in the South, and candidly and impartially consider the query: What would any race have done under the 18 years' fire of similar ostracism and injustice.—Phila. Tribune.

It is thought by some of the ministers that the delegates elected to the General Conference at Lake City, last winter, will not all be confirmed by the Pataka Conference next winter. Some lively times are expected. It would be a great injury to the Church to allow unworthy preachers to go as delegates who are to vote for new Bishops.—Southern Leader.

Worse and worse. We are informed that a party given by some respectable citizens on Wednesday evening last was ordered to break up at 10 o'clock. If the police authorities intend to provoke a row let them attempt to disturb our people in their own premises for which they pay taxes to support such. We won't submit to this, mark you!—Charleston Recorder.

How noble would be the sentiment, how elevating the influence and how grand would be the results if the General Conference of the A. M. E. Church which meets next year at St. Louis should not only declare in favor of prohibition but should decree and inaugurate an aggressive warfare against whiskey. Here is an opportunity for the largest and most influential organization among colored people to be the first of any church to declare as a body in favor of the second emancipation, as the M. E. Church was the first (1844) to declare as a body in favor of the abolition of slavery. Nearly all the delegates to the A. M. E. Conference have been elected, now let the press who favor prohibition canvass the matter and let an influence in favor of such a declaration. What say you, Freeman, Free Lance, Justice, Living Way, CHRISTIAN RECORDER, Blade, Southern Recorder, et al?—The Conservator.

OUR WOMAN'S COLUMN.

Ida Lewis, the heroine of Lime Rock, lives alone in the light-house, her parents being dead and her brother gone to follow the sea. Miss Lewis saved thirteen lives between 1869 and 1881. She does all her own housework, keeps the light trimmed and burning, and finds time to raise a few flowers in the crevices of the rocks.

The Penn Mutual Life Insurance Company deserves the thanks of women for having set aside the rule of exclusion heretofore adopted by life insurance companies. Also for having employed two thoroughly competent women physicians to make the needed examinations. Women are on an equality in this company in the terms and conditions of life insurance.

Miss Elaine Goodale, who is spending the first vacation she has allowed herself since she began work among the Indians in lecturing on the Indian question in the East, is doing her best to elevate the tone of the day schools maintained on reservations. At Lower Brule, Dak., where some 1,800 Indians are settled, she has had full classes and unusual success. She is there but sixty miles or so from Miss Grace Howard, daughter of Joe Howard, the journalist, who, at Crow Creek, has undertaken a kindred work, the introduction of simple remunerative industries among Indian girls.

Miss Lucy Salmon, the new Professor of History at Vassar College, is a woman with a future. Her book, "The Appointing Power of the President," is the clearest monograph that has appeared on that difficult subject, and is a noteworthy production for one of the non-political sex. Miss Salmon is a graduate of Michigan University and a fellow of Bryn Mawr College. It is curious, by the way, that seven of the ten fellowships open to competition in that woman's college are held by graduates of co-educational schools. Miss Salmon is fine-looking, with a clear, open face, physically and mentally healthy, and steadfast looking.

Married.

At the Macedonia parsonage, Camden, N. J., Oct. 6th, the Rev. G. M. Witten united in holy wedlock Mr. Alfred Price and Miss Eliza A. Vance. On the same evening by the same minister were united Mr. John Lombard, of Newport, Del., and Miss Elizabeth Harris; also, the same place and date Elder Witten married Mr. Addison Rowland and Miss Fannie Pollard.

ON THE WING.

BY REV. W. H. HEARD.

MR. EDITOR:—September 21st found me up early on my way to Columbia, S. C., to attend a meeting of the Board of Trustees. At 10:45 A. M. we are in the city. "All out for Columbia," is the cry. Rev S. H. Jefferson, the active Vice-president of the Board, is at the depot; greets us and says, "Remain, perhaps P. W. and N. B are on that train coming on the Northwestern Railroad." I informed him P. W. Jefferson was in Charleston sick with the fever. The train arrives, not a trustee aboard, but Rev. M. B. Salter had arrived. Rev. B. H. Williams was in the city on a furlough. We counted noses, found a quorum present, roll called, secretary pro tem elected in the person of Rev. R. E. Wall. The business looking to the opening session transacted carefully and prayerfully, arrangements for opening the theological department effected. Rev. J. H. Jones, A.B., B.D., of Lynn, Mass., elected Dean and Professor of logic. Hebrew and intellectual philosophy; Rev. R. E. Wall to the lectureship on ethics and moral science; Rev. W. H. Heard to that of systematic theology; Rev. M. B. Salter for practical theology and homiletics; Rev. S. H. Jefferson fills the chair of "Church History and Church Polity;" Rev. B. H. Williams on sacred geography and rhetoric. We mean to go to work and have each of these brethren to deliver lectures, save Prof. Jones, who is expected to conduct the department, assisted by Revs. S. H. Jefferson and R. E. Wall daily in his work. Bethel looked as natural as ever. The pastor was trying hard to pay off the little debt and get ready for conference.

Rev S. H. Jefferson spoke very encouragingly of the work in the upper conference, as we of the South Carolina call it.

We were disappointed at not having the presence of Revs. I. S. Lee and C. M. Crosby because they were so near and could have gotten there at a small cost and in a short time. After spending four hours in session we adjourned to the residence of Rev. S. H. Jefferson and spent a short, but a very pleasant, session around his dining table to our profit and comfort. Mrs. Jefferson knows the needs of a hungry Methodist preacher. After dinner we discussed the Educational law and it was agreed it must be changed in 1888. As South Carolina and Georgia were each important States and having men who have done so much to advance African Methodism, it was agreed that Dr. Johnson left out one of the strongest men for the Bishopric from his catalogue of eight. This man lives in Georgia. In Columbia and Darling, and finding time to raise a few flowers in the crevices of the rocks.

NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "Church union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E. Zion Connections, held in Washington, D. C., July 15–17, 1885 In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, so to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed. Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address, J. C. EMBRY,
Box 900, Philadelphia, Pa.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Parties will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

To Missouri Conference and General Officers:

Those pastors who have candidates for admission or expect to be accompanied by their wives; or General Officers who intend being present at our annual conference, October 26, 1887, will please inform me at once, and oblige yours,

G. H. SHAFFER,
St. Paul's Chapel, St. Louis, Mo.

NOTICE.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please do so immediately, if you fail, please do not accuse me of partiality; also please send on your amount of subscription.

J. H. MORGAN.

NOTICE.

All candidates for admission into the Alabama Conference must put in their appearance at Enfaula, Ala., Tuesday morning, November 29, 1887, for examination; and, also, all those on the first year's study, must be present at the same time. Positively the committee will not examine any candidates after Tuesday morning. The conference will meet on Wednesday morning, 30th, and our reports must be ready.

E. H. DIXON, Chairman,
Montgomery, Ala, Sept. 17, 1887

NORTH GEORGIA ANNUAL CONFERENCE.

This is to give notice to candidates who are to be examined for admission in the North Georgia Conference, that they are requested to assemble at the A. M. E. Church, Rome, Ga., Tuesday, November 8, 1887, at 12 o'clock. Remember the pre-requisities for admission, Discipline, p. 401. Presiding elders will please send list of brethren taken up by them to Rev. E. A. Shepard, pastor, P. O. Box 268. Please attend to this at once so that homes may be secured for all in time.

AUGUSTUS W. WATSON, Chairman.
A. J. MILLER,
G. H. HOLMES,
JEFFERSON A. CARY, JR.,
Secretary.
Committe on Admission.

READ THIS!

North Georgia Annual Conference of A. M. E. Church:

This is to give notice to candidates who are to be examined for admission in the North Georgia Conference, that they are requested to assemble at the A. M. E. Church, Rome, Ga., Tuesday, November 8, 1887 at twelve o'clock, M. Remember the prerequisites for admission; see Discipline, page 401. Presiding elders will please send list of brethren taken up by them to Rev. E. A. Shepard, pastor in charge, Post Office box 268, Rome, Ga. Please attend to this at once.

We are yours fraternally,

A. W. WATSON, Chairman,
A. J. MILLER,
G. H. HOLMES,
S. A. CARNY, JR., Sec'y.
COMMITTEE OF ADMISSION.

REV. CHARLES L. BRADWELL,
Presiding elder, Marietta District,
A. W. WATMAN,
Presiding Bishop.

SPECIAL NOTICE.

The brethren of the Kansas Conference, together with all the General Officers, and all other ministers who anticipate attending the Kansas Conference at Omaha, Neb., October 12, are cordially invited to bring their wives with them. You will find the people of Omaha "given to hospitality." Ample provision will be made for the entertainment of the conference, and all who favor us with their visits will find abundant accommodation. Please notify us at once by postal card or letter so that we can prepare for you. Address,

Yours faithfully,
P. A. HUBBARD.
Webster and 18th streets, Omaha, Neb.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular, the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E. Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat;"

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitians, under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and Santo Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E. Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishop J. M. Brown, T. M. D. Ward, H. M. Turner, R. B. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6 The Pioneers to Gold Coast.—T. M. D Ward and J. B. Hubbard.

7. The A. M. E. Church from Allegheny Mountains to the Mississippi.—T. H. Jackson.

8 A M E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner.

9. The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A M E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E Church to the Darker Races of the Earth.—J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammit, A. Grant, Frank Green, Henry Wilnite, W. B. Carson.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15 The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19 Our children: What are they doing, and what are we doing for them? C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. 8 Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Asenrance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Aim and Character of the Preaching of the A. M. E. Church.—G. R. Shaffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—R. R. Disney.

29. The history of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race? What has she done and what is she doing?—W. D Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33 The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church —W. H. Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—Durham.

JOHN M. BOWN Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the one hundredth year since our existence commenced, and that services be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarterly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J P. Campbell, 1923 North Seventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, RE-READ AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact.

4th. For all money sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is his superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication. We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flourishing It is useless and often renders obscure what would otherwise be plain writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money sent thus?

8th. We have lost a great deal of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you will be pleased to, and we will freely quote them or send you a catalogue, price list, blank and return envelope.

10th. Always collect your money for supplies and have it appropriated for them in best condition possible before the beginning of each quarter this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "raking over" by them.

11th. When the Teachers' and Scholars' quarterly, the Juvenile and Gem Lesson Papers are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are abusing us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the children's welfare. Fraternally,

C. S. SMITH.
Box 345 Nashville, Tenn.

"For years I suffered from loss of appetite and indigestion, but failed to find relief until I began taking Ayer's Sarsaparilla. This medicine entirely cured me. My appetite and digestion are now perfect."—Fred. G. Bower, 496 Seventh st., South Boston, Mass.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y	28, Owensboro,...	" Turner

OCTOBER.

South Kans'a	1, Emporia,.....	" Brown
Pittsburgh	5, Park'g, W. Va	" Campbell
Kansas	12, Omaha,.....	" Ward
Tennessee,	12, Nashville,....	" Turner
Indiana	13, McAllister....	" Ward
North Mo.,	19, Hannibal.....	" Brown
Missouri	26, St. Louis,....	" Brown
West Tenn.,	26, Memphis	" Turner

NOVEMBER.

Nth Georgia	9, Rome,.....	" Wayman
Arkansas,	9, Little Rock....	" Ward
Florida,	10, Tallahassee,...	" Payne
Sh Arkansas	17, Helena,.....	" Ward
Nh Alabama	23, Selma,.....	" Payne
Macon,	23, Talberton,.....	" Brown
Nh Carolina	23, Warrenton.....	" Campbell
Wst Arkan's	24, Camden,.....	" Ward
Alabama,	30, Eufaula,.....	" Payne
Texas	30, Beaumont,....	" Wayman

DECEMBER.

Columbia,	7, ...	" Campbell
Nth Miss	6, Yazoo,.....	" Ward
N. E. Tex	8, Dallas,.....	" Wayman
Georgia	14, Savannah,....	" Brown
Mississippi	14, Raymond,.....	" Ward
West Texas	15, Leatrop.....	" Wayman

JANUARY.

1888.

North La.,	25, Shreveport,....	" Wayman

FEBRUARY.

Sth Carolina,	1, Mt Zion Chris'n	" Ward
East Florida,	15, Palatka,.....	" Payne
Louisiana,	25, New Orleans..	" Wayman
St. Thomas,	....St. Thomas, W I	Disney

MARCH.

Virginia	28, ...	" Turner.
Demerara,	.....George'n B G S A	Disney

APRIL.

New Jersey,	4, Millville,.....	" Campbell
Baltimore,	12, Baltimore,....	" Wayman
Bermuda,	.....Shelly Bay, W I	Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia	6, Harrisburgh.
New York,	6, Albany.
New Engl'd	13, Boston.
Ontario	20, Chatham.

JULY

Nova Scotia,	Amherst, N S

P. S.—The absence of Bishop Disney because of the illness of Mrs. Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him.

Secretary.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Greene Co., Ohio. During the winter Jacksonville, Fla.

Bishop A. W. Wayman, D.D., 137 East Baltimore street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Bennings, D. C.

Bishop John M. Brown, D.D., LL.D., 1434 Rhode Island Avenue, Washington, D. C.

Bishop R. H. Turner, D.D. LL.D., 36 Young street, Atlanta, Ga.

Bishop B. F. Disney, 218 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conference or visiting certain points.

For the Council of Bishops,

JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday, Oct. 2, Annapolis, Md.
Thursday night, Oct. 6, Cartersville, Ga.
Friday night Oct. 7, Marietta, Ga.
Sunday night, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9, Bethel, Atlanta, Ga.
Sunday night, Oct. 9, Allen Temple, Atlanta, Ga.
Monday night, Oct. 10, Norcross, Ga.
Tuesday night, Oct. 11, Opelika, Ala.
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct. 14, Harrison, Ga.
Sunday, Oct 16, Macon Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday night Oct 23 Savannah, Ga.
Monday night, Oct 24, Mt Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanuel, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Catonsville, Md.
Thursday night, Nov. 3, Waverly, Md.
Sunday morning, N. v. 6, Pisgah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C
Wednesday night, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17 Salem, Ala.
Sunday, Nov. 20, dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas
Thursday, Dec. 8, Northeast Texas Conference, Dallas Texas
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas
Baltimore, Aug 24.

NOTICE.

The New Jersey Conference is hereby notified that the electoral college will meet at Bordentown, N. J., October 12th.

J. H. MORGAN,
Sec'y.
J. P. CAMPBELL,
Bishop.

Information Wanted.

[We make no charge for publishing these notices "for information wanted," but persons must send a year's subscription, with notice, to insure publication. Parties will please write the Secretary of the Conference to which preacher, and report any case in which friendly aid is rendered by means of notices in the CHRISTIAN RECORDER.]

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Vesce County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MY sister, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother. Rev. A. R. Mitchell. Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Summerville, S. C. I was a slave under Franklin Moose, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell. Mineral Springs, Ark.

INFORMATION WANTED OF MY sister, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Natoway Co., Texas. Known in Kentucky as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs. Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS L. Padgett. His father's name is William Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Pillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muchakinock, Mahaska county, Iowa.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Willie Ann Swayze, who were sold in Dorchester Co., Md., known as Tobacco Stick. They were owned by a man named Samuel Harrington and were sold by him in the year 1845 or 1846. Since then I have heard nothing of them. Any information concerning them will be thankfully received by their brother, Winnaby Johnson, my address is 1 Carroll, No. 6 Sullivan street, New Bedord, Mass.

INFORMATION WANTED OF MY SONS George Washington Hughes, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Ell Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Mason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged, to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Celline Cooper and Elise Cooper. The mother's name was Page Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elisebeth, Calharine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their brother whose name was Arle Anna Massey, but is now Arle Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Lock box 40, Chambersburg, Pa.,

INFORMATION WANTED OF MY Father or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Conly F Trigg, of Abingdon, Va., but was owned by Judge J. P. White, who bought her from John L Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

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NAT. COL. TEACHERS' BUREAU,
Wilberforce Green Co., O

WILBERFORCE UNIVERSITY.

Our school will open Wednesday, September 7th, 1887. The university is situated three and a half miles from Xenia, on the Columbus Pike, and three-fourths of a mile from Fairfield Station. The locality is remarkably healthy and pleasant. The buildings are in good repair, heating and not a few have received benefit from them. Our capacity for training the young is not surpassed by any like institution in the land. Now, if you want a thorough education, and one that will enable you to walk quite a little "way," and do some light work, you will never regret it. For any further information address the President, S. T. Mitchell, or

J. P. MAXWELL, Sec.
Wilberforce, Ohio.

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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

MRS. MARY A. MCCLURE, *Columbus, Kansas*, writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, and heart trouble, and was then advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am, after years of suffering."

LIVER DISEASE.

MRS. L. V. WEBBER, of *Yorkshire, Cattaraugus Co., N. Y.*, writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years I was a sufferer as to taking them I was a great sufferer: I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhœa Cured!—D. LAZARUS, Esq., *918 and 920 Decatur Street, New Orleans, La.*, writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhœa."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using DR. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

GOLDEN MEDICAL DISCOVERY cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores, and Swellings, Enlarged Glands, and Baling Ulcers.

INDIGESTION, BOILS, BLOTCHES.

REV. F. ASBURY HOWELL, *Pastor of the M. E. Church, of Silverton, N. J.*, says: "I was afflicted with catarrh and indigestion, Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling all the time. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints and in one week's time I began to feel like a new man, and am now sound and well. The 'Pleasant Purgative Pellets' are the best remedy for headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the floor when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little 'way,' and do some light work."

HIP-JOINT DISEASE.

MRS. IDA M. STRONG, of *Ainsworth, Ind.*, writes: "My little boy has been troubled with Hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time, and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It is only been about three months since he commenced using your medicines. I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of *Cambridge, Maryland*, says: "MRS. ELIZA ANN POOLE, wife of Leonard Poole, of *Wingate's Store, Dorchester Co., Md.*, has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the shoulders and breast to several inches. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon got relief and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days. Mr. T. A. Yates, of *East New Market, Dorchester County, Md.*, vouches for the above facts.

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Nasal Catarrh, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting diseases."

GIVEN UP TO DIE.

Consumption.—MRS. EDWARD NEWTON, *of Harrowsmith, Ont.*, writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me my medicines were a punishment in my case, and would no, under-take to treat me. He said I might try cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the cod liver oil as a last treatment, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and, to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harrassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuance of 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are failing a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is still in doubt, need but write me, enclosing a stamped and addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

WASTED TO A SKELETON.

Ulcer Cured.—ISAAC E. DOWNS, Esq., of *Spring Valley, Rockland Co., N. Y.*, (P. O. Box 39), writes: "I was troubled with Ulcer of the Stomach, and Medical Adviser, for which I paid $3.00, but it did me no good. I was induced to try Dr. Pierce's Golden Medical Discovery, and before I had taken one bottle I found relief. I have taken five bottles, and am entirely cured. I have gained in flesh from 130 to 160 pounds, and can do more work than I have done for years. I cannot say too much in favor of your 'Golden Medical Discovery.'"

GENERAL DEBILITY.

Mrs. PARMELIA BRUNDAGE, of *161 Lock Street, Lockport, N. Y.*, writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all those ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

Dyspepsia.—JAMES L. COLBY, Esq., of *Tuscalan, Houston Co., Miss.*, writes: "I was troubled with indigestion,

READ THIS!

North Georgia Annual Conference of A. M. E. Church:

This is to give notice to candidates who are to be examined for admission in the North Georgia Conference, that they are requested to assemble at the A. M. E. Church, Rome, Ga., Tuesday, November 8, 1887, at twelve o'clock, M. Remember the prerequisites for admission; see Discipline, page 401 Presiding elders will please send list of brethren taken up by them to Rev. E. A. Shepard, pastor in charge, Post Office box 268, Rome, Ga. Please attend to this at once.

We are yours fraternally,

A. W. WATSON, Chairman,
A. J. MILLER,
G. H. SOLMES,
S. A. CARSEY, JR., Sec'y.
COMMITTEE ON ADMISSION.

REV. CHARLES L. BRADWELL,
Presiding elder, Marietta District,
A. W. WAYMAN,
Presiding Bishop.

SPECIAL NOTICE.

The brethren of the Kansas Conference, together with all the General Officers, and all other ministers who anticipate attending the Kansas Conference at Omaha, Neb., October 12th, are cordially invited to bring their wives with them. You will find the people of Omaha "given to hospitality." Ample provision will be made for the entertainment of the conference, and all who favor us with their visits will find abundant accommodation. Please notify us at once by postal card or letter so that we can prepare for you. Address,

Yours fait' fully,
P. A. HUBBARD.

Webster and 18th streets, Omaha, Neb.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

CATARRH CURED,

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed envelope to Rev. W. Pierce, 2121 Race street, Philadelphia, will receive the recipe free of charge.

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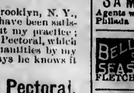

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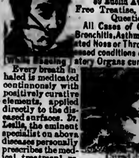

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"YE ARE MY WITNESSES."

Tell me, pilgrim, faint and weary,
Traveling o'er this pathway dim,
Are you shedding light around you,
Are you witnessing for Him?

Do you try to tell the story
Of the precious Saviour's love?
Are you hungering and thirsting
Evermore your love to prove?

Are you seeking out the lost ones
Whom the Master died to win?
Are you showing them the fountain
That can wash away their sin?

Are you looking by the wayside
For the weary ones who fall?
Do you take them to the Saviour,
Who has promised rest for all?

Do you love to read the Bible—
Is it precious to your soul?
Are its treasures growing richer
As you travel toward the goal?

Do you love to talk of Jesus
More than all the world beside?
Does it bring a holy comfort
With his people to abide?

Have you made a consecration
Of your time and earthly store?
If your all is on the altar,
Then the Master asks no more.

Thus, O pilgrim, should we journey,
Showing forth the Master's praise,
With our lamps all trimmed and burning,
That the world may catch their rays.

—Selected.

CENTENNIAL REFLECTIONS.

No. 2.

BY REV. C. S. SMITH.

THE PROTEST.

Richard Allen was born in one of the smallest and meanest of States, but spent the major part of his life in one of the largest and greatest of cities Philadelphia, which was the scene of his labors for a long number of years, and in which repose his ashes, is justly styled the cradle of American liberty It is noted for its protests both as to word and action, and has nurtured the forces which have given rise to many of the more prominent events in the Nation's history. It was fortunate, if not providential, that Richard Allen settled in the city of "Brotherly Love," in view of the fact that the surroundings were highly favorable to the development of manly and independent feeling. The very heavens above it were pregnant with the spirit of freedom, while the presiding genius of universal liberty had especially bestowed its benedictions upon the infant republic for its glorious act of 1776. Richard Allen was cognizant of the stirring events which at the time of his settlement in Philadelphia were uppermost in the mind of the world. He had been a silent witness of many things and a silent hearer of many sayings. Independence, freedom and constitutional government were the topics that he heard discussed as he crossed the pathway of notable men, that he might grasp the crumbs of intelligence that fell from the table of public debate. He was unknowingly being prepared for greatness and prominence himself. He could take no part in the affairs of State. He was an alien in the land of his birth without the privileges and immunities of citizenship; yet no law had he violated nor crime committed. The open door to fame came through the Church. Alas that it should have been so! Fame, not of his own seeking, but as the result of circumstances pressed upon him. He was being borne by a tide whose incomings and outgoings he could not stay.

When the "fulness of time" had come he suddenly sprang into prominence at an unexpected period, in an unexpected place and for an unexpected purpose. At the time when the protest was made there was but little in the condition of the colored people to warrant even the thought that they would do other than "obey their masters." To assume that they would offer resistance to any species of injustice was regarded as a vague dream. All things, however, are not what they seem to be. Embers may smoulder long before they break forth into flame. The officiary of St. George's Church had been so long accustomed to mistreating the colored members that they subjected them to whatever indignities they pleased as a mere matter of fact, to be borne without murmuring by the offended ones. There came a time, though, when the "last straw" was laid on the camel's back. This was in November, 1787.

The place was St. George's Church, a society belonging to the Methodist Episcopal Church, in the city of Philadelphia, Pa. Connected with this society were a number of colored people, who had been received according to the rules governing the admission of persons into membership. The rules recognized no distinction on account of race or color, and were formulated by the founder of Methodism, who said that "the world is my parish." It is peculiarly surprising that the first loud murmurings of discontent within the bounds of American Methodism should arise from the practice of caste distinction. Methodism was a new fulcrum designed to lift up the masses and to weld them together in the worship of one Lord, in the adoption of one faith and to invest them with equal privileges as heirs of the same inheritance. Methodists from the very beginning had learned to joyfully sing:—

"Together let us sweetly live,
Together let us die,
And each a starry crown receive
And reign above the sky."

Had the ancient landmarks been observed, Methodism would have outstripped Catholicism in the work of establishing the brotherhood of man. It is to the shame of Methodism in 1787, that it furnished an arena of conflict for equal rights within its communion, and it is to the reproach of Christianity that the battle should have begun in a house dedicated to the worship of the most high God. It is nothing strange to see persons kicked and cuffed about the streets, in bawdy houses and in places of low repute, but to see them dragged of their knees in holy places, while devils might pray, is a scene over which angels might weep, and at which devils might blush.

The purpose of the protest was as unexpected as the period and the place It was a protest of right and justice against wrong and violated faith. The design of the protest was unexpected because those who made it were not the recognized equals of those against whom it was directed, and the opening of the months of the former in such a way was a new and strange proceeding. When Richard Allen and his associates defied the anathema maranatha of the tyrannical pastor and officiary of St. George's society, they challenged the Methodist Episcopal Church to uphold and defend its pledge of equality of rights for those who entered its communion. The protest was more far-reaching than its framers really knew. In a relative sense, their grievances were the grievances of every member in the Methodist Episcopal Church of the time to assert that what affects a part affects the whole. The discontent of the colored members of St. George's society was doubtless known outside of Philadelphia, as it eventually became a matter of somewhat general interest. No account, though, is given that any official notice was taken of the affair by the then leaders of the M. E. Church. The offended parties being negroes it was evidently deemed of inanificient importance to invite official attention. It was but the wailing of a people "only fit to be the servant of servants." The very fact, however, that they dared to protest indicates their innate recognition that their servile condition was not natural, but one to the temporary triumph of might over right; and that the investiture of this might with the glow of religious influences no more made it right than had it been covered with an Apollyonian mantle. The first foul blot on the escutcheon of American Methodism was produced by its flagrant violation of the rights and privileges of its colored members, and colored Methodists, under whatever name they may be known, are indebted to Richard Allen and his associates for their manly, courageous protest of 1787.

According to the English Women's Journal, there are now about one hundred women serving on school boards in England and Wales. Four county districts have women as clerks. There are also women overseers, assistant overseers and overseers of highways.

REV. J. H. MORGAN,
OF THE NEW JERSEY CONFERENCE.

J. H. Morgan was born in Philadelphia, Pa., November 16, 1843. His mother's maiden name was Mary Ann Harmon. After her death he was adopted in the family of James T. Robineon, of Philadelphia. Becoming dissatisfied at some fancied slight, he left without authority, and settled in Bristol, Pa. There he embraced religion in 1866, under Rev. Samuel David (a supply), Rev Henry Davis, elder. On February 14, 1867, he married Miss Anna Elizabeth Fry, and was licensed to exhort October 12, 1867, by Rev. Edward Lewis, then pastor, Rev. D. P. Seaton having the oversight. He received local preacher's license July 11, 1868, from Thomas T. Pierce, then pastor, and was ordained local deacon at the Philadelphia Conference in Harrisburg, in 1875, by Bishop J. A. Shorter. He attended the General Conference at Atlanta, Ga., as lay delegate from the Philadelphia Conference. He joined the itinerate work in the Philadelphia Conference at Chester, in 1876 was transferred to the New York Conference by Bishop Shorter and appointed to Cozzackie Circuit, N. Y., in conjunction with Rev. J. H. Nichols, by Bishop A. W. Wayman. He was returned the following year by Bishop D. A. Payne. He organized a church that year in Poughkeepsie, N. Y., was ordained elder in Sullivan Street Church, New York City, May 12, 1878, by Bishop D. A. Payne, and sent to Poughkeepsie, N. Y. There he had some misunderstanding with the people, which caused them to promise to cut his bread and butter short, which promise they faithfully carried out. But being a child of our raising, he remained firm to the Methodist Episcopal connection. According to his own account, one day, or part of it, they fed him and his family on wind pudding, air sauce and balloon trimmings. His time there was short. A few days after, he received an appointment from Bishop Payne to Albany, N. Y., and was re-appointed the following year. In 1880 he was transferred to the New Jersey Conference, and stationed at Princeton, N. J. There he served two years. He has married to date twenty couples; baptized, children and adults, fifty; received in church membership, including probationers, two hundred and fifty, and attended the General Conference of 1880 as a delegate from the New Jersey Conference.

The above is reprinted from proof sheets of a book by Elder Morgan, now in press, on the history of the New Jersey Conference of the A. M. E. Church. This work alone will preserve the name of Joseph H. Morgan.

GENERAL SUPERINTENDENCY NECESSARY TO A PRESIDING ELDERSHIP.

BY REV. T. G. STEWARD, D.D.

Methodist episcopacy is not the episcopacy defined in dictionaries and encyclopedias; not the episcopacy of which the "learned and judicious" Hooker wrote, but a modified and special episcopacy created by the Methodist people themselves and standing or falling by their judgment or preference.

It hardly seems necessary to say that all Methodist Episcopalism takes its rise from the Methodist Episcopal Church which originated it. This Church, the proud mother of this form of government and from whom all other Methodist Episcopal bodies are derived, having originated Methodist Episcopacy, has the right to define it. This she does by declaring it to be more an office than an order and to be general superintendency. This general superintendence characteristic is its especial mark distinguishing it from historic episcopacy This is the progress made by Methodism in the form of episcopacy, and so it regards any departure from this as a degradation of the office. A Bishop in the Methodist Episcopal Church with limited jurisdiction is not, according to their ideas, a "full" Bishop. District episcopacy in the light of church history is not progressive, but plain retrogression, or, rather, speaking in a tongue readily understood, it is that movement often described as "crawfishing," the movement of a people timidly abandoning a grand position and sidling under shelter, movement indicative of the return of a sober second thought.

General superintendency is naturally supplemented by the particular superintendency of presiding elders. Here there is consistency and, consequently, order, harmony and efficiency as the one hundred years' history of the Methodist Episcopal Church triumphantly demonstrates. In point of success church history is challenged in vain to produce a parallel to the Methodist Episcopal Church—such peace, such harmony, such development, such progress, such intelligence, loyalty and love. Episcopal Methodism is established and stands above aspersion. Our Church has decided in favor of presiding elders, which means particular supervision; and yet there are those who would narrow the Bishops down to but little more than a presiding elder. Two particular superintendents covering the same territory and no general superintendence over both, or either, will bring the poor pastorate, with as many fewer new ones as the upper and nether mill-stone. The Bishop of one of the fourteen districts will be the upper mill-stone, the presiding elder of fourteen charges will be the nether and the pastorate will be ground to powder. Does any man suppose that people growing up in the free atmosphere of America will submit to such an unreasonable and indefensible method of supervision? If there is such a man with in the reach of this article all I have to say is, "Him have I offended." A diocesan episcopacy once fairly established necessarily fills up all the space between the pastor and the general superintendency, if any man can find that space, and while men. Doctor, you will find at the General Conference that a few men will be the powers around which all the rest will cluster and from whom will emanate all the various movements that will be consummated. The same principles which determine the actions of other legislative bodies will obtain there. About the best place to say what you want to say to the General Conference is in the ballot-box; if you can't get to it, then do like we all have to do, just quietly wait and see what you will see.

Our church at St. Paul is alive and doing well. Since September 5th we have raised in class cash $1,375 64 and expect to make it $2,500 by November 1st. This may be one of the conferences "whose members are fifteen years old;" whether it is or not it is a royal conference, composed of law-living and law-abiding men, who love their full duty. Rev. W. J. Laws will represent us and do the right thing. Rev. Knight is solid as a stone wall and Rev. Burton can pull wires and caucus as good as any man who will be on hand. My humble opinion is that if the General Conference adjourns without electing Drs. Lee, Arnett and Tanner, they will have cause for regret. These men are men of destiny and bear in their every movement and attest by their efficient record that they are the men for the hour. They should be the first chosen, no matter who else may be named.

Miss Ada Lee, an attorney at Port Huron, Mich., has held the office of Circuit Court Commissioner for three years.

DOCTOR, DON'T TALK THAT WAY.

BY REV. JOHN M. HENDERSON.

In a late issue of the RECORDER I read a letter written under the signature of one of our able doctors. After having read the first few sentences I began to feel that a sound, solid, broad-gauge article would follow; but after a few flourishes of the pen, a few glittering generalities and much sweet talk about the reverence due our venerable prelates, the doctor proceeded to map out a course for General Conference. The sum and substance of the thoughts crowded into the little end of the horn was, take the efficient and experienced men out of the field, practically retire them and turn the Church over to a number of impetuous youths or aspiring men of middle age.

The doctor referred to some of the Bishops as though they were already past the line of usefulness. It is a great mistake. Bishop Brown, for one instance, has traveled further and done more real hard and effective work in the last six months than any man in our Church not now a Bishop could do in two years. Main strength is not needed so much as well trained and thoroughly schooled powers. Our venerable Bishops during all their years of labor have been learning how to save labor and how to do a great deal in short, quick ways. An old woodman with an ax is worth a dozen loud-voiced, clumsy youths with brawny muscles and no skill. Experience teaches men how to do things and gives them added powers of execution. Our aged Bishops have learned the value of time, and you don't find any of them dilly dallying about business, but when they have a thing to do they go right to the point at once, and without waste of strength or energy do in a day what verdant inexperience or thick-eyed conceit would blunder and bungle about for a month. No, there is no need of hunting around to find men to supplant these able warriors who now lead the van. But you can count on each Bishop now on the bench as severally, for the next four years, worth as many fewer new ones who can be named or elected.

Again, there is no use philosophizing over the duty of the General Conference, nor wasting time sittering wise words of warning or advice. The men who go there, if they have minds of their own, will be self-directing; if they have not, then they will be herded and led by those who have—and that is just the long and short of it.

Some of the conferences which have already elected delegates have run in men who they knew were unfit for the position of delegates just to gratify some canille prejudice by defeating experienced, if any man can find that general superintendency, and certainly no man would willingly place the presiding elder between the pastor and the people.

Why not look the question fairly in the face? If the Church is to be cut up into petty districts with each district fenced in by a Chinese wall, over which no non resident Bishop shall put his Tartar foot, I ask the advocates of this theory, of what earthly use are conference boundaries within this territory? Presiding elders, if they exist, are simply so many staff officers and a petty territory is brigadiered by ten men whose whole duty is to see that one hundred and twenty other ministers do their duty. I grant that this draws a pretty strong picture, but it is not an impossible one under the parcelling out arrangement. The idea of fourteen Bishops to our power and spare active membership is a thing that must be met and opposed It is not Bishops and ministers we need now as much as it is members and churches. Every conference is overrun with preachers What we want now is men bers! members! members! We need to be up and doing More praying and more preaching. Oh, for a baptism of heavenly fire to make us a real soul-saving Church! The thousands, the millions are perishing while we are disputing as to who shall be chief among the disciples. Oh, Thou who hast enabled us to do the little we have done to thy glory, we devoutly pray thee to give us grace, zeal and love that we may do much more the few remaining days that as debtors to thy great mercy we walk the earth than we have ever yet done, and to thee be the glory and honor forever and ever. Amen.

Bishop J. P. Campbell's 1923 Nth Tth St

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THE

Christian Recorder

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REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All correspondents are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor, nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, sending Sunday school Or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

DEMANDS for Centennial Envelopes are still coming and we are supplying orders as rapidly as possible. Rev. S. H. Robertson orders 800. If the orders for envelopes are to be taken as an index to the interest of the people, the centennial of the independent organization will not be a small affair.

THE A. M. E. CHURCH at Mt. Holly, reported a year ago or so as in anything but a healthy condition, seems to be flourishing. The people have remodaled and repainted the building and are paying for their work as fast as their creditors expect them to do. Their re-opening was last Sunday, when the editor of the CHRISTIAN RECORDER, Rev. G. A. Mills and Bishop Campbell preached. They realized nearly two hundred dollars.

REV. L. J. COPPIN held his fall rally at Allen Chapel last Sunday, assisted by Rev. Dr. Derrick, of New York, and Rev. N. D. Temple, of this city. The day being splendid, the church having just entered fully into the use of the Church Ritual, and attractive visitors filling the pulpit, there were great crowds at the church. The financial result was about $1000. They are a lively people. Rev. J. Whitaker is making a successful year.

OF COURSE it would help the RECORDER to publish all matters of every locality, just as the local papers do, but it would have to be one hundred times its present size. Each local paper has but one locality to please; we have one thousand. A list of the names of persons attending a wedding or a convention can be published by the local paper. It will not be called on to do the same thing for many other localities. The papers of those localities will see to them.

THE "CHRISTIAN INSTRUCTOR," Presbyterian, commenting on Dr. Parker's text, "He is not here but has risen," applying the language used in reference to Jesus to the case of Mr. Beecher, says it "seems startling, if not profane," There is a minister in the A. M. E. Church who, when in the Baptist Church, fifteen or sixteen years ago, preached a farewell sermon in Harrodsburg, Ky., from the text, "It is expedient for you that I go away." This was a close approach to Mr. Parker's profanity. There are many profane uses of the Scriptures in pulpits.

MR. J. G. DITMAN, the Democratic candidate for Recorder of Deeds in the city of Philadelphia, will make a strong and efficient officer, if elected, because he is a strong and efficient citizen, a strong and efficient business man. Mr. Ditman has not been popularly known as a politician, hence has not made many promises, but his natural and practical fair mindedness and appreciation of manliness in men leads us to venture that he will protect the interests of the people and that colored men will suffer nothing at his hands for the mere fact of their color. His letter of acceptance is clear and comprehensive.

ORRA LANGHORN, of Lynchburg, Va., has a thoughtful article in the Independent of 13th inst. on "Mixed Schools in Virginia." He favors them and believes they will pertain soon. His argument is clear; not all of his positions are strong. It is not that colored teachers will lose money by not being employed that sickens the heart of colored teachers and those educating children, so much as that a whole class strongly marked would be excluded from one of the avenues in which many of its minds would delight to move, being by nature adapted to them. This is what brings a cloud over their skies, and well it may. To produce proper American citizens every civil and religious door must be so adjusted on its hinge that the same forces brought to bear will cause it to swing for every individual citizen. There can be no preferred classes regulated by arbitrary customs or unreasonable discrimination. Conditions from the side of State must be absolutely uniform and clearly reasonable in all respects. To keep our race variety for a few years out of any position generally is to prevent our progress largely. It is useless to infer that we will allow such a state of affairs to settle without strong protest. Mr. Langhorn shows that many years ago mixed schools actually existed in Virginia and that one was taught by a colored man. As we stated some weeks ago, the mixed schools are coming.

REV. A. GRANT, in another column, asks if the A. M. E. Church will ever rise to a proper appreciation of education connected with the Church. It is doubtful whether it will ever reach our highest hopes. This point is not reached by many people in respect to educational institutions. We have undertaken too much, not for our purses, but for our hearts. If our hearts were in these school enterprises, the natural affinity between one's heart and money would take an abundance of money there. Not only do our colored men—our able colored men, our African Methodist men—fail to give to our educational undertakings, as Brother Grant says, but there are scores of cases in which they will not send their own children to our schools, will advise others to send their children to Oberlin, Lincoln, Howard and similar other good schools and criticise our Paul Quinn, our Allen, our Wilberforce as coldly and mercilessly as if they, these African Methodists, were not responsible for these schools in equal part with other African Methodists. It is no rare thing to hear Wilberforce scathingly criticised. On and after our last visit to that institution we could but wish the immediate control of the school could be placed into the hands of those whose cold and cold criticisms and whose seldom speaking in its favor are doing so much to prevent its prosperity. We know these facts apply equally to the case of at least one other of our schools. This is for the want of heart for the school, the kind of heart that a mother has for her children, that will not allow her to betray their weaknesses, but enables her to help their infirmities. We have African Methodists enough in Texas to make a booming college of Paul Quinn; enough in Georgia, Florida, South Carolina, North Carolina, Ohio and Kansas with the States adjacent to insure success to the schools located in them, so far as money is to be considered, but if the schools cannot secure the interest of our masses they cannot secure their moneys.

"I DEMAND THAT YOU PUBLISH IT."

Yes; well, that is an unquestionable privilege. Thirty more writers of lengthy Sunday school convention reports demand the same thing. We are perfectly willing to concede to their demand, but must first demand of you and them the ability to do so.

The Sunday School Union, with a bank account running away up in the thousands, does not publish Sunday school convention reports, but ceases to publish the Sunday School Review because it does not pay. We are threatened with instant —— if we do not publish the Long Island Sunday school convention "as written." We shall have to ——. We have long since and several times said that reports of Sunday school conventions and presiding elder meetings could not all be published in our limited columns.

A FALLACY.

Many fallacies steal into our exhortations and dissertations. Here is a fallacy that has been played upon by two able writers for the CHRISTIAN RECORDER: that, since God is infinite in means and methods, Christ's kingdom is spiritual, not of this world, etc., therefore, what is undertaken by the Church as now constituted needs to be underlain with other than the ordinary reasoning concerning financial ability. Men are called "penny wise," "carpers" and the like for not falling into line with suggestions looking to vast increase of A. M. E. Church financial responsibilities when there is no equivalent increase of consecration of our means to the Church.

There is no warrant in Scriptures for our believing that whatever we may undertake will prosper, when this "we" refers to an antecedent much complexed and greatly compounded with evils. The practice of those who advocate a great leap in increasing responsibilities is not altogether consistent with their theory. In fact, nearly every successful business man exercises his reasoning powers as greatly as his religious faith in church arrangements and activities; they go together. Several times our General Conferences have risen on the bubbles of excitement and enacted laws based upon the fallacy that God would make the ideas of the proposer successful. Our present Dollar Money law, inaugurated in 1872, was such a case; it was to be the panacea for all our own financial woes. In 1880 this fallacy underlay the grandest bubbling that could be exercised, appropriating about four or five times as much money from the general treasury as it ever covered in one year. The man who prepared and pushed the scheme through the conference were themselves only ordinary men as to faith, and a part of them, extraordinarily extravagant men with money. God's promises to stand by those who love him and properly appreciate his goodness, doing his law with all their hearts, are not in full force to us when we are not in "such a case."

If our religious notions and life will allow our African Methodists to waste $100,000 annually for tobacco, and $50,000 more for various luxuries, the promises in full are not unto us. A man cannot both spend a dollar and have it; even though he is engaged in religious matters, when that expended dollar is not in religious investments. If the African Methodist Church were sufficiently awake to its great mission; if it were a Church of sufficient faith, Bishop H. M. Turner and Dr. J. H. A. Johnson's "pepuy-wise" suggestions would be timely; but we are not so. As an old brother used to say in his prayer, "Lord, here we air just as we air." It is upon this basis that we are to consider our Church ability. In all purely spiritual things, count by the arithmetic of faith, but where a large material element enters into the composition, never think we degrade faith by exercising reason. This fallacy has thrown a number of schools upon a people who do not rise to a level with the advanced state of mind that exercised itself in establishing these schools. Men may find that it pays to calculate by human mathematics before they demand the same barrel of meal that feeds three persons a given time to feed seven for an equivalent time, the condition being just the same.

It is not tightfistedness nor half heartedness to measure up the human side of the Church before launching out. Secure the thorough devotion of the A. M. E. Church to the principles of Christianity, so that whatsoever we do, whether we eat or drink, all shall be done to the glory and honor of God—then you may calculate on doing an average of $3's worth of Church business for every member, or $1,200,000 for the connection in any given year.

Literature.

The October number of the A. M. E. Review is characterized by a frontispiece picture of Bishop Shorter, and articles on the following subjects: Poetry, "He Saves me Now," B. T. Tanner; "In Memoriam," B F. Lee, W. H. Heard; "Graeca Redivia," J. M. Joseph; "An Apology for Party Prohibition," J. M. Palmer; "Why Negro Churches Are a Necessity," L. H. Reynolds; "Lamartine's Toussaint L'Ouverture," Mrs. S. A. Scarborough; "The Remedy for War," Miss J. Turpin; "Causes Leading to the Decay of Roman Eloquence," J. R. Davis; "The Secret of Power in the Pulpit," F. J. Grimke; "The City's Night," poetry, R. C. Lewis; "Hon. M. M Langston" (with portrait), Mrs. H A. Littlejohn; "Thoughts for Reflection," F. C. Long, M. A.; "Woman Suffrage," C. Hatfield Dickerson; "The Darkness Mentioned in Matthew 27, 45," P. C. Lawrence. Editorial. "The Origin of Man." Book Table, Rev. J. F. Dyson; "Richard Allen's Place in History," and Dr. Blyden's Christianity, "Islam and the Negro Race."

"Stall's Lutheran Year-Book and Historical Quarterly for 1887," completes in 4 Nos., 330 pp. Subscription 50 cts., single nos., 25 cts. each. For sale by the editor, Rev. Sylvanus Stall, A. M., Lancaster, Pa. The Lutheran Church in the United States has grown more than twice as much during the last 20 years as during the 250 years previous. It now occupies the fourth place numerically, and will soon occupy the third place. Stall's Year-Book and Quarterlies present this "Mother Church of the Reformation," and is of value to all who would acquaint themselves with this branch of the Christian church which is so strong throughout Europe that it embraces in its communion fully one-half the entire Protestant population of the globe. The May and August Nos., combined in one issue, contain 132 pictures of Lutheran institutions, churches, pastors, etc., etc., ie called the Art Edition and sells at 25 cents. The Year-Book for 1888 is promised by November first.

In the very interesting work, "Mosses from a Rolling Stone," recently published by Mr Lawrence Oliphant, is an interesting account of a lady who has acted as her country's representative, as Consul at Manfredonia.

The missionary work of the Religious Tract Society of London is carried on in 186 different languages.

Personal.

—Dr. Arnett has been very sick, but is said to be recovering.

—Mrs. Minnie Mahlay, sister of President Mitchell, of Wilberforce University, is dead

—Rev. J. Whitaker re-opened the beautiful church in Mt. Holly last Sunday. The people have expended four or five hundred dollars improving the church, making it a beauty.

—Bishop Campbell has closed his Western conferences and is preparing to hold his Southern Conferences. Meanwhile he is visiting his New Jersey work. He spent last Sunday in Mt. Holly.

OUR WOMAN'S COLUMN.

Jenny Lind is seriously ill at her home in London.

Mrs. Gen. T. R. R. Cobb, of Atlanta, Ga., has the original draft of the Confederate Constitution, as it came from the committee who drafted it.

The Japanese Government has engaged a young San Francisco woman to organize a school of domestic service at Tokio, to familiarize Japanese girls with our customs.

Dr Fannie Berlin, the surgeon of the New England Hospital for Women and Children, has recently returned from a professional tour to Birmingham, London and Paris.

Mrs. Kate Richmond owns extensive lead mines in the Northwestern part of Wisconsin. Mrs. Richmond has introduced her new methods of mining and is adding new life to the lead mining interest and thus adding wealth to the State.

A beautiful memorial to Helen Hunt Jackson and her labors in behalf of the Indians will be the Ramona Indian Girls' School, which is building at Santa Fe, N. M. The building will cost $30 000 and will accommodate one hundred and fifty pupils. Students will be retained from two to five years. A New York architect contributed the design, which is patterned to some extent on the old cliff dwellings of New Mexico and Arizona. Government aid will largely pay for building the school, but the cost of furnishing must be defrayed by private subscriptions. A fine portrait of Mrs. Jackson has been given, and one rich woman devoted her jewels to the furnishing of a memorial room. Prof. Horatio O. Ledd has charge of the old university at Santa Fe, and has devoted himself to the success of this building.

"MORE BISHOPS" UNDER REVIEW.

BY REV. P. M. LEWIS.

No. 3.

1. Eight more Bishops would be a complement, according to Dr. Johnson's plans, just so far as his sole assumption is true, and no further, and this assumption has already been proved to be misleading and incorrect. Twice that number would not do the work as allotted by the doctor.

2 That the two hundred thousand members, constituting 360 societies, with floating members and every church and congregation are to be brought under or made familiar with the heads of our Church in the sense which the doctor urges, is a monstrous mistake and startling to the Methodist Episcopal world. To prepare themselves to travel and deliver specially prepared sermons, lectures, make extra visits, decide church matters of great difficulty, hold their conferences, attend to their correspondence, what could such a course accomplish? Comparatively speaking, nothing. If this plan were adopted and the Bishops undertook the work the actual result would be that these fourteen Bishops would work themselves to death within four or less years, make the system burdensome and the presence of Bishops so common that both Bishops and system would become obnoxious and intolerable to the common people whom we had hoped to benefit most by the system and visits of the Bishops By this course of preparing sermons and lectures and traveling and delivering them, the Bishops could not do this class of people, comparatively speaking, any good. Not one one hundredth part of their hearers could grasp and digest mentally and apply to the good of both body and soul what they would hear on these occasions. This work would simply wear out, untimely, good and useful men, waste precious time and means and make us, as Methodist Episcopals, ridiculous in the eyes of the Christian world.

We all admit that our Bishops must travel and familiarize themselves with their people and the conditions of the work, but it is well understood as to what is meant by these obligations and they are fully carried out among us. Such a work as the doctor plans would, in the long run, I believe, degrade the office and officers and work destruction to our Church instead of exalting and improving it.

3 Military wisdom would divide these 200,000 members into 40 parts, with 40 generals appointed over them. Suppose it was done, each brigadier general would have then only 50 companies, and the major general, which rank our Bishops must take in this comparison, would have to make only one corps or division or army inspection a year, and this not a personal inspection, but having many officers assist them. In our case the doctor has 360 companies to be personally inspected and drilled once a year by the major-general alone.

Again, a complete analysis of the divisions of the army of the living God, as under the supervision of the A. M. E. Church, will show more minute companies than the doctor shows of the worldly army or our spiritual, according to his plan These cases are not strictly analogous nor parallel; the warfares are actuated by different motives, carried on by different means and have very different aims and results In most instances the armies of the world have been led by wicked ambitions and filthy lucre, men who were striving for earthly power and wealth and would have them, even at the cost of thousands of precious souls and treasures Their weapons were treachery, skill and physical force; with these they fought and died and their cause perished with them. We are impelled by the love of God his word of truth, justice, and his spirit are our weapons; with them we fight, conquer and die carnally, but live spiritually and eternally and our cause lives and grows stronger and continually recruits its army to all ages

4. "Expenses, an after consideration." This may do in some cases of minor importance and with worldly matters, but at this day of wisdom and well regulated systems it comes in as about one of the first considerations, in order that the Church work may be organized so as to accomplish the greatest amount of good. And this is a fact which our Church cannot fail to note with the greatest care. It cannot be overlooked to the extent that the doctor claims.

5 Doctor Johnson tells us, in substance, that our Church, in this quadrennial year, has lost three Bishops and thereby left three Episcopal Districts vacant, and that the remaining six Bishops have scattered around these vacant districts, and regardless of the good of the Church connection, but burning with an uncontrollable desire for supreme power and control of these districts, have by their doors them in pieces and utterly destroyed these districts. Now, does the doctor mean all of this? I would like to believe that he does not, but how can I when I take into consideration the whole drift and tone of his arguments toward the Bishops in his articles. The whole of this cruel argument is incorrect and out of place, and I cannot imagine what prompted Dr. Johnson to make these unmerited for and unjust assertions.

The fact that the late Bishops Dickerson's, Cain's and Shorter's works have been divided among our living Bishops does not prove that these districts have been violently torn to pieces and virtually and utterly destroyed. To the contrary. They are as strong, if not a little stronger, and as keenly at work to day as they were in the days of those beloved Bishops, their former leaders. These districts more on just the same under our present Bishops as though the three hemoaned were with us, and the loss of them was not the loss of the districts only, but of the whole Church, and these districts are too well organized to admit the truth of any such argument as Dr Johnson advances.

6 There may be some irregularities in some of the vacant districts that we would like to see corrected, but this, if true, is frequently true of any and all of our M E districts, even while their presiding Bishops are alive and present; but, upon the whole, we all are doing the very best that we can and making wonderful progress.

7. The A. M. E. Church is already where you say that the execution of your plan would place her, and this you have admitted in previous arguments.

8. "Episcopal grace cannot be communicated to all parts of the connection because of the present limitation and confusion attending our system" The doctor's conclusions here are wholly at fault, and from a Methodist Episcopal standpoint, there is everything accomplished which the wise founders of the system intended and all that can be hoped for by all wise persons.

9. "Eight more Bishops added to the present number is like putting eight faithful horses, etc None can fail to see this but those who are so blind that they will not see." Here we are asked to accept this brother's assumed plan for improving our Church and then told that if we do not adopt it we are so wilfully ignorant, and wilfully negligent as to the good of our own Church, that we will not improve our work through this plan.

10. "Nothing short of this plan will do, or meet the demand, nor set bounds to diminution—and the Bishops may dwindle from nine to six and from six to one, and than the smashing business would cease and vital disintegration would be the consequence. Is it not high time the General Conference act upon this important matter?" Dr. Johnson tells us in substance here, that without his plan there is no meeting of the demands of our Church, no end to its diminution. The Bishops will dwindle from nine to one, and then all of them being dead, the smashing up of our Districts and Church will cease, and a complete destruction of the Church be the consequence. Now, I ask, are there any such evil and destructive powers at work in our Church driving her on to such a woeful terminus as the doctor claims? If there are, in behalf of all the truly good and interested, both in and out of our Zion, I call on the doctor to sound the alarm, point out the instances, and let us understandingly rid ourselves of the same The truth is, there are no such forces at work in our Church as Dr. Johnson describes, and the tendencies are not as he says, but to the contrary. Has ever such a state been developed by a Christian organization like ours in an enlightened age like this? No. Does any one, even the doctor, believe that our Church is being led to the pitfalls of utter destruction as he intimates? No. Under the circumstances of this gloriously advanced age, it is impossible It never will be so The doctor's position is in a high degree degrading to the cause of Christian religion as maintained and sustained by our Church, from the highest officials to the humblest member. Dr. Johnson in closing: And the motives for electing Bishops "are forces, seemingly, a few fellows wanted to be made Bishops, and the conference had to make them, and have that as the end of it," etc. It is well to select, and some who wanted to be made Bishops did not get made, and were sadly disappointed This is the same great mind and pen undervaining and impugning the motives of his Christian brethren. Respect for the cause which I am trying to defend, and to the Dr and myself, forbid my farther replies to such arguments, and I shall hereafter simply allude to them and pass on.

12. This plan would confirm the fact that the Bishops would have at their hands something more durable than even their own existences. This can be true, in a logical sense, for only one of Christ and apart from the good of eternal salvation, as the sure reward for our trying to do righteousness to mankind upon earth, there has never been one willing to labor solely for the happiness of others and for his reward. Remember that self-preservation is the first law of wisdom, strength, usefulness, and goodness; and you cannot make the Bishops exceptions to this inalienable and everlasting rule

13 We are not Episcopalians, and will not conform to their laws in filling vacancies on our episcopal bench. It seems to me that if Dr Johnson would lead as a little farther and give us a system for the Archbishopric or Popery order, our great Church would make from criminal stupidity, look around and find in his self exalted wisdom and purity of purposes the only fitted person to occupy that sacerdotal chair, and wear that ermine robe, we would have something of his ideas.

14. We do not want an end to discussions as long as they treat subjects with polite manners and we are benefitted by them. Neither do we wish to suppress the aspirations of good men, for they are the almighty swords of the Lord—his sentinels, standing everlastingly on guard in the protection of the right They are fiery flames, flaming up at every appearance and approach of the enemy, and, with certain victorious powers, have always and do continually crush his armies and establish the camps of living God upon their strongest fortifications. We want these to live while time lasts.

Cape Girardeau, Mo.

THE DEVIL IN THE CHURCHES.

HIS ORIGIN.

PAPER I.

BY REV. H. T. JOHNSON.

There may have been a time when his Satanic Majesty was not the Devil, but there never was a time when the Devil was not in the churches. Indeed, no church history can be written without giving the Devil his due, begin it where we may or treat it as we will. The sphere of the Church triumphant affords no exception to what we claim, for the place of Satan was once found even in heaven.

The earliest trace we have of him is when he was an angel of light, without any variableness or shadow of turning. The imaginative poet pictures him in glorious majesty enthroned next to the Son. This more exalted station of the Son he craved, he envied, he sought. The mainspring of satanic discontent was pride. His fearful tendency is keenly appreciated by Pope in his verse which says:

"In pride, in reasoning pride, our error lies;
All quit their sphere, and rush into the skies
Pride still is aiming at the blest abodes,
Men would be angels, angels would be gods."

The thought of being a God and of sharing honors with the eternal, so reeled his brain that—

"The Devil did grin, for his darling sin
Is pride that apes humility."

A haughty pride is no more the pioneer of inevitable downfall than the self-exaltation of Satan was a certain forerunner to his self-destructive prowess By had eminence exalted, he heads an embattled host of traitors and revolts against the powers of heaven. But Michael and his angels fight against the Dragon and his angels and prevail against them, so that their place is no more found in heaven.

If we take the wings of Miltonian flight and enter the regions of infernal shadee, or with Istar through the seven gates of merciless entrances, descend to Hadee, the undispnted territory of Diabolus will be reached. How long he remained in these realms of night after his repulsion from the upper world and how his time was spent, is unrevealed, neither can conjecture be made but by license of the imagination. He may be fancied as fired with hate and breathing eternal vengeance against his overthrowere. Or, the archfiend may have glared for ages from the fiery lake in hope of heaven's respite. None given, he may have summoned the apostate host to counsel Perhaps for untold cycles the consultation progressed, but not all of its evil machinations, nor expressions of direful plots, nor exercise of combined inventive skill, nor wisdom focussed on the most salient points, could in the least assuage their entailed miseries or invite divine clemency or promote the infernal prospects. But perhaps, again, of its own accord, a glimmer of heaven's ever merciful ray was seen to pierce the gloomy sky of that land of darkness, and while the sceptre of pardon was withheld, it may be that Satan was let loose for a season. Whether that respite is still in continuance, while yet the implacable spleen of the arch traitor is curbed in strict obeyance, seem overwhelmingly suggested by the verdict of revelation and abundantly attested by facts both in the history of the Church and of the world.

The second chapter of Genesis begins its unfoldings with the fatal account of the old serpent's presence in Eden and his havoc there. If the apocalyptic description of his ejection from heaven into earth be not retrospectively true, it is actually suggestive and seriously tinged with much more than is ordinary colouring. Whether he descended involuntarily from the upper regions and in his precipitous wanderings happened to strike our world, or whether he ascended voluntarily from the bottomless pit to effect the same result, does not in the least effect the certainty of his real presence in the world among us, here and now Entertain either supposition of his rise or fall to the world and the material for sin's most prolific drama is furnished. He may have risen or fell the race fell beneath the swoop of his first temptation He lost the battle in heaven, was disastrously overthrown from the Eden above; he renews the attack upon earth and wins in the Eden below.

AN IMPORTANT NOTICE.

To the Ministers, Members and Friends of the Eighth Episcopal District and the Philadelphia, New England and South Carolina Conferences:

Dear Brethren: The Indian Conference will meet at McCallister, I. T Oct 27-th; the North Mississippi will meet at Kosciusko, Miss., Dec. 8th The General Conference is at the door. All the conferences above named have and will send their best men to meet that august gathering. We must not forget there is something more to be done than casting our suffrages. They must appear there as gentlemen relying upon their own resources. We, as a Church, boast of the ample trade of our wealth and the vastness of our resources To embantanize these statements each pastor collect from each member the small sum of ten cents and bring it to the conference to defray the expenses of the delegates to Indianapolis Don't let them appear there in the capacity of paupers Bring a nickel from each Sabbath school scholar

The conferences already held will forward to their respective treasurers. The presiding elders are expected to see that this important duty is attended to. Where the conferences are in session after November first, appropriate services will be held some time during the sessions, commemorating the birth of the Centennial of Afric-American Methodism and the claims and struggles of our Publication Department fully discussed There will be a large stock of books on sale at each session at reasonable rates

Why not have a hundred thousand dollar line for Dollar Money, twenty thousand for missions? Do you hear the voice that is wafted by the breeze from distant shores, give us the bread of life or we die? Twenty five thousand for education, and is not this a pitiful sum for a half-million of members? We should raise at least a dollar per capita.

For two months Mrs Ward has been looking through the gates of death. During this time I could not leave her 8hs is slightly better, able to sit up an hour each day. We both ask the prayers of our brethren that we may be sustained by the power of God. Dominus Vobiscum. T. M. D. WARD

MACEDONIA RALLIES

The Macedonia Church, Camden, N. J., will hold its fall rally next Sunday. These people have been heavily burdened for three years, paying for the new building. They have done nobly. We appreciate the kind assistance rendered by many faithful friends of the church and brethren of other denominations. Our present indebtedness is $5,700. Will our friends aid us to make a good fall peyment this fall? God's blessings he upon you. Bishop Campbell, Elders Yeocum, Thompson, Lee and J. W. Cooper have been invited to preach for us. G. M WITTEN.

A VISIT TO SMYRNA.

OUR CHURCH WORK IN DELAWARE.

BY REV. L. J. COPPIN.

For a long time the work of the A. M. E. Church in the State of Delaware languished. At Wilmington and Dover city of the State, the condition was quite different. In charge of such men as Elders Seeton, Smith, Waymen, Steward, Thomas and Pitts, the church at the latter place came to life and now ranks among the first in the Philadelphia Conference. But from Wilmington all the way down to Lewes things continued "about the same." What were the cause of this non-progressive state of things? Perhaps no one thing can be settled upon as the cause, but possibly that which contributed more largely than anything else was the fact that Delaware was made a training or probationery ground for inexperienced men—men who were not in orders, or men who were chronic failures. Now, add to this the influence of Bourbon Democracy of the truest type and the absence of the public school for persons of color, and very poor ones for the whites, and you have, I think, about the sum of the cause. But all is now changing in Delaware, and our Church work now booms there. A new class of men are in the field Men, the most of whom are in orders; young, strong, energetic and possessing a good share of acquired ability. The political atmosphere is not quite so full of caste-malaria and our schools are helped though not entirely supported, by the State.

The Milford Chronicle of October 7th, referring to the district conference held by the Smyrna Presiding Elder District, among other very encouraging things, says: "The reports indicated marked intellectual, spiritual and moral improvement." These words, coming from the source which they do, speak volumes. I must, by no means, forget to mention the fact that much of the recent progress has been brought about by the day school teachers. With small salaries and many other deprivations they have labored heartily in the work of lifting up our people and their faithful and efficient work in the school room, their exhibitions, literary societies, institutes and labors in the Sunday school have produced a good harvest.

At Smyrna, the garden spot of the State, Wilmington excepted (?) our church is a power for good. The work of remodeling the building was begun by Rev. Seth D W. Smith and completed by Rev. J. W. Norris, the present pastor, and the church, as completed, is for beauty, convenience and general arrangement the equal of the average church in any of our large cities. You will be met at the head of either one of the three aisles by an usher, who will lead you over a carpeted floor and politely show you a seat. At the right of the pulpit is a platform enclosed with a neat walnut finished railing. This place is occupied by the choir, and the singing is quite up to the average. The pulpit is reached by a back stairway leading from the basement. The church is lighted with gas and a manuscript can be handled as conveniently at night as during the day. Rev. J. W. Norris, the present pastor, is a faithful, successful and untiring worker, within his charge and in the district over which he presides.

On last Sunday hundreds attended the morning preaching, the Sunday school at 2 o'clock, the five o'clock prayer-meeting and the night service. Men and women who have passed three score years were seen promptly at each and all of these services. Father Holland, an old warrior, an ex-pastor, now superannuated and in his eighty-fifth year, was at the morning service, led in prayer and enjoyed the meeting.

The following "event of the season" is clipped from the Smyrna Record of Saturday, October 8th:

"The most brilliant wedding ever held within the classic precincts of Wapping occurred at the Bethel M. E. (colored) Church on Thursday evening. It is not too much to say that in point of beauty of decoration, in number and distinguished position of the invited guests and spectators, in music, lights, flowers and brilliant but dusky *eclat*, the occasion has never been equaled. The contracting parties, whose banns of time launched upon the somewhat extensive sea of bliss in the presence of so many of our fellow townsmen, and freighted with so many good wishes and prayers, are David J. Clayton and Sarah A. Heimsley. The service was performed by Rev. J. W. Norris."

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. The sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller.*

"Look here," said an irate guest at a summer resort, "some chinches may there are no mosquitoes here: and last night I was nearly eaten up by them." "There were no mosquitoes here when that circular was prepared. I assure you, sir," replied the hotel keeper. "And when was that?" "About the beginning of February."—*Exchange.*

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CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887) will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society conceived to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat";

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the revolutions of the Haitians, under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, R. B. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and beyond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T. M. D. Ward and J. H. Hubbard.

7. The A. M. E. Church from Allegheny Mountains to the Mississippi.—T. H. Jackson.

8. A. M. E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner.

9. The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth.—J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammit, A. Grant, Frank Green, Henry Wilhite, W. R. Carson.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. F. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Peterson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19 Our children: What are they doing, and what are we doing for them?—C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his children in the Classics and Higher Mathematics.—W. S Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Alm and Character of the Preaching of the A. M. E. Church.—G. H. Shaffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—H. R. Disney.

29. The history of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D. Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church —W. H. Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—J. S. Durham.

JOHN M. BROWN, Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the completion of a year since our existence commenced, and that services be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarterly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J. P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gezaway, 214 West Vermont St., Indianapolis, Ind.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, RE-READ AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact.

4th. For all money sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is his superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flourishing. It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money sent thus?

8th. We have lost a great deal of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them or send you a catalogue, price list, blank and return envelope.

10th. Always remit your money for supplies and have it appropriated for them at least two weeks before the beginnig of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "raking over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Papers are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are abusing us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the children's welfare. Fraternally,

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POPULAR EDITION. 2 VOLUMES IN ONE. LARGE OCTAVO.

With portrait, on steel, of the author. $4.00

"It is a prodigious compilation, so comprehensive that every student will welcome it, and so just in its whole scope that criticism of special points cannot impair it."—*World, New York.*

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"He has accomplished a noble service for a race."—*Mon's Herald, Boston.*

FOR SALE BY
Publication Department
OF THE
A. M. E. CHURCH.

NOTICE.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please do so immediately, if you fail, please do not blame the printer; also please send on your amount of subscription.

J. H. MORGAN.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

Information Wanted.

[We make no charge for publishing these notices from subscribers. Those not subscribers must send a year subscription, with notice, to insure insertion. Pastors will please read this inquiries published below from their pulpits, and report any case in which friends are brought together by means of notices in the CHRISTIAN RECORDER.]

INFORMATION WANTED OF MY brother, Eugene Swaye, who was born in Yazoo County, Miss., and left that State in 1880 The last time heard from he was in Chicago, Ills. Any information will be gladly received by E. B. Swaye, Grady Station, Ark.

INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother Rev. A. R. Mitchell. Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Edd and Jane, my three sisters. I have not heard of them since the war, when they were a Sumterville, S. C. I was a slave under Franklin Moore, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans by Richard Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emelina Mitchell. Aime Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gann. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson. Married by Peter Walls in Dinwiddie Co. Address, Rev. W. B. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whiteside, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett His father's name is William Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muskakinock, Mahaska county, Iowa.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Johnson, formarly of a village in Dorchestar Co., Md., known as Tobacco Stick. They were owned and manumised by Samuel Harrington and were sold by him in the year 1854 or 1855. Since than I have heard nothing of them Any information gladly received by Rev. B. F. Lee, received by their brother, Winneby Johnson. now known as Henry Carrell, No. 5 Sullivan street, New Bedord, Mass.

INFORMATION WANTED OF MY SONS George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Benton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1852. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Caillie Cooper and Eliza Cooper. The mother's name was Paga Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jaremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belong'd to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war. Any information concerning any of them will be very thankfully received by their sister, Whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Lock box 40, Chambersburg, Pa.

INFORMATION WANTED OF MY FAther or his people, and my mother's people My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va His married Elizabeth Sidney Trigg, who was raised by Judge Conly F Trigg, of Abington, Va., but was owned by Judge J. P. White, who bought her from John I. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro, ... " Turner

OCTOBER

South Kans's 1, Emporia, ... " Brown
Pittsburgh .. 5, Park'b'g, W.Va " Campbell
Kansas ..... 12, Omaha, ... " Brown
Tennessee, .. 12, Nashville, ... " Turner
Indian, ... 13, McAllister, ... " Brown
North Mo., 19, Hannibal, ... " Brown
Missouri, ... 26, St. Louis, ... " Brown
West Tenn., 26, Memphis ... " Turner

NOVEMBER.

Nth Georgia 9, Rome, ... " Wayman
Arkansas, .. 9, Little Rock ... " Ward
Florida, ... 10, Tallahassee, .. " Payne
Sth Arkansas 17, Helena, ... " Ward
Nh Alabama 23, Selma, ... " Payne
Macon, ... 23, Talberton, ... " Brown
Nh Carolina 23, Warrenton ... " Campbell
Wst Arkan's 24, Camden, ... " Ward
Alabama, .. 30, Eufaula, ... " Payne
Texas, ... 30, Beaumont, ... " Wayman

DECEMBER.

Columbia, .. 7, ... " Campbell
Nth Miss., .. 6, Yazoo, ... " Ward
N. E. Tex., 8, Dallas, ... " Wayman
Georgia, ... 14, Savannah, ... " Brown
Mississippi, . 14, Raymond, ... " Ward
West Texas, 15, Lastror ... " Wayman

JANUARY.

1888.

North La., .. 25, Shreveport, ... " Wayman

FEBRUARY.

Sth Carolina, 1, Mt Zion Chris'n " Ward
East Florida, 15, Palatka, .. " Payne
Louisiana, .. 25, New Orleans. " Wayman
St. Thomas, ... St. Thomas, W I Disney

MARCH.

Virginia .... 28, ... " Turner.
Demerara ..... Georg'n B G S A Disney

APRIL.

New Jersey, . 4, Millville, ... " Campbell
Baltimore, .. 12, Baltimore ... " Wayman
Bermuda, ... Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York .. 6, Albany.
New Engl'd 13, Boston.
Ontario .... 20, Chatham.

JULY

Nova Scotia, Amherst, N S

P. S.—The absence of Bishop Disney because of the illness of Mrs Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Wesrgreen Cottage, Wilberforce, Green Co., Ohio. During the Bishop A. W. Wayman, D.D., D.D., 127 East Baltimore Street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh Street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Bennings, D. C

Bishop John M. Brown, D.D., D. C. L., 1424 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D., LL.D., 36 Young street, Atlanta, Ga.

Bishop R. B. Disney, 813 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops
JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday, Oct 2, Annapolis, Md.
Thursday night Oct. 6, Cartersville, Ga.
Friday night Oct. 7, Marietta, Ga.
Sabbath afternoon, Oct. 8, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9 2d Church, Atlanta, Ga.
Monday night, Oct. 10, Allen Temple, Atlanta, Ga
Monday night, Oct. 10, Newman Ga.
Tuesday night, Oct. 11, Oxallika, Ala
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct 14, Talberton, Ga.
Sunday, Oct. 16, Macon, Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday Oct. 23, Savannah, Ga.
Monday night, Oct. 24, St. Phillip, Charleston, S. C.
Tuesday night, Oct. 25, Emanuel, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Catonsville, Md.
Thursday night, Nov. 3, Waverly, Md.
Sunday morning, N v. 6, Pisgah, Washington, D. C.
Sunday afternoon Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov 17 Selma, Ala.
Sunday, Nov. 20, dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas Texas
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas
Baltimore, Aug 24.

HORSFORD'S ACID PHOSPHATE
NERVOUS PROSTRATION AND WEAKNESS OF THE ALIMENTARY CANAL.

DR. B. M. GAVITT, Toledo, O., says: "It is a valuable remedy in nervous prostration and weakness of the alimentary canal."

Dr. Pierce's Pleasant Purgative Pellets
SIZE OF PELLETS.
THE ORIGINAL
LITTLE LIVER PILLS.
BEWARE OF IMITATIONS!
Always ask for Dr. Pierce's Pellets, or Little Sugar-coated Granules or Pills.

BEING ENTIRELY VEGETABLE, Dr. Pierce's Pellets operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a LAXATIVE, ALTERATIVE, or PURGATIVE, these little Pellets give the most perfect satisfaction.

SICK HEADACHE,
Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Pellets over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence. Sold by druggists, for 25 cents a vial. Manufactured at the Chemical Laboratory of WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

BOILS CURED.
WILLIAM RAMICH, Esq., of *Minden, Kearney County, Nebraska*, writes: "I was troubled with boils for thirty years. Four years ago I was so afflicted with them that I could not walk. I bought two bottles of Dr. Pierce's Pleasant Purgative Pellets, and took one 'Pellet' after each meal, till all were gone, by that time I had no boils, and have had none since. I have also been troubled with sick headache. When I feel it coming on I take one or two 'Pellets,' and am relieved of the headache."

THE BEST CATHARTIC.
Mrs. C. W. BROWN, of *Wapakoneta, Ohio*, says: "Your 'Pleasant Purgative Pellets' are without question the best cathartic ever sold. They are also a most efficient remedy for torpor of the liver. We have used them for years in our family, and keep them in the house all the time."

$500 REWARD
(Is offered by the PROPRIETORS OF)
DR. SAGE'S
Catarrh Remedy
BEFORE USING. AFTER USING.
FOR A CASE OF CATARRH WHICH THEY CAN NOT CURE.

SYMPTOMS OF CATARRH.
Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hawking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. However, only a few of the above-named symptome are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians. By its mild, soothing, and healing properties.

DR. SAGE'S CATARRH REMEDY
CURES THE WORST CASES OF
Catarrh, "Cold in the Head," Coryza, and Catarrhal Headache.
SOLD BY DRUGGISTS EVERYWHERE.
PRICE, 50 CENTS.

UNTOLD AGONY FROM CATARRH.
Prof. W. HAUSNER, the famous mesmerist, of *Ithaca*, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost prostrate me. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

CONSTANTLY HAWKING AND SPITTING.
THOMAS J. RUSHING, Esq., *809 Pine Street, St. Louis, Mo.*, writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience a permanent cure."

THREE BOTTLES CURE CATARRH.
REV. ROBBINS, *Runyon P. O., Columbia Co., Pa.*, says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

SEND FOR
Common Sense Catarrh Cure
63 Scelia Ave., Cleveland, O.
Free Treatise, Testimonials and Question Blank.
All Cases of Catarrh, Laryngitis, Bronchitis, Asthma, Hay Fever, Ulceration of Nose or Throat, Cough and all diseased conditions of Lungs or Respiratory Organs cured to a certainty.
Breathing Tube.
Patent Inhaler.
Curing during a sleep.
Please Mention this paper.

BARLOW'S INDIGO BLUE.
Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. B. S. WILTBERGER, Prop'r, 422 N. 2d St., Phila. Pa.

THIS IS THE BEST TIME
TO MAKE SELECTIONS OF
HEAVY UNDERWEAR,
As in consequence of the mild weather the counters are not crowd-d.
Our stock is magnificent, our organization of sales people increased; the selling space has been more than doubled, but with the first cold snap, which may come at any hour, all our res

NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E Church and African M E Zion Connections, held in Washington, D. C., July 15-17, 1885

In view of the importance of such a meeting before the General Conferences of the two Connections, in MAY, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed. Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

MR. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribe the cure of a dangerous cough, accompanied by a bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me ; but this remedy has removed it."

ROYAL
BAKING POWDER
Absolutely Pure.
This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., New York.

AN ARMY OF bright women are now using JAMES PYLE'S PEARLINE, the BEST washing compound ever made.

Better than soap—better results—saves the rubbing and wear—economical.

Be bright yourself, and try this modern way of washing and cleaning.

Every grocer has PEARLINE. Avoid dangerous imitations.

JAMES PYLE, New York.

The Best Remedy

For Dyspepsia is Ayer's Sarsaparilla. Other medicines may give temporary relief; but Ayer's Sarsaparilla makes a positive and permanent cure, as thousands can testify all over the country.

"My stomach, liver, and kidneys were in a disordered condition for years," writes R. Wild, of Hutto, Texas, "and I never found any medicine to relieve me, until I began to take Ayer's Sarsaparilla. Less than six bottles of this remedy cured me."

Mrs. Joseph Aubin, of Holyoke, Mass., was for a long time a severe sufferer from Dyspepsia, trying, in vain, all the usual remedies. At last she began to take Ayer's Sarsaparilla, and only three bottles restored her to perfect health.

"I have gone through terrible suffering from Dyspepsia and Indigestion," writes C. J. Bodemer, 145 Columbia st., Cambridgeport, Mass., "and can truly say Ayer's Sarsaparilla has cured me."

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price $1; six bottles, $5. Worth $5 a bottle.

A N EXCELLENT MEDICINE.—TARRANT'S Effervescent Seltzer Aperient is the safest and most reliable remedy for Sick Headache, Dyspepsia, Biliousness, Liver Complaint and Constipation. Recommended by physicians and sold by druggists everywhere.

YOU WILL SAVE MONEY, Time, Pain, Trouble and MAKE NO MISTAKE IF YOU USE
ELY'S CREAM BALM
BY USING
CATARRH
Apply Balm into each nostril. ELY BRO.'S, 235 Greenwich St., New York.

"STAMMERING," STUTTERING, AND ALL DEFECTS OF SPEECH PERMANENTLY CURED.

Mr. Edwin S. Johnston. DEAR SIR:—In reply to your letter I will be very glad to give you the testimonial asked for. I never saw worse stammerers than some of those you brought to me, and the cure that was wrought upon them was very rapid and truly wonderful. I am willing to say this in writing, or tell it to any one who may call upon me. Very truly,

JOHN WANAMAKER.
City Hall Square, Philadelphia.

For full particulars, testimonials from former pupils, address

PROF. E. S. JOHNSTON.
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OPIUM and Whiskey Habits cured at home with Dr. Haines' Golden Specific. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 85½ Whitehall St.

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To those who are using the ESTEY ORGAN no word of praise or commendation from us is needed to convince them that it has no superior; but what we do want to say to them is this: The ESTEY PIANO is just as thoroughly made, and is guaranteed to give as good satisfaction, as the Organ has. If you want a piano, you run NO RISK in buying an Estey. Very low for cash, or on easy monthly payments.
ESTEY, BRUCE & CO. 18 N. Seventh St., Philadelphia, Pa.

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We will present a Solid Gold Watch (Lady's or Gentleman's) worth $75 to $100 to every worker who will send us $10 before Dec. 15th. Other valuable premiums for smaller clubs. We will give an Elegant Gold Watch worth $50 to the one who sends us a Solid Silver Watch worth $25 by the 1st of the next Sth. If there be so many of your answer, for which we will send you a Pretty Leather Purse, also, almost every other lady or gentleman, sending us $1 by the 1st of Dec. will receive a handsome Gold Plated Chain and our New, elegantly Illustrated Catalogue containing 1,000 other articles of Fancy Work, &c., and a 12p treatise fully illustrated, giving valuable information in the fascinating and money making art of Painting Artistic Flowers, &c. from Those Who Have Studied with the greatest success in Paris. This is one of the greatest offers ever made but we assure those that we mean exactly what we say, and specialists will be more than repay us. Address at once,
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$390 Funny Selections Scrap Pictures etc., and 50c. Sample Cards for 2c. HILLYER CO., Cadiz, Ohio.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

OLD LADIES' SHOES in fine glove kid—Hand Sewed Congress and Lace at $1.50—the best value. DIY Sewed Shoe Store, No. 33 N. Eighth St., Philadelphia.

$5 to $8 A DAY. Samples worth $1.50 FREE. Lines not under the horses feet. Write BREWSTER'S SAFETY REIN HOLDER CO., HOLLY, MICH.

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SUCCESSORS IN EVERY LINE TO THE
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CATALOGUE WITH 1800 TESTIMONIALS
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BIRD MANNA will RESTORE the SONG of cage birds. Sold by druggists

Free House Built Free FOR EVERY CARPENTER who takes a given number of subscriptions for our grand, new book "Beautiful Homes." For full particulars and pictures of house address Co-Operative Dept., of the Co-Operative Building Plan Ass'n, 53 B'dway, New York

"WOOD'S" PURE FLAVORING EXTRACTS
EXCEL ALL OTHERS
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GOOD NEWS TO LADIES.
Greatest offer. Now's your time to get orders for our celebrated Teas, Coffees and Baking Powders, and secure a beautiful Gold Band or Moss Rose China Tea Set, Dinner Set, Gold Band Moss Rose Toilet Set, Watch, Brass Lamp, Castor, or Webster's Dictionary. For particulars address THE GREAT AMERICAN TEA CO., P. O. Box 289. 31 and 33 Vesey St., New York.

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FINISHED IN BRONZE AND POLISHED BRASS. COLORS TO MATCH FURNITURE. MADE OR EXTENDED TO TABLE WHERE IN USE. Perfectly Safe. SEND FOR DESIGNS. FREE.
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PERFECTED OXYGEN
Entirely Different. Greatest improvement. Its success is unprecedented. Gained greater popularity at home in three months, without advertising, than all other Oxygen Treatments combined after twenty years of advertising. For Consumption, Catarrh, Hay Fever, Asthma, Throat Troubles, Dyspepsia, Rheumatism, Neuralgia, Nervous Prostration and General Debility. Purifies and Enriches the Blood. Home Treatment shipped all over the world. Interesting letters from prominent patients showing its great superiority, and Treatise Free by Mail.
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The best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates. Perfect Automatic Gate. Cheapest and Neatest Iron Fences. Iron and wire Summer Houses, Lawn Furniture, and other wire work. Best Wire Stretcher and Plier. Ask dealers in hardware, or address,
SEDGWICK BROS., RICHMOND, IND.
EDWARD SUTTON, Eastern Agent, 300 Market Street, Philadelphia.

Advertise in the Recorder.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing its tiring, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 35c.; RESOLVENT $1. Prepared by POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

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CHRISTIAN RECORDER

GOD OUR FATHER — MAN OUR BROTHER

B. F. LEE, EDITOR.
J. C. EMBRY, PUBLISHER

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DUTY.

—*Et fluctus tui super me transierunt.*

BY B. T. TANNER, D.D.

But yesterday, O Lord, the tide flowed ont.
I thought myself secure to look about
And see if brighter I could make thy crown,
If honor more thy name; spread thy renown.

To-day the tide flows in; and waters cold
Have, Lord, already of my soul gat hold.
I, from amidst the rising flood, cry out—
From 'midst the roaring of thy waterspout.

Thou hearest, Lord, for now the answer comes,
So stern, undrowned by ocean's thousand drums:
"Wouldst thou still brighter make my glorious crown,
Stand to thy post; and if I will it, drown."

* * *

Thy voice, so sweetly stern, O Lord, I hear.
I may not, Jesu, will not, cannot fear.
If I more brightly shine can make thy crown,
Then, Jesu, let me die, then let me drown.

Oct. 21, '87.

BISHOPS AND THE GENERAL CONFERENCE.

BY REV. T. G STEWARD, D.D.

One of the fundamental errors in the administration of our affairs is the assumption that the Bishops are officers of the General Conference. I grant that they have been agents of the General Conference for the past three years as the result of the unconstitutional action of the General Conference of 1884, but from the beginning it was not so, and if the principle that what is not done lawfully is not done at all he admitted, they are not so now. But, as I say, I can afford to grant that since 1884 they have acted, in so far as they have obeyed the action of the General Conference, as its agents.

Now, I deny that the Bishops are in any sense, of right, officers of the General Conference after that body shall have adjourned. While the General Conference is in session they are, according to our law, members of the conference and some one of them is chairman each day; but when the General Conference adjourns sine die they are no longer members or officers of that General Conference is dead; they are not officers and members of the next General Conference, for the reason that they may be dead before it shall have been formed. Besides the officers of a past General Conference nor of a future General Conference, it ought to be plain that they are officers of no General Conference. But there are some who are tormented with the phantom that the General Conference is a continuous body, and exists in some indefinable form and in some unknown territory, say from '84 to '88. To get rid of this phantom we have only to ask ourselves, where is the General Conference after it adjourns sine die? And the answer must come, nowhere! What is it that exists nowhere? Not a body certainly (nobody), since not a General Conference composed of delegates elected in a certain manner at a certain time. But it will be replied that the Bishops were elected by the General Conference and are amenable to the General Conference, and, hence, are officers of the General Conference They are elected to certain constitutional positions—positions which the General Conference has no power to tamper with under the constitution Hence, they become officers of the Church as the President becomes an officer, not of Congress, but of the country. Being elected by, or amenable to, a body does not make one of necessity an officer of that body.

On what ground, then, can it be claimed that the Bishops are officers or by constitutional arrangement agents of the General Conference? Perhaps up on the ground that they are General Officers of the Church and are to be classified with those elders who are holding the positions of editors, secretaries, etc. If this view obtain, then I ask, what is the precise value of Episcopacy? If a Bishop is a General Officer in exactly the same relations to the Church as the other General Officers, what a farce indeed is our episcopal ordination or consecration! The exact difference is this: These editors and secretaries are elected to positions which the General Conference created and can destroy—positions which may be regarded as having their place in the by-laws of the Church; while the Bishop is elected to a position in the connection itself. General Conference can create or destroy these other offices, but General Conference did not create and General Conference cannot destroy the office of Bishop. Hence, the former may be classed as officers of the General Conference; the latter as officers of the Church.

And now I reach the point to which all this argument is directed. We read that the General Conference cannot do away with episcopacy or general superintendency; are we therefore to conclude that the Church can never change its form? By no means. We are only to learn that the General Conference is not the Church. What the General Conference cannot do the Church can do, if it should so please, for the Church owes sovereignty to no other than Christ and itself.

Now, no amendment to the restrictive rules can be made without the consent of the Church at large formally expressed, and the Bishop, once elected, finds himself seated exactly among these safeguards. Half formed and half studied, indeed, are those views which regard the Bishopric as subject to the General Conference in the face of that constitution which says, emphatically, it is not so. General Conference may impeach, try and depose a Bishop, but it cannot depose the Bishopric.

"MORE BISHOPS" UNDER REVIEW.

BY REV. P. M. LEWIS.

No. 4.

1. Suppose a generation has passed away since the formation of our present Board of Bishops, this does not prove that the Board is in any respect or to the least degree disqualified to perform the duties of its high office with proficiency and efficiency.

2 "Old methods have been susperceded by new ones." This is true, and blessed be the dispenser of every good gift, this old board, with its great physical, moral, intellectual and religious abilities, so accessible to every new and improved method by which the world is trying to accomplish the greatest amount of good, has not only kept up with the advancing cycles of improvements and new methods, but has led the A. M. E. Church from inabilities, weakness and obscurity to the van of Christian warfare, and made her that distinguished institution for good which she is and which you and all of the world acknowledges her to be. For proof of this, note our Bishops, always laboring and pleading for more and improved facilities and apparatus; revised and new text books for carrying on the work of redemption and education among us. Bishops Payne, Campbell, Brown and Turner are noted for their knowledge and work.

3. "The advancements of the present time require agents and institutions in keeping with it." This is true, and thanks to heaven our Church has them.

4. "The accuracy of adaptation—must be observed—as the effectual means for meeting the demands of the honr." All true, and it has been wisely attended to by our Church and General Conferences in the past, and all we should be careful of is to follow these examples in the future and give us more such Bishops as the Church will need them. For we will never get, as a majority, a superior Board.

Our General Conferences have been very cautions to give us, as a rule, just such men as the doctor describes here, and who, possessed such other noble traits as made them wonderfully successful and enabled them to lead on our Church until she has outstripped the world of similar colored organizations.

DR. JOHNSON'S V. ARTICLE.

Here the doctor scrawls away, and in substance declares that the A. M. E. Church is laboring under ecclesiastical follies and superficial assertions which have made for us bad ecclesiastical economy, and having developed into parsimonious theories have piled up a few dollars and placed seven or nine Bishops behind them; an insufficient number to do the work of their office and thereby have dwarfed all of the vital interests of this Church. It makes competency of force secondary to the preservation of money, and so fails to see the disadvantage of the inconsistency.

1. Logically speaking, the doctor is mistaken in these declarations, and though he may be innocent in making them, to insinuate such ignorance, follies and wilful misgoverning, actuated by parsimoniousness, upon the whole Church, as he does in these remarks, is very unjust to the Church, and unbecoming to this great divine. The glorious record of this Church showing her regular achievements of marvelous good and her position in the Christian world to-day, prove that her progress in doing good has not been hindered in the least by any of the forces which the doctor is pointing out. The Church never was more wisely governed, and in a more flourishing condition than she is to-day; notwithstanding some say that we are losing influence and power in our Church.

2 Now, doctor, just listen what you say next: "Prudence must set aside this old routine of higest folly and decide the question, how many more men or brethren must be elected additional Bishops? I have thought it over and after bringing it down to a practical consideration find it clear to my mind that at the next General Conference eight additional men should be elected to the episcopal office."

Now, if this is not one of the most extremely presumptuous assertions, I do think, and that, too, with the kindest feelings and best respect for the doctor, that it would overtask any and all of us to define it. I remark, once more, that we do not need more Bishops, and if we had them, according to Dr. Johnson's plan, they would not constitute a force half sufficient for their work. I think that that truth is proved beyond the possibilities of a successful contradiction. Every one can see and understand that if a Bishop has 360 societies to vis it in one conference year and that he must deal with them as the doctor says, that he could not average one a day the year around and keep up his studies, attend to his other regular and extra work. Such a task would not allow a Bishop to eat, drink nor sleep, and then he would not live but a few weeks nor perform more than one-third the work allotted him for that time.

But the doctor said something about the Bishops having an amanuensis to write for him. I would like for the doctor to tell us how does he intend the amanuensis to live, for before he gets through with the Bishops he leaves them, in this well systematized world, without any guaranteed plan for getting something to live on themselves. The doctor's position is non-Methodistic, impracticable and is wholly untenable by us.

Let us admit that under the circumstances it may be wise for the next General Conference to elect more Bishops, and I concede this much freely. We all know, and the world outside knows, that we do not need any such a number as eight. The election of that number, or too near it, I believe, would result in great injuries to us as a Church. Our enemies would take advantage of the blunder and magnify the evils against us. Our own good people, ministers and laymen, would feel to be unnecessarily and unreasonably burdened in this direction, and, above all, the Church would have no use for such a number.

3 It is sufficient to say that we Methodists are not Roman Catholics, nor Episcopalians. We do not propose to adopt their systems for governing our churches. The effectual work of evangelizing the world done by the Methodist in every respect will compare favorably with any of them.

4. The Church is not distinctly parsimonious nor greedy of filthy lucre, but is seriously striving to apply our moneys wisely so as to accomplish the greatest amount of good to the greatest number of persons. I pass the remainder of this article as having been sufficiently noticed.

DR. JOHNSON'S VI. ARTICLE.

I highly endorse all that this great writer and Christian brother has mentioned here as a prerequisite for Divine guidance in the election and as to the necessary qualifications for those to have who are fit persons to be elected, and beyond a doubt, they should all be elected on their true merits and independent of special favoritism. The naming of the proper men to be elected from among so great a number of good and truly great men as we have in our Church is too momentous and far too assuming for me. I will gladly leave this paramount work with the trusty, wise old Board of Bishops and the General Conference, should they conclude to elect more Bishops.

Cape Girardeau, Mo.

Be thou just to all men.

INTERESTING MISSIONARY NEWS.

DEMERARA, B. G. S. A., Sept. 9, '87.

SIR:—Permit me, through the medium of your columns, to acquaint you with my last visit to a part of our mission places on the West Coast and Rio Essequebo, which is thirty miles from the metropolis

I left Georgetown at 1 P. M., per ferry steamer for the above places, and after crossing was seated in a carriage, which took me a part of the journey (17 miles) along the coast, and having reached that distance at 6 30 I was entertained by one of our brothers, Mr. Elliot, at Versgeuegoe, after which I went out and found a few of the children of Campbell Church, Farm Village, in the market. They took my bag and I walked with them to the mission, where I was received by Brother Bose at 9 o'clock.

A short time after Brother Campbell (Indian), accompanied by a female and another man, had seen me and informed me that they had brought the canoe "Comet" for me, and stated that it was built by the stewardess (Sister M. Eykel) of Charity A. M. E Church, for mission work at Johannah Cornelia. The Essequebo, a river of twenty miles in length, having many rapids, but is navigable about fifty miles through its rapids. Large vessels cannot go further than the navigable direction. Along its banks are Indians' residences, and around their various places is the recent gold field, which is utilizing many pounds of gold.

Having to go according to the flow of the tide, I had to wait until 3 o'clock in the morning, when the water suited. I must inform you that after the long journey which I had already taken, I went asleep so soundly that when the captain of the canoe awoke me, I it had not been duly I would not have gone; but, remembering the poet's words,

"When Duty calls be never wanting."

I dressed and embarked and away I started for my destination (about 12 miles from where I slept that night) with a dark cloud over my head and the moon barely shining. The canoe glided along the bank of the river. Suddenly the boat began to feel the effect of a strong current and I became sick. Indeed, I thought I was going to die. The men with paddles did their best, while the woman got sick and the captain got alarmed, for our little boat was in danger. At old adage, "Shortly after a storm a calm," proved true. The waves were quiet and we made our destination, where I met Bros. Sparman and Gill, conducting an early service At the conclusion I was welcomed, and with a little ginger tea and a couple hours' sleep felt ready for my work. Having re-opened a little chapel and delivered the Lord's Supper, also took in two candidates who said that they were convinced by my preaching on Gen 28, 17, concerning Jacob's dream, I bade the brethren farewell and embarked for Campbell Church, so as to preach at 7 P. M. I started at 3.30, hnt, with strong current and high winds, the boat could not go ahead. Seeing this, I took up a paddle, and of course we had a little more force, and at about 7.15 I got ashore. I am certain if you had seen us looking for the draining trench, where to land, you would have pitied us, for the night was dark and the brambles surrounded us so that my face and hands were well injured. Had it not been for a good friend (I mean the lightning) the boat would have remained there until morning. Next morning my hands were sore from using the paddle; bnt "necessity has no law." I preached and married a couple, took in three candidates, and you can judge when I went to bed how I felt.

On Monday when I came ont of bed I had to meet the official members and to see after the day-school. After being done I held a short service, preached from 2 Cor. 15, 11. Great credit is due to Bro. Yorke for the training of the day-school scholars. Bros. Bose, Watson, Drakes, Cameron and Johns are all Africans, and they, as officials, assisted by females, manage the church better than the natives of this colony. After the service was over I bade them adieu, and Bros. Watson and Bose accompanied me a little way on my journey until I met Vergeuegoe, where Bros. Williams and Brandis entertained me. After exhorting them I got the service of an Asiatic and started on my journey and walked to Anna Catharina, where Bishop Turner School is located. Tuesday morning I left and was safely landed in town by ferry-boat at 8 A. M.

I hope my communication will give your readers some idea of what a missionary's life is. If we had a horse and carriage such difficulties would not be experienced by poor missionaries "No one knows the pinch of the shoe but he who wears it." The latest news of the work here is that the Governor and Queen's Jubilee committee have granted our church a few dollars for the keeping of a feast for the poor of our flock.

Permit me to ask the young ministers of North and South America a question: Do you intend to remain at home and not come out into the mission field? Remember St. Paul to Timothy, "Endure hardship as a good soldier." Who will go? "Here I am, send me" "For the least you do for Jesus will be precious in his sight."

The greatest anxiety amongst the people is the celebration of Her Majesty's Jubilee on the 21st and 22d of the month, and the gold fever amongst the people.

The spiritual work of the church is on the advance, but financially very much the same way as in my past letters. The Rev. Sheen is here, but I cannot say what he intends doing. I am only watching his movements. I hope to see you soon. I love to the brethren. I am, &c

H. B. STEWART,
Sup't B. G. Mission Field, A. M. E. Ch.

PERSONAL ATTACKS.

BRO. EDITOR:—Please allow me a note of self defense, as soon as possible, in the columns of the RECORDER. In discussing the subject of "More Bishops," I am, in a Christian spirit, doing what I clearly see is for the best interest of the Church. Other brethren, as a matter of course, are entitled to different views. I did not think, though, that for doing this the columns of the RECORDER would be used by others for the purpose of making such personal attacks upon me as has been made in the balderdash of P. M. Lewis. I have been in the A. M. E. Church during all my life as a preacher and was P. M. Lewis' presiding elder in Baltimore, when he seceded from the connection with a number of its members to establish an opposition organization. If I am to be made the subject of untruthful attacks of such men as he, simply for argumentatively writing, with due respect to Bishops and everybody else, a series of articles for the good of the Church, then may I regret that I have undertaken the task, and be urged to hasten on to finish it that my work may be *finally* concluded in the RECORDER.

JAS H. A. JOHNSON.
Hagerstown, Md.

TEXAS NOTES.

The Texas people are moving to California by the hundreds.

Revs A. Grant, J. E. Edwards, J. W. Randolph and J. P. Bradly are making preparations to celebrate the centennial of the A. M. E. Church.

Paul Quinn College opened up with a good number of students this year. The trustees have just paid $1,600 on the indebtedness.

Rev. A. F. Jackson has just gotten through improving St. James A. M. E. Church in San Antonio. He is getting ready for the dedication on 5th Sabbath in October. Rev. A. Grant is expected to be present.

Rev. J. E. Edwards is closing up his fourth year in Galveston as pastor of Reedy's Chapel, with great success.

Rev. J. H. Armstrong has built a very nice church at Dallas and very nearly paid for it in four years.

The connection owns five very nice brick church buildings in Texas; one in Austin with a basement, second to none in the South, built by Rev. A. Grant; one in Galveston with a basement, which will be equal to the one in Austin when finished, built by J. E. Edwards; one in Waco, with basement, purchased by Rev. W. R. Carson from the Presbyterians; one in Dallas, one story, built by Rev. J. H. Armstrong; one at Fort Worth, built by Rev. W. E. Reed, one story. Beside these a great many very nice frame buildings.

Rev. Frank Green, appointed a member of Centeuuial Committee in Texas, is not a member of the A. M E. Church. Revs. Hammitt and Haywood are local preachers. Mistakes should not be made, especially when there is so much at stake.

Bishop J P Campbell 15 1928 Nth 11th St

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

XIV.

THE CONNECTIONAL STRENGTH MANIFESTED BY AN ADEQUATE NUMBER OF BISHOPS.

In olden times it was common in the itinerancy to have many charges and a few laborers. Circuits were hurdened down with so many churches that none of them could get full attention. Exhausted preachers would be compelled to travel from point to point and do but little in building up any of them, because of the extensiveness of the work. This condition of things prevailed because the Church was poor, the people were poor. They were not able, oftentimes, to supply the preachers with any other kind of a repast but pitch, cornbread and pumpkin mash. In the course of time, though, the membership increased, the Church grew stronger and there was a division of the area of circuits and an increased number of itinerants to represent their strength. Once the general superintendency of the A. M. E. Church had to be served by two Bishops because it was too weak to have a larger number; but as time advanced and strength developed it had additions to its number. As the Church thus moved on it showed itself worthy of respect and secured it. At every stage of its progress an adaptation of its machinery has extended its influence. And so it has gone on until to-day it exists as a great power that claims for itself treatment that shall go far beyond fogyism or puerility. No clondy conception, no superficial conclusion, no illbegotten prejudice must stand in one moment come athwart the deliberation that it demande for its present necessities. It must he clearly seen that the A. M. E. Church of the present is different from that of 1864. It has grown on during the past generation until it has attained proportions which must be brought to bear directly upon the masses of mankind. How can this be done? By setting apart a lese nnmber of Bishops than are needed for the purposes? Can it be done by turning them out of their districts to roam the plains like antelopes? No. The connection's strength is to be made manifest if every member in it has to pay a dollar for this purpose.

It is said that there are so many hundreds of thonsands of them composing the great organization and possessing ability for Church government. This assumption can be made good by the sustenance of a full force of leaders to carry on all the general work. It can be shown then to a certainty that there is a power behind them to keep them in the performance of their duty to give evidence that the claim of numerical strength is a living reality and not a myth. Individually or collectively the members of the Episcopal Board would stand as the representatives of the recorded thousands of communicants forming the African Methodist Episcopal Church. Even the salaries paid to these officials would be effective in proclaiming its character. The world at large would conclude that an organization enstaining such an efficient branch of service was worthy of the highest degree of respect. Everywhere the strength of numbers would be represented. Power would continue to grow. People love to join in with the crowd and they would be induced to do it.

And, still further, the A. M. E. Church has justly claimed to have within its borders a vast amount of intellect and learning. It is presumed that there is no other organization like it among all the millions of the colored population. Perhaps this is true. But whether it be so or not it is beyond controversy that the general intellectual and literary character of the organization demande its highest order of representation. There are so many eyes directed towards it on every cardinal point that wisdom dictates the necessity of having the most ample arrangement made to satisfactorily meet them. Astnte people always want to see what kind of a representation can be made by any noble institution. They are anxious to ascertain what amount of brain and culture lies back of all profeselon. If they perceive meagreness in management or a limitation of the required number of leading agents they conclnde that there is a lack of mental ability in the combination. Bnt if they see an arrangement that is suitable for for every exigency, they conclude that intellect and learning predominate in the methods of government. Every one knows that an imposing Board of Bishops would be of the highest degree of benefit to the intellectual and literary standing of the connection. People by this means would he enabled to form an idea of the intellectual power directing the connectional affairs. Every man of the Board, by his own braine, would be a criterion for his constituents. A Bishop's dignity and ahility make their favorable impressions whithersoever he wends his way. These signal effects produced are always to the advantage of the Church. They turn the attention to its educational enterprises, its teachers and accomplishments. That which has been done, in this direction, by one distinguished man alone—D. A. Payne—is a confirmation of the averment without any additional proof. Take this, then, as the reason for the establishment of a full force, and the matter will be settled without any further controversy to the attainment of proportionally good results. The various departments and agencies created for the promotion of knowledge will hereby he set forth in the most favorable light.

All ranks of the ministry, moreover, will be prominently presented to the world. An episcopal force judiciously distributed all over the land would indicate that a subordinate body of ministers were in co operation as promoters of one common cause. There would be a uniformity in clerical representation that would have a hearing in every direction. A Bishop everywhere would be seen and recognized as the head and front of an active band of preachers. It would be decided by those ignorant of the character of the connection thet organization, discipline, life and efficiency existed as the vigorous elements of the clerical force behind him. Every preacher of experience knows that many respectable people outside of the A. M. E. Church form their estimate of its condition by the appearance of a Bishop. These then through him the various attributes belonging to a religious body and accordingly form their favorable opinion of it.

Taking this method of representation, then, in its general sense, we observe that it effectually presents the whole power of the connection. A strong, imposing Board of Bishops, at any time, makes a more profound impression than one that is weak by inadequacy of numbers. A force equal to the demand of the Church in every part of the land would show the moral, intellectual, financial and personal strength of it to sustain that force in all its operations. Strength would manifest strength; and manifested strength would beget strength. And so the A. M. E. Church would grow in the course of years until its influence would far exceed that of any other religious people. Its departments, and plans, and ministers, and members; its societies, church edifices, schools and colleges; its religions meetings, conventional assemblies and social gatherings would all be presented to the world in one coast and glorious flood of light that would sweep down every obstacle intercepting its onward march to divine accomplishments.

So great would be its character as a part of the militant Church, that the shades of departed spirits—such as Allen, Dunn and Waters; and the lustre of the heavenly hosts—such as fell upon Bethlehem's watching shepherds—would attend it in its onward progress in the work of reformation and regeneration. The Bishops confirmed would move like white-plnmed marshals; the ministers, to snbordinate ranks ordained, would fall in line as faithful orderlies of the communicants, sanctified to the holy roster, would mark time like trne born veterans; and in this manner would the A. M. E. Church go on from conqnest to conquest, whilst little penny-wise philosophers would stand amazed and say, "Dn tell! I didn't think it could be so."

Hagerstown, Md.

THE A. M. E. CHURCH FINANCIAL SYSTEM.

BY REV. J. W. GAZAWAY.

The wisdom of the General Conference of 1872 is made manifest in the arrangement of the present financial system and the snccess that has attended its operation. The dollar system is adequate to meet every demand for which it is designed. Is our dollar system worked as it can be worked? It has been and is a success, but is it as successful as it can be made? Notwithstanding the fact that the plan is fifteen years old there is not as general an understanding of its nature as one would suppose. And this is in my mind a reason why there is not the interest in the system, npon the part of some, that there should he. I do not think the plan is studied in all its bearings as it should be, and in this case, as has been remarked by some one, that some persons can only see the Bishops' money in this plan. And jnst here appears the necessity for specific publication of the various sources into which the dollar diverges; constant, extensive publication of all the interests subserved, kept before the people will create a greater interest. One of the interests subserved is our church extension work. That feature is not generally understood. Let every congregation among us know that hy increasing the Dollar Money collections we increase the church extension fund, and that if all will give the dollar that fund will have become so enlarged that it would be possible for churches laboring under debt and heavy interest to borrow from our church extension fund at a lower rate of interest than can be done from the money-lenders, and it does seem that that knowledge would haget an interest. Ring the changes upon that point nntil it is understood by even the children from Maine to Florida. If our church extension fund was as it should he (and as I believe it will yet be), we could establish in many places mission churches. Six hundred dollars borrowed on small interest for a few years would give us three more churches here in Indianapolis, making five churches in this fast growing city. And what is true of Indianapolis is trne of many places. The point is to start our work where there is a prospect of success and but few to begin. There are points where, if we had two hundred dollars with which to secure a lot, snch would be the interest in the work that a congregation could he brought together. I understand that a part of the dollar is intended to assist thus in the work of spreading our church organization. Does the majority of the people so understend it? As I have said, there are many interests to he snb served by the doller, each of which is a subject for much thought, and a series of publications in some form, sent to the people constantly agitating the snbjects under consideration and presenting the great advantage of the system, would not fail in the accomplishment of the increase of our dollar fund. Two hundred thonsend dollers annually can be gethered from the people by each one of our four hnndred thousand members paying fifty cents a piece a year, four cents and a fraction a month. Reach the people and money will come.

PENSACOLA LETTER.

BY REV. S. D. JACKSON.

For the past two or three weeks there has been a series of religious meetings held in St. John Baptist Church by the Rev. John Felder and his congregetion. These meetings have accomplished a great good. Last Sunday night I attended and noticed a remarkable chenge of conduct and worship from thet which existed three or four years ago at this church. At 8 o'clock the above-named divine, the pastor, announced for his text these words, "Let him come now unto me," etc. Men should not be made to sit on one side of the church and women on the other, but be permitted to sit together. At the A. M. E. Church this custom prevails. At the conclusion of his discourse Mr. Joseph C. Young, a local preacher of this church, invited the unconverted to the mourner's seat, singing in the meantime a beautiful gospel song, and it sounded a thousand times better than one of our "ditties."

In looking over the vast assemblage I saw several members of the A. M. E. Church sharing most happily in the exercises, while another part were at the Mt. Zion Baptist Church and the remainder at home in the woods. I don't mean any offense to any one connected or interested in this great religious denomination, but I think it is a big mistake for our people to leave a town as full of sin and people as this is to go into the woods where there is nohody scarcely, to advance the "Redeemer's cause." While out in the woods two or three weeke our indebted church suffers; moreover this meeting causes the poor and imprudent colored people to give their money, which they need to buy bread, to heartless corporations and other ways equally as bad, thereby benefitting them nothing and filling their enemies' pocket books. Pouring water on that part of the building that is not burning is a poor way to extinguish the part that is burning.

Already some of our people stand ready to enter the political field for whoever the republican convention nominates. To speak of the different parties, their eagerness to get our votes and to late any part of their history would put the Repnblican party in quite an nncouth position and the Democratic party as a negro oppressive organization in the very worst form. There is no inducement offered to any honest colored man to help that party consummate their aims, and whoever aids them does so through profound ignorance or for some other improper consideration. No party manifests a great love for the colored people and certainly the recognition that they get for their fidelity and work amounts to very little or nothing. The Rev. Mr. Jefferson in the recent issue of the RECORDER that the whites are continually asking each other, "What shall we do with the negro?" Well, sir, I will tell you what they are doing with us down South. They are shooting us down as so many partridges; don't allow editors to speak the truth always through their papers to the people; kicking us off of trains whenever they see fit to do so; distribute the school funds as their conscience directs, charging us very often as high as 24 per cent. per annum for money when we are compelled to borrow it from them, and thousands of other things too nnmerous to mention. Too many of us wait too contentedly for our enemies to strike the first blow for us for liberty and recognition instead of striking it ourselves. Mr. T. T. Fortune, the matchless editor of the New York Freeman, has proposed one of the best plens that I have ever heard of for the colored people to make themselves felt and feared, but a great many of our people don't seem to understand it. But what prevents them from having a national convention in one of our good Northern or Western cities and there mep out a way politically whereby our votes would benefit us something from some one of these many political parties besides polluting ont to us the Hons. Douglass, Bruce, Langston, Lynch, Trotter and others as holding positions for nearly all the negroes in America. We have plenty more such men and we should so shape affairs that they should be seen and heard. I believe that if the colored voters would cast their ballots right things would he far more different from what they are now. Religiously, morally, financially and intellectually the colored people are going with a rapid velocity, bnt not near fast enough politically. I believe that the colored people have more petience, can endure more ill treatment, can be made more joyous under abject government and take things generally as directed hy a Divine Providence better than any of the other races. For many yeers they have been waiting for recognition, just recognition, for equal rights, for votes, to see the law justly administered, for accommodations the same as other American citizens heve, and miserable as the state of affairs is at present, their patience don't seem the least exhausted. I know from experience that it is a good thing to be in possession of. For meny years I have known a young man who has always had a great ambition for a position above that of menial servitude and got in a position in the church to speak for his oppressed race. Only a few days ago one of our best and most reliable citizens offered him such a position, but he had to refuse it owing to the fact that such a few of our people patronize race enterprises. However, this young man thinks that he can muster up enough patience to wait until he can accnmulate a little money to lose on his race then accept the same position. Our young men who are striving to make themselves something should not despond, for the present state of affairs will not exist always. They will soon have to take the place of their fathers and it behooves them to grasp every opportunity that presents itself to them to prepare for the emergency.

Pensecola, with its great shipping facilities, its railroads and the contemplated coming of energetic business men the rapid progress being made by its colored people, the manner in which it is building up at present give promise of a great city. We are proud always to walk by the light being held by members of our race or read the newspapers published by men of our race. We hope that our people will soon see the great good of supporting colored newspapers and that the most excellent journal may receive its full share.

INFLUENCE FOR GOOD OR ILL.

BY MRS. N. F. MOSELLE.

MR. EDITOR:—An article appeared some time ago in your columns instancing the methods by which parishioners might aid their pastors in their church work or reverse the matter by hindering him in his efforts. It saw forcibly on my mind at the time, and some several cases of influence, intentional and otherwise, and their results coming to my notice, I have jotted them down.

Mr. and Mrs. ——, lately teachers, physicians and those engaged in every calling, find among those by whom they are surrondded people who are a real help or hindrance. Said a physician to me, instancing a certain person, "That individual has sent me more patients than any one person since I have been practicing medicine. She has spoken well of me to all, recommended me to many, and, although poor, of no social station, unable to pay her little promptly, yet has proved a valuable friend." One day a teacher who was often vexed by a transient spirit of insubordination among his pupils, said to a scholar who of her own accord showed him such efforts, and therefore recommended heroic treatment for the erring ones, "You dislike to hear theee scholars give impudence and behave unruly, and yet the indwelling spirit now rife in the school can be traced to a certain occurrence in which you were the prime mover." I am reminded of two other cases of unconsciously exerted influence on the lives of others; and at the present time, when vacation has drawn to a close, the lesson might be pressed home with some benefit to your youthful readere especially. A certain lady in a thriving town supported a promising youth through an educational institution. He finished his education and returned to that town and spent his life to small profit. So great was the disappointment of the lady that she has refused ever to give of her wealth to individuals for educational purposes. Another lad, the opposite of the first, is about to enter upon his collegiate studies, but not a dollar will she advance. So cruel and bitter was the first disappointment, no pleadings can move her to rely on her own or the judgment of another in such a case. Another lady gave of her wealth against the wishes and judgment of her husband to support a young man through college. Ambition and a desire for illgotten gain destroyed the young youth, and in an evil hour he committed a terrible crime. While his guilt was yet unproven friends wrote to her in his behalf to help obtain counsel, that he might have a fair trial. Promptly came her check for the needed amount. He was proved guilty and confessed the crime. She was overcome with grief and refused to go to her beautiful villa the next summer, where the young man lived a member of her household, and where he committed the crime.

It is well to remember that the most insignificant one among us has the power of influencing many for good or evil. We cannot watch too carefully nor be too thoughtful concerning the effect of our actions upon others. In both the above cases the patrons were white, the recipients of their bounty colored. As a race we are injured in the eyes of another race. Neither of these women will have the heart to do their first work over.

Let every young man and woman think deliy of the influence they are exerting consciously or otherwise. The world honors success, and if we would help others, we must endeavor to convince them that the time, prayers, money and labor of all kinds spent upon us has been to some purpose. We can always either help or hinder everything or everybody with which we are brought in contact. A pleasent smile, a cheerful manner, a behit of speaking good and not ill of a person, will influence for good. Help our pastors to he successful in their work, help our teachere, help our rising men and women, help boys and girls, help those who are striving to gain education. It only requires a little care and forethought to be a help and not a hindrance, to assist others on the npward and onward way, to exert an influence for good and not for evil.

DISTRICT CONFERENCE SESSION.

BY REV. JOHN H. PRICE.

MR. EDITOR:—Please allow me space in your valnable paper to say something of the third annual session of the Seventh P. E. District of the Philadelphia Annual Conference thet convened in Milford, Del., October 4th, and adjourned 6th inst.

The annual sermon was preached by Presiding Elder J. W. Norris from Rev. 3, 8. It was a masterly effort and elicited much interest. After the sermon the conference was organized with Rev. J. W. Norris, presiding slder, in the chair; Rev. J. M. Nuchy, Secretary; Rev. J. M. Proctor, Recording Secretary, and your correspondent, Corresponding Secretary. Rev. J. J. Evans, of Milton, preached a stirring sermon from Zed. 6, after which the conference entered into a praise meeting, in which many of the people joined. Several sinners fell up their hands for prayer and four began seeking religion.

Wednesday I crossed over the river into Georgia and on to the city of Columbus, which is an African Methodist city. There are three churches and a membership of fifteen hundred. Rev. R. A. Hall is the popnlar presiding elder. L. Thomas is pastor of the St. James. He has just completed a tower, costing five thousand dollars. On Sunday, there was raised seven hundred and thirty-five dollars. Bro. Davis is pastor of St. Johns and Bro. Brookins of St. Paul. Thus the city is ably manned.

Friday morning, in company with Presiding Elder Hall, I visited Talbottom, the place where the next conference is to meet. There is a fine church and congregation and great preparations are being made for the reception of the conference. Brother Smith is the pastor and is considered one of the stars of the Macon Conference.

Saturday I started for Macon, where, twenty years ago, the Georgia Conference was organized. Then our numbers were few and poor; now there are perhaps fifty thousand members and three annual conferences, and each conference has not less than two hundred preachers. It is said that the colored people in Georgia pay taxes on seven million dollars' worth of property. That speaks well for our people in the State. I spent Sunday in Macon, where there are three good churches and congregations. Brother E. P. Holmes is pastor of the first; Brother Garry, of the seconed, and Doctor Harris, the third.

Macon, Ga

Only one Philadelphia paper can go back to its files of one hundred years ago, as the *North American* does, in its purpose to celebrate the constitutional centennial, by printing a fac-simile of an issue of one of its lineal predecessors, which contained the first printed copy of the Constitntion.

THE CHURCH AT COLUMBIA, SOUTH CAROLINA.

BY WM. WALKER.

MR. EDITOR:—Will you kindly permit me to lay before the people of the A. M. E. Church the true condition of the Bethel A. M. E Church et Columbia, which your readers will remember has just passed through a most trying ordeal. Our sainted Bishop Shorter, at the conference in Greenville, appointed the Rev. R. E. Wall to this station and the sequel has proven the wisdom of his selection. He came among us as he is to-day after two years in our midst a God-fearing, unpretentious, scholarly, Christian gentleman—one whom to know is to respect and whose acquaintance ripens into affection; fearless champion of right, unflinching in the discharge of every duty, a logical reasoner, a sound theologian, a true and tried African Methodist Episcopal preacher. On taking charge of this work the saintation he received was "We, the trustees, respect and have no objection to you, but we cannot allow you to assume the duties imposed upon you until such time as the Bishop will give us the satisfaction demanded." A meeting had been held months previous declaring the church out of the connection and electing a pastor, the notice of such election a copy of which is in our hands). This was the first overt act. This matter was tided over for a few weeks, at this meantime the pastor succeeded in getting into the parsonage, thereby gaining a slight foothold. To the astonishment of the whole church, after three weake of acceptable administration, he received of Bishop Shorter, who came at the instance of the pastor to satisfy (if he could) their demands, they, the trustees, nailed the doors of the church in his face, and when demanded admittance received the reply, "We will nell the doors against you or any one else." This was the commencement of this unholy war. The contest was applied for a writ of mandamus, which was refused, our reasons being on the equity side. An injunction was prayed for, which, after months of harrassing delay, was granted and the leal and true put into possession of what was lawfully theirs by right of purchase and as members of the A. M. E. Church, notwithstanding however, before fifteen hundred dollars was expended in lawsuits—civil and criminal—and months of anxiety and even loss of life itself at the very threshold of the church. Amid it all this pastor stood like a stone wall, never faltering or flinching, but successfully, steadily led the flock committed to his care nntil tc-day there worships at Bethel Church as refined, intelligent and cultnred a congregation as the State can afford, and of which any pastor in the State or out of it need be proud. Nor is this all. Self-sacrificing devotion and Christian integrity evinced by these loyal members, they have paid their debts except a small sum of about $200 and kept up the incidental expenses of the church. Now comes the rumor to our ears that the church is ruined and about to be sold to pay lawyers' fees. Eight thousand dollars' worth of property preserved through eighteen months of hard struggle for the supremacy of right over wrong; then allowed to be sacrificed for less than two hnndred dollars—preposterous foolishness, numitigat ed falsehood.

We invite any or all the Bishops to come with or without notice and investigate. Never in the history of the Church in this age has it been called upon to pass through such a fiery ordeal, technicalities, prohibitory clauses multiplied on each other until it seemed as if the canse of truth must be crushed to earth; and justice sleep the sleep that knows no awakening; but how inscrutable are the ways of God. The church had to be cleansed, for among its officers were those whose character would not bear the light of day; godless tricksters, political hacks, using the Church as a machine; literally turning the house of prayer into a den of merchandise." This was the condition when this unholy and unprecedented war started; such gigantic proportions did it finally assume till all Methodism in the State trembled in the balance. But all this is ended and I would not have taken up my pen to write an article were it not that by gross misrepresentation and contrast, animadversions, Bethel Church its members, and particularly its heroic, self-sacrificing pastor, who deserves the highest encomimns and of whom the connection should feel prond, for through his fortitude the dignity and character of African Methodism has been protected, defended and perpetuated, the appointing power of the Bishop sustained and African Methodism more firmly established in South Carolina than ever. Now, Mr. Editor, Bethel Church at Columbia is in no more danger of being sold than the mother church at Philadelphia; with a membership of nearly four hundred, a floating congregation of a hundred or so more, a debt to lawyers of less than two hundred dollars, how can any sane man believe such a thing possible? If the brethren would cease their unjust criticisms, there would be more harmony in the Church. The members are loyal and true, ready to be led, but the trouble seems to be in the ministery, unholy ambition, incontinent jealousy, penchant for writing, a stirrads of abuse against the time-honored systems of the Church an open disregard of ecclesiastical authority till we, the members, are compelled to stand and wonder whither we are drifting.

Columbia, S. C.

Church News.

Rev. S. McDowell, of Sioux City, Iowa, writes: To my surprise I was transferred from the Illinois Conference to the Iowa Conference and appointed to Sioux City, August 18.h. Having no wife I packed my trunk and hacks, bidding my old friends at Plainfield, my former charge, good-bye, with all the regrets that come upon leaving a coggregation which yon have learned to love, yet as preachers, we have to do so. On the 25th I, in company with a number of my friends, passed through Jacksonville and Springfield, stopping at Lincoln, where I had charge for two years. Preached for Rev. P. Thurman at night. I spent the following Sunday with my sister, Mrs. A. Golden, at Peoria. I preached there for Rev. J. A. Clark at night. I started for Sioux City August 29.h. My trip through Northern Illinois impressed me more than ever with the grandeur of the great State. At 8 o'clock in the evening I crossed the great Mississippi River at Dubuque, Iowa. I found Iowa another wonderful State. At 2 P. M. I reached Sioux City, after twenty-six hours' ride from Peoria. I did not know whether to be glad or not. I soon met one of the brethren. The news went over the city that the preacher had come and that he was from Illinois. "How is that?" was asked. "Has Sioux City such a bad name that the Iowa preachers would not come? It is true they did kill a white Methodist preacher but we do not kill black." Sioux City is situated in the North western part of the State, on the north bank of the Missouri river. Across the river is Nebraska and five miles above the city is the Canada line. It has 26,000 inhabitants. This is the place for our people to get homes and make men and women of themselves. They know nothing of the song that is sung in Illinois, "hard times." Indeed it is all money and but a little God. Time, however, will bring all things around. We have a few members, but they hardly know whether they are Methodists or not. In my mind we all may make a mistake by sending our inexperienced men to a young church; always the preacher that follows them has a hard time. We are holding our meetings in a school-house at this time. If the Lord will help me by the sitting of our conference I think I can report a new church. We have made a start for a good house and need is more grace. Pray for us; I thank Bishop Brown and the fathers of the Illinois Conference for what they did for me. I will try not to make them ashamed of me.

J. P. MAXWELL, Sec.

Wilberforce, Ohio.

AVOID FALSE GUIDES.

Nothing could be more misleadlng than the theory that every man or woman can he his or her own doctor. Books are published which contain long catalogues of symptoms, and lay down inflexible rules for treatment. Many lives are sacrificed annually to such amateur medical treatment. The danger of taking any remedy without having a proper diagnosis of one's case, needs only to be intimated to be admitted. Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., found, when they introdnced their Compound Oxygen to the public, that wisdom, as well as honesty, demanded the frankest statements to their patients. A correspondence soon brings ont all the important facts regarding the sufferer's condition. If the physicians discover that Compound Oxygen and its associate remedies will not reach the disease under consideration, they make it an unvarying rule to say so. This precept of frank and manly dealing has not been departed from throughout seventeen years of active and remarkably successful practice During that long period their Home Treatment by Compound Oxygen for consumption, bronchitis, rheumatism, paralysis, asthma, and associated diseases has been introduced into forty thousand families, and its remarkable success warrants every recommendation that has been uttered in its behalf. It is not a cure-all remedy, but where prescribed, after careful investigation of the patient's case, it rarely fails to effect a cnre. Drs. Starkey & Palen send a very interesting book, free, to anybody who will write for it.

The philosopher spends lq becomirg a man the time which the ambitious man spends in becoming a peraonage. —*Joseph Roux.*

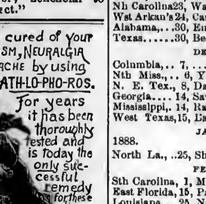
It is useless to attempt the cure of any disorder, if the blood is allowed to remain impure. Neuralgia and rheumatism are traceable to a disordered condition of the blood, and in numberless cases have been cured by taking a few bottles of Ayer's Sarsaparilla.

The original draft of the Declaration of Independence had a paragraph fiercely denouncing slavery, which was, however, stricken out before its final adoption. Hence the fall of Richmond and the snrrendar of Lee. Hence oceans of blood and billions of treasure before the slave became free.

HORSFORD'S ACID PHOSPHATE

STRENGTHENS THE INTELLECT.

Dr. D. P. McCLURE, Rantonl, Ill., says: "I find it very beneficial to strengthen the intellect."



National Colored Teachers' Bureau

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This Bureau has been organized to meet the wants of the Colored Teachers of the country, by securing positions for all applicants, and supplying any demand for competent instructors. Our field is the country, and our sphere the entire educational work. For particulars address

NAT. COL. TEACHERS' BUREAU,
Wilberforce Green Co., O

SCHOOL For FEEBLE-MINDED. HOME FOR IDIOTIC. Rev. C. F. Garrison, Supt, Millville, N. J.

ALLEN UNIVERSITY.

COLUMBIA, S. C.

Opens the first Monday in October, 1887. The Theological Department will open on the same date, with Rev. J. H. Jones, A.B., D.D., Professor of Logic, Greek and Mental and Philosophy. Rev. R. A. Hall, Instructor in Ethics and Moral Philosophy. Rev. W. H. Jefferson, in Biblical and Church History; Rev. W. H. Heard, Systematic Theology; Rev. B. H. Williams, Sacred Geography; Rev. J. W. Morris, A.M., President, Rev. R. E. Wall, Secretary. Box, 424.

WILBERFORCE UNIVERSITY.

Our school will open Wednesday, September 7th, 1887. The university is situated three and a half miles from the city of Columbus, Ohio, and three-fourths of a mile from Parker's Station. The locality is remarkably healthy and pleasant. Those who have been cured by taking the mineral springs are health-inspiring and not a few have received benefit from them. Our capacity for training youth is surpassed by any like institution in the land. Our terms are within the reach of all. Come and give Wilberforce a trial and we will be saying you will never regret it. For any further information address the President, S. T. Mitchell, or

J. P. MAXWELL, Sec.,
Wilberforce, Ohio.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday, Oct. 2, Annapolis, Md.
Thursday night, Oct. 6, Carterville, Ga.
Friday night, Oct. 7, Marietta, Ga.
Su: day morning, Oct. 9, Bethel, Atlanta, Ga.
Sunday afternoon, Oct. 9 2d Church, Atlanta, Ga.
Sunday night, Oct. 9, Allen Temple, Atlanta, Ga.
Monday night, Oct. 10, Newman, Ga.
Tuesday night, Oct. 11, Opelika, Ala.
Wednesday night, Oct. 12, St. James, Columbus, Ga.
Thursday night, Oct. 13, St. John, Columbus, Ga.
Friday night, Oct 14, Talberton, Ga.
Sunday, Oct. 16, Macon, Ga.
Monday night, Oct. 17, Forsyth, Ga.
Tuesday night, Oct. 18, Griffin, Ga.
Wednesday night, Oct. 19, Madison, Ga.
Thursday night, Oct. 20, Greensboro, Ga.
Friday night, Oct. 21, Augusta, Ga.
Sunday, Oct. 23, Savannah, Ga.
Monday night, Oct. 24, Mt Zion, Charleston, S. C.
Tuesday night, Oct. 25, Emanul, Charleston, S. C.
Sunday morning, Oct. 30, Bethel Church, Baltimore, Md.
Sunday night, Oct. 30, Trinity Church, Baltimore, Md.
Tuesday night, Nov. 1, Ellicott City, Md.
Wednesday night, Nov. 2, Catonsville, Md.
Thursday night, Nov. 3, Waverly, Md.
Sunday morning, N. v. 6, Flagah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, (dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 1, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug 24.

RICHARD ALLEN'S AUTOBIOGRAPHY AND THE OUTLINES OF AFRICAN METHODIST HISTORY TO ONE ORDER FOR $1.25.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,... " Turner

OCTOBER.

South Kans's 1, Emporia,.... " Brown
Pittsburgh .. 5, Park'b'g, W. Va " Campbell
Kansas.....12, Omaha,..... " Brown
Tennessee,..12, Nashville,.... " Turner
Indian.....18, McAllister,.... " Wade
North Mo...19, Hannibal,.... " Brown
Missouri.....26, St. Louis,.... " Brown
West Tenn., 26, Memphis,.... " Turner

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas, .. 9, Little Rock.... " Ward
Florida,....10, Tallahassee,.. " Payne
Sh Arkansas17, Helena,..... " Ward
Nb Alabama23, Selma,..... " Payne
Macon,.....23, Talbertion,.... " Brown
Nh Carolina23, Warrenton .... " Campbell
West Arkan's 24, Camden,..... " Ward
Alabama,...30, Enfaula,..... " Payne
Texas.....30, Beaumont,..... " Wayman

DECEMBER.

Columbia,.. 7, ... " Campbell
Nth Miss.., 6, Yazoo,..... " Ward
N. E. Tex., 8, Dallas..... " Wayman
Georgia.... 14, Savannah, ... " Brown
Mississippi, 14, Raymond, ... " Ward
West Texas, 15, Bastrop ..... " Wayman

JANUARY.

1888.

North La., .25, Shreveport,... " Wayman

FEBRUARY.

Sth Carolina, 1, Mt Zion Chrls'n" Ward
East Florida, 15, Palatka,.... " Payne
Louisiana,.. 25, New Orleans.. " Wayman
St. Thomas, ...St. Thomas, W I Disney

MARCH.

Virginia .... 28, ... " Turner.
Demerara.....George'n B G S A Disney

APRIL.

New Jersey., 4, Millville,.... " Campbell
Baltimore,...12, Baltimore.... " Wayman
Bermuda,.....Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York,.. 6, Albany.
New Engl'd 13, Boston.
Ontario..... 20, Chatham.

JULY

Nova Scotia, Amherst, N S

P. S.—The absence of Bishop Disney because of the illness of Mrs. Bishop Disney is the reason why his West India conferences do not appear in this number of the RECORDER. They will be published as soon as received from him. Secretary.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Greene Co., Ohio. During the winter Jacksonville, Fla.
Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.
Bishop J. F. Campbell, D.D., LL.D., 1933 North Eleventh street, Philadelphia, Pa.
Bishop T. M. D. Ward, D.D., Bainbridge, D. C.
Bishop John M. Brown, D.D., D. C. L., 1424 Rhode Island Avenue, Washington, D. C.
Bishop H. M. Turner, D.D. LL. D., 38 Young street, Atlanta, Ga.
Bishop R. B. Disney, 213 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the secretaries when they are known to be holding conferences or visiting certain points.

For the Council of Bishops

JOHN M. BROWN,
SECRETARY.

PUBLICATIONS OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

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Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All our tors are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

ALREADY we have sent ont nearly twenty thousand centennial envelopes.

WITH THE approach of the presidential campaign ocme the newspapers as "with the springtime comes the robin."

THE NEW ORDER OF SERVICE is 15 cents per single copy and $1.50 per dozen. Comieg ont in the Manager's absence, the price was misqnoted.

MORRIS BROWN CHURCH, Philadelphia, will hold qnarterly meeting next Sunday, October 30th. Rev. J. H. Riddick preaches in the afternoon and Rev. Mills, M. D., at night. Grand opening of Morris Brown, December 4th.

REV. F. F. SMITH, Little Bethel, Tonth Street, Camden, N. J., will make especial efforts to raise a good sum of money to provide for winter, November 6th. All friends are invited by the elder to join him and help the little church.

TURNING to our mailieg list the otber day, we learned that the CHRISTIAN RECORDER wes not paying its respects to the Sonthern Recorder, a fact of whicb we were not aware previously; hence the Sonthern Recorder's non-appearance here, we infer.

THE Snnday School Union has made a donation of books to a mission school at Free Town, Sierra Leone, Africa. The application wae made by Rev. J. R. Frederick, our missionary to Africa, and was presented by Mrs. J. M. Townsend during a recent visit to Nashville.

IN ALL onr work of the past there is nothing else that holds np eo beautiful and brilliant a light for the present as that whioh has been purely Christian. This kind of work strengthens ne at every review, encourages us in every difficnlty and enables ns to go forward in good works. It establishes our feet and strengthens our arms.

MR. ISAIAH C. WEARS, after a residence of forty-six years at No. 515 Popnlar Street, Philadelphia, has purchased and will soon oconpy No 955 N. Sixth Street, a commodions residence. Mr. Wears has a record as a business man that wonld pay any one who would follow it. His heritage was a strong will and an intellect capable of discovering the vantage ground in bnsiness, oconpy it and use it well.

THE EDITOR of the CHRISTIAN RECORDER addressed the "United Benevolent Order of Daughters of Eden," of Darby, Pa., last Sunday night. This society is between thirty and forty years old. Its constitution is based npon excellent principles. Its record warrants its being prond. It has never failed to respond to any legal demand and yet it bas a nice little snm of money invested, running np into the thousands.

ONE HUNDRED and seventeen thonsand copies per hour is to he the capacity of the Philadelphia Public Ledger office when its third improved press is placed beside its two mates—this of an eight page, ten column paper—9,306,000 columns—1,950 copies, 156,000 columns per minute. This is progress. The Ledger of last Saturday came ont greatly enlarged and will be a ten column paper hereafter. For reliability of information, obasteness of sentiment and language and solidity of thonght there is no American daily newspaper that excels the Public Ledger.

THE NAME of Dr. Derrick's paper is the Advanced Churchman. A big title. The first nnmber came to hand last week. It gives promise of being as husy as its title is big. It says some nice tbings in funny ways and some fnnny tbings in nice ways. On what ground it is to sustain the character of its name remains for futnre nnmbers to show. We welcome the Advanced Churchman to our table. It is a high pleasnre to read a paper so plain, manly, broad, liberal and comprehensive, pnblished right close at bome. In such a large constituency as New York affords why should a paper that is not published in the interest of the few have a very large circulation. We shall be glad to see the Advanced Churchman weekly.

THE CASE of Rev. W. H. Heard, one of onr freqnent contribntors, before the Inter-state Commissioners, should interest the entire American colored race variety. Elder Heard has the hardihood and pluck to stand up for rights that every man with proper impulses and self-respect wants. It is not a case of a single individnal, bnt of the Afrioo-American race; not against a single incorporation, bnt the generally and well snpported prejudices against wbich Afrioo-Americans contend. His snbcess ie a good step toward the success of the entire race variety. But words are not all that can bo given nor all that he is capable of appreciating in this case. We sbonld reader him financial aid, if necessary. His own church and other friends in Charleston are, we understand, assisting him.

IT IS SAID that Mr. Edison has redneed the phonograph, which a few years ago was invented and used as a curiosity, to a highly neefnl form. It will be used to convey thought any distance, by mail or otherwise; when it reaches the end of its jonrney its message will he delivered vocally with decidedly greater precision and reality than wonld be likely to charactorize a message by either the voice or letter. Wills, instead of, or in addition to, being written will be "talked" to the phonograph. We may all pray that it will never be brought into requisition on the occasion of quarrels. It will be very nnpleasant to have one's harsh words rattled off just as nttered, by an instrument without ears to hear protest or experience from which to exercise sympathy. The instrument is said to be very valnable to reproduce difficult music. Verily the world moves.

ON THE morning of October 15th Rev. John E. Rnssell, pastor of the A. M. E. Church at Williamsport, Pittsburg Conference, departed this life. Elder Russell was one of the scholarly young ministers of our Church. He was born in Pittsburg. He has been in the traveling connection several years. He spent some years in the Western Theological Seminary, at Allegheny, Pa., gradnating regularly. While pursuing his course of study he performed pastoral dutiee and provided for his family. After serving the Pittsburgh Conference five or six years he was transferred by Bishop Shorter to the Ohio Conference, where he filled the Columbus appointment three years. From a youth he was noted for being upright. Never bas there been a complaint made against him. His sermons were very thongbtful and logical. His work at Columbus was rewarded by many conversions. Indeed, over the entire field of his labors, he leaves many marks of a useful, devoted pastor. He leaves a widow, sister of Dr. B. T. Tanner, and six children. All have onr sincere sympathy.

"B," in the Episcopal Methodist of the M. E. Church, Sonth, and published in Baltimore, bas written a lengthy article in reply to the New York Independent's noble defecse of the Afrioo-American. In it be rehashes the old argnment of slave-holders to show that black and white children shonld not be educated together. He is afraid that despite the "natural antipathy" designed by Nature to keep the races apart, they might, after all, defy Natnre and form inter attachments. He thinks that if God had wanted this school association he wonld not have made one race-variety black and the other white. Certainly he is wise. He has probably not seen what God does with colors in every part of natnre. The fact of variety is rather an evidence of a design for inter-mixing than otherwise. As a matter of fact, as we have often seid, we neither conrt nor want the intermixing, bnt it has been going on so long that all attempts of the white variety to get scared at the pictnre drawn by their own dexterous hand only excitee contempt for their pretended appreciation of race purity. When we were in their hands pliant tools, their goods and obattels, why did they not wear their faces of horror at race intermixing? Who, in this laud, or any other, with a thimble full of true humanity and honesty, can respect this whining abont the great dnty of conserving "the race," made by a people who, for the exercise of the lowest passions and for gain, have unscrupulously mixed the races beyond recovery? Natnre, however strong, can never undo the criminal mixing done by these "pure" men.

WE REGRET that Dr. J. H. A. Johnson regards himself ill-treated in the CHRISTIAN RECORDER. While we are not responsible for the opinions and theories advanced by writers, we would not have the paper need hy any one to do injustice to any other one. Of conrse we did not know that Revs. Lewis and Johnson had ever been in the relation to each other that the doctor's note states to be the fact. We have no reason to infer that the Rev. P. M. Lewis is any less honest and Christian than the Rev. J. H. A. Johnson, D.D. We have very limited acqnaintance with the former, bnt do not donbt for a moment that either party, from his own standpoint, is any less than a Christian gentleman. Donbtless both have said that which has made some one feel the pnngency of their thoughts. There are those who have complained privately of some of the words of Dr. Johnson's articles, thinking them as unkind as Dr. Johnson seems to think Rev. Lewis'. Certainly the doctor would not infer that all he has written has been swallowed without a "gulp." Now, may we not snggest that he accept the writing of Rev. Lewis as coming from equal honesty with his own, though it cause him, the doctor, the same unpleasantness that his writings may have caused some others? It could hardly he expected that a series of articles so long and sharp as some of Dr. Johnson's have been would fail to meet with some sharp criticism. We cannot see how the doctor can cease to write to the RECORDER occasionally because others also exercise their rights in the paper. Of conrse if there is anything in Rev. Lewis' article nntrue or misleading, the RECORDER regrets it exceedingly.

Personal.

—Rev. G. W. Crowdus is pastor at Danville, Ky.

—Next week we shall publish the first of Dr. Townsend's letters on Hayti.

—Rev. M. F. Sluby is said to be succeeding finely on the Media Circuit.

—Bishop Campbell spent last Sunday with Elder Brodie in Wilmington, Del.

—Mr. A. D. Delany, B. A., is teaching in Bethel University, Little Rock, Ark.

—Rev. P. F. Matthews, of Atlantic City, spent last Sunday at Springtown, N. J., with Elder G. T. Waters.

—Mr. Benjamin Richard, brother of Mrs. C. A. Delany, of Wilberforce, died at his home in St. Louis, recently.

—In onr next issue President Mitchell will explain the grouud of the establishment of the new sub-school district.

—Dr. G. T. Watkins, of Baltimore, preached for Rev. J. H. Riddick, of Zoar M. E. Church, Philadelphia, last Sunday.

—In an article under the name of Rev. J. C. Brock in our issue of last week we should have said "he met Rev. Darks," not Parks.

—Rev. J. P. Thompson, of Zion Wesley Church, Philadelphia, filled the pulpit of Bethel, Philadelphia, Sunday, October 23.

—The Philadelphia Preachers' Meeting of the A. M. E. Church passed strong resolutions at its session this week against the "Personal Liberty Association."

—Rev. A. W. Watson, of Cave Springs, Ga., has had many conversions in his church this year. He is a very energetic and successful minister as well as a good writer.

—Rev. C. C. Stumm is issuing the Baptist Monitor at Philadelphia, bi monthly. He is chief editor, Rev. Rufus L. Perry, Ph.D., founder of the Monitor, being associated with him.

—Rev. W. H. Heard, of Charleston, S. C., is in Washington, at the call of the Interstate Railroad Commission, concerning his ejection from a first-class car with a first-class ticket in hand last June

—Dr. J. S. Thompson is having an interesting revival in Murray Chapel, Murray is on the ascent At their recent effort to raise money the sum secured between two hundred and three hundred dollars.

—Mr. Benjamin Pointer, who left Philadelphia about thirty years ago, is now visiting old friends here. Mr. Pointer is a resident of British Columbia, and is said to have compassed a neat little fortune.

—Bishop Ward left his home last Monday for his work in the Southwest. He leaves Mrs. Ward in very poor health. The Church will pray that the Lord will take care of her and restore her to health.

A SUCCESSFUL DAY.

Macedonia Church, Camden, N. J., raised over $400 last Sunday. Dr. J. S. Thompson, of Philadelphia, preached in the morning, the pastor in the afternoon and Rev. L. Sturges at night. The services of the day were highly appreciated by all concerned and we feel very much pleased with the results. We may call npon our friends again. We thank them kindly for their assistance in this effort.

G. M. WITTEN.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

STICK TO THE OLD METHODIST CUSTOM OF PUBLIC COLLECTIONS.

BY REV AUGUSTUS W. WATSON, LL.B.

Preachers bave numbers of plans for raising money for the several collections of them by the General Conferences. Some of them seek to get the money privately to obviate the necessity of taking collections publicly. Is it according to the Discipline to fail to take pnblic collections for our various Church interests? Is it best to take collections only privately? Is it not better for a preacher to go before his people publicly for eecb cause? Not that he need restrict himself to this mode, but let this be the great effort and then let private efforts be supplementary. We are of those who believe there is no substitute for public collections. There may be many anxiliaries. While there may not be any explicit declaration on the subject, yet the Discipline seems to go on the assumption that appeals for some, if not all, the Church interests will be made publicly. This is especially true of the educational interests, where law says that the collection for the Children's Day and the missionary cause shall not be taken together (a law that is too often ignored by the preachers.) Aside from this there is an unwritten law of Methodism that collections should be taken publicly. Many of us have been brought up under this custom, and so far from complaining at them, have rejoiced in them as a means of grace. A Methodist church with no public collection is a church with important parts of its machinery lacking. Some brethren are disposed to take collections privately because of the objections and complaints of covetous money-loving Methodist to whom a public collection is offensive; whose religious joys disappear before a call for money as the mists melt away before the rising sun; and for tear people will be driven from the church by appeals for money. As far as lessening the congregation is concerned, this is purely imaginary; besides these are the very kind of people who need most to have the subject of giving brought prominently before them. Their covetousness needs to be rebuked by a public collection. This is about the best way to get at them and to stir their sleepy consciences. Public collections are not an evil, or are giving money to God's cause something supplementary to gospel religion. Giving is part and parcel of gospel obligation. It is as much a duty as prayer or church-going, and there is as much reason for public giving as there is for public prayer and public worship. It is a means of grace. To give way to this demand against public collections is to yield to the covetous and unscriptural notion that they are an evil and giving money to the church is something outside and independent of religion. It is to educate people in the wrong direction. To yield to such a demand is unwise and wrong. If giving is scriptural, there is no need to hide it in a corner as if it were something of which to be ashamed. Public collections have an educational functioc; they bring prominently before the people the obligation of giving and persons are more deeply impressed that it is their duty to give than by other modes. They tend to educate our people into the habit of giving, and this obligation is laid upon them with conscience in a practical way. Even if we get less money by this mode it would be better to take collections publicly for this reason. But if the matter were investigated no doubt it would be found that congregations where collections are taken publicly are better instructed in the duty of giving and are more liberal, according to ability, than where public collections are ignored. They give the preacher a fine opportunity to preach on giving (a subject too often neglected in pnlpit ministration), and offer a fine chance to apply the subject practically. The fruits of his sermons can be quickly seen.

Furthermore, public collections afford a fine opporiunity to advertise the several interests for which money is asked, and tends to put our people in sympathy with them. This fact is not to be overlooked; much good comes ont of it. Many of our people take no church paper and some who subscribe do not read the papers. So that numbers are depeudent solely on the preaching on general to public collection days for all the information they receive. Public collections are a fine advertisement independent of the money received. The different interests are thereby kept prominently before the people. This feature of the case is too often overlooked. Preachers ehonld take advantage of anch occasions to explain fully the interest for which money is asked. People give more intelligently, cheerfully and liberally when this is done. The preacher who takes his collections privately misses fine opportunities for informing his people as to the several interests he represents, and they are the losers. He thereby deprives them of information they will never get in any other way. But some will say, "I get the money and that is all the church wants." This is a mistake—the African Methodist Episcopal Church wants her people informed as to her work that they may give intelligently, and many of them are in the dark till informed by public appeals. It is not enough to get the money—the membership needs light on the work of the Church. We believe that preachers who stick to the old Methodist custom of taking public collections (bnt who supplement it by making private appeals to those who happen to be absent) succeed better, as a rule, than those who confine themselves to private appeals.

Again, under the influence of a public appeal many are disposed to give who would otherwise refuse; while others will contribute more liberally than they would privately. They will be moved by an impulse to do things which, under other circumstances, might not be done While giving from conviction is right, independent of any special influence (and this is the Scriptural line), yet many people will not contribute unless brought under the gracious influence of a public collection They will not pull under a cold collar. They need to be warmed up. Besides, there are outsiders who chance to be present when collections are taken who cheerfully contribnte, bnt who would never be called on privately. They would not be thought of. May God help us this centennial year of the African Methodist Episcopal Church to stick to the old Methodist custom of public collections and never for a moment yield to the cry against them. They are a means of grace; a wise mode of raising money. They have been blessed of God and by long nse have proved themselves a success in disseminating information, educating the people and in getting the money for the different departments.

Cave Spring, Ga.

JOTTINGS.

PORTSMOUTH DISTRICT, A. M. E CHURCH

BY REV. J. STRANGE.

On the 20th of April last Rev. W. H. Hunter, D.D. was appointed to Portsmouth Station. He took the charge quite reluctantly, and has spent most of the time since in removing obstacles that were in his front. He has succeeded to a large extent, and has accomplished much for God and humanity. We are sorry to say that Dr. Hunter went to Auacostia, his bome, sick on the 19th of September.

There is a revival going on in the church at this time, notwithstanding the absence of the pastor. We look for something new to happen nnder the snn in this station before the next annual conference.

NORFOLK CIRCUIT.

Rev. T. A. Wood is pastor of this circuit. He is a new man from the western portion of the State. He has done much this year in liquidating a debt that has been hanging over one of the churches, which has been eating out the very vitals of the people. He has been holding successful revival meetings over the entire circuit. He is doing a good work in this circuit and we wish him much success.

HICKORY CIRCUIT.

Rev. C. H. Hnnter was re-appointed to this circuit. All the churches nnder him have passed through glorious revivals and the good work still goes on. Of this circuit I could say much, but prudence forbids.

SLEEPY HOLE MISSION.

Brother A. A. Bailey, a local preacher, was taken up and appointed to this work. As the future alone can tell, he has held a revival with some success. His wife passed away June 3d, and was buried by your correspondent. Peace to her ashes. September 1st, our district conference was held at this place. The meeting was grand, a large amount of business was transacted and a nnmber of souls converted. September 5th, the Sabbath School Institute convened. I labored as superintendent of the Sabbath schools to have all of the superintendents and teachers present. I have been in a number of Sunday school conventions, in various parts of Virginia; I I thought some of them were grand, but this has excelled them all. We had a fair representation of superintendents and teachers, considering the extensive territory. This department was represented by some of the best brain that the district could afford. The essays of the superintendents, all things considered, were good. The appearance of the teachers was grand. The addresees and lectnres were enperb. I doubt whether this institute has been excelled in the connection. This department is well organised in this district.

SUFFOLK STATION.

Rev. J. C. Mackey, pastor of this station, has been doing what he could this conference year. He has organized a mission Sundsy school, about three miles off, which is having its effect among the people. He consented to marry and was united in holy wedlock to a lady of Ahingdon, Va. She is, in my opinion, a preacher's wife in every sense of the word She is prepared to assist him in the great work of his calling.

NEWSOM CIRCUIT.

Rev. Felix Wood was re appointed to this circuit He has had a protracted meeting on the circnit, bnt not with as much success as last year. This year he has turned his attention especially to the debts, and has been successful in removing some of them. Rev. Wood is respected and beloved by his people. Of course there is an exception to this rule.

HAMPTON STATION.

Rev. G. B. Smith was appointed to this station at the sitting of the last conference. I got him, especially, to build the church. He took bold where Elder Butt left off. He tore down the old hall and the people wondered what was to be done. The material was soon put on the ground and at this writing we have a model brick building, the brick work completed to day; dimensions 34 by 50, incinding a basement. Every effort will be made to enter the basement the last of October. The people labor to support their pastor just as though they were not building. A more willing people I never saw, and any donation from any friend will be thankfully received by them and will be used only in lifting the debt on the building.

SMITHFIELD STATION.

Rev. George Williams was returned to this station. It has pleased God to restore him almost to perfect health. He has the carpenters, plasterers and painters; ere you behold this they shall have done their work. When the church is completed it will be commodious and represent African Methodism in this town He will arrange for a protracted meeting when the church is re opened There is one remarkable feature about Smithfield that I see no where else—the town is more lively in winter than in summer.

CAMPBELL'S STATION.

Rev J. H. Thomas was appointed to this station at the rise of the last conference. Up to this writing he has excelled in the district with protracted meetings. Fifty one joined the church out of fifty-five conversions in August and the meeting is about to be resumed. Rev. Thomas holds the fort at this station; he shuts his eyes and knows nothing but success.

MT. MORIAH CIRCUIT.

Rev. W. H. Carter was appointed to this circuit. There is a vast amount of hard work to be done by both pastor and people. Patience and perseverance will bring this circuit to the front rank. Nineteen souls were converted and sixteen united to the church during a revival held in August.

CHUCATUCK CIRCUIT.

Rev. Joseph Duckett was re-appointed to this charge. Arrangements are being made to build a new church in the near future for the growing people of our church. A new edifice is much needed and a respectable building will tell well for us in this locality. Rev. Duckett is much beloved by his people and they do all in their power to support him.

UNION BETHEL CIRCUIT.

Rev. Isaac Ewer, who has been stationed in the southern portion of the State, was appointed to this place at the sitting of the last annual conference. He is doing well on this circuit and is much beloved by the people he is serving. He is arranging to build a church at Union Bethel, which is also very much needed. With the present outlook of this circuit we look for great things this year. He had a successful protracted meeting during the month of August and has one in progress at this time.

WALSTON MISSION.

Under the care of Brother O. J. Brown, this mission ie improving slowly. They have had a protracted meeting, but as the succeee I have not heard up to this time.

A WORD OF ADVICE.

As this is the great financial year throughont the connection, I advise the pastors and people of Portsmouth District to increase in porportion this year as you did last year, which the statistical table will show a decided increase over the previous year. I call your attention especially to your Dollar Money, Kittrell Normal and Industrial Institute and your General Conference delegate money in connection with your other dntiee. The people only want a leader and the work will be done. Now, dear brethren, look well to the East and govern yourselves accordingly.

Prof. A. J. Moore, of Waco, and Bro. George Young, of Cameron, have been elected lay delegates to the General Conference from the Central Texas Conference.

To a sensitive and affectionate mind, every act of fault-finding or dealing in condemnation is an act of pain.

AN IMPORTANT NOTICE.

To the Ministers, Members and Friends of the Eighth Episcopal District and the Philadelphia, New England and South Carolina Conferences:

Dear Brethren: The Indian Conference will meet at McCallister, I. T., Oct. 27th; the North Mississippi will meet at Yazoo, Jan. 3rd, 1888; the Mississippi will meet at Raymond, Dec. 8th. The General Conference is at the door. All the conferences above named have and will send their best men to meet that angust gathering. We must not forget there is something more to be done than casting our suffrages. They must appear there as gentlemen relying upon their own resources. We, as a Church, boast of the amplitude of our wealth and the vastness of our resources To substantiate these statements each pastor collect from each member the small sum of ten cents and bring it to the conference to defray the expenses of the delegates to Indianapolis. Don't let them appear there in the capacity of paupers. Bring a nickel from each Sabbath school echolar

The conferences already held will forward to their respective treasurers. The presiding elders are expected to see that this important duty is attended to. Where the conferences are in session after November first, appropriate services will be held some time during the sessions, commemorat ng the birth of the Centennial of Afric-American Methodism and the claims and struggles of our Publication Department fully discussed. There will be a large stock of books on sale at each session at reasonable rates

Why not have a hundred thousand dollar llue for Dollar Money, twenty thousand for missions? Do you hear the voice that is wafted by the breeze from distant shores, give us the bread of life or we die? Twenty five thousand for educatiou, and is not this a pitiful sum for a half-million of members? We should raise at least a dollar per capita.

For two months Mrs. Ward has been looking through the gates of death. During this time I could not leave her. She is slightly better, able to sit up an hour each day. We both ask the prayers of our brethren that we may be sustained by the power of God. Dominus Vebiscum. T. M. D. WARD.

PROGRAMME OF THE GREAT CENTENNIAL CELEBRATION OF THE A. M. E. CHURCH TO BE HELD IN ALL THE CHURCHES IN THE MONTH OF NOVEMBER, 1887.

1. In all the cities where there are two or more A. M. E. Churches; as in Philadelphia, Baltimore, Washington, Wilmington, Charleston, Nashville, Savaonah, Atlanta, Chicago, St. Louis, Memphis, etc., etc., we earnestly recommend a grand union opening meeting on Wednesday night, November 9th, or on the night of the 16th, uniting all the choirs of the city in one grand sacred concert. Local committees will see to it that the exercises are made lively and effective—a real time of gladness, thanksgiving and praise. Let pastors, choirs and officers be all thoroughly alive to the occasion.

2. On Thursday or Friday night a public oration or several addresses on the independence and successful work of our Church. We urge that this meeting be made free of charge, and that tickets therefor be given to all respectable persons who will attend.

3. On Friday, or on the same night of addresses, prepare a "Centennial Banquet." Make it a season of congratulation and pleasure for all.

4. On Sunday morning a Centennial prayer-meeting from 5 to 7 A. M. At 10 o'clock a sermon on the rise and progress of the Church. Text, Acts 13, 41: "Behold, ye dispisers and wonder, (and perish), for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you." (Collect your envelopes).

5. At 2 P. M. Sunday school concert with short addresses. (Collect your envelopes).

6. At night, a eulogy on the life and influence of Richard Allen. Collect your envelopes. Conclude with the prayer of thanksgiving. (See evening prayer, Ritual of the A. M. E. Church, page —), and then repeat the Creed and sing: "From all that dwell below the sky," etc., ending with the doxology, "Praise God from whom all blessings flow," and benediction.

II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at ——— hall, ——— street, Philadelphia.

2. Thursday night (Thanksgiving Day) Centennial Banquet at each of the churches, or each other exercises as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at ——— hall, ——— street.

Speakers: Prof. T. McCants Stewart, of N. Y.

2. Rev. ———, of Fla.

3. Rev. C. S. Smith, of Tenn.

4. Rev. William J. Lawe, of the Iowa Conference.

5. Portrait of Bishop Allen, life size, executed by the colored artist ——, to be presented to the connection by Rev C. T. Shaffer, through Bishop Payne Address and reply.

III PART.

1. On Sunday morning, a centennial prayer meeting at 5 o'clock

2. At 10 30 A. M., centennial sermon on the rise and progress of the Church—text, Acts 13, 41. Collection of envelopes.

3. At 2 P. M Union Sunday School concert, with short addresses, by chosen persons. Collect envelopes. Philadelphia Sunday schools to be united as follows: Bethel, Zion Mission and Murray Chapel Sunday schools together at Bethel; Allen Chapel and Mt. Pisgah Sunday schools together at Allen; Union Church and Morris Brown, at Union.

4. At night, hymn, O, God our help, etc, 701, Ritual 16 A eulogy on the life and influence of Richard Allen. Conclude with the prayer for the clergy and people. Ritual of the A. M. E Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 862, Ritual No. 12, and doxology, "Praise God," etc., Ritual No. 26. Collect envelopes, and report the amount. The creed and benediction.

A DAY IN WEST CHESTER, PA

BY REV. J. W. NORRIS.

MR. EDITOR:—It was my great pleasure to be in West Chester on Sunday, October 16, to assist my old and esteemed friend, Rev. J. C. Brock, at his last grand rally. In the morning the service was of an ordinary character, preaching by your humble servant, the writer of this note, to a fair congregation. In the afternoon the church of the future was brought to the front, the boys and girls. This service was of more than ordinary character. The school showed great progress. In the evening praise service and sacred concert. This service was the leading feature of the day It consisted of the recital of chosen verses from the Scriptures by the congregation, essays, select readings and solos. Miss Mary Brock recited a piece entitled, "The last hymn," which was well rendered and impressive. The collections during the day amounted to $231.11 for which all was elated. The good people in West Chester learning that the friends in Smyrna, Del., would have their last grand rally October 30, sent them $4.00 greeting.

Blast furnace slag has been in the past as complete a waste as any by-product in manufactnres, but the next five years will probably see it playing as important a part in the profits of iron furnaces as by-products do in gas works. The basic slags, with a large percentage of phosphorus, are already profitably used in the manufacture of phosphatic manures, and other slags have been for some time converted into what is known as "mineral wool," of use in building as a non-conductor. The next step taken is to turn this "wool" into the raw material for the manufacture of glass and porcelain, cheaper than sand or clay, and offering color combinations of great beauty. The first step in this process was taken four years ago, and the *Engineering and Mining Journal* expresses the opinion that "when our iron manufacturers shall have fallen to the unprofitable figures which they have witnessed in the past, and that are surely approaching in the future, our blast furnace owners will find the value conferred upon the slags by this improvement to be no inconsiderable item."

TO THE NORTH ALABAMA CONFERENCE.

All candidates for elder's orders and third year's studies are requested to meet in Brown's Chapel, Selma, Ala., on the 23d day of November, 1887. By order of Bishop Payne.

J. M. GOODLOE,
F. B. MORELAND,
Committee on 3d year's studies and elders' orders.

ELY'S CREAM BALM

Catarrh

Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Restores the Senses of Taste and Smell.

TRY the CURE HAY-FEVER

A particle is applied into each nostril and is agreeable. Price 50 cents at druggists; by mail, registered, 60 cents. ELY BROTHERS, 235 Greenwich St., New York.

WANAMAKER'S.

PHILADELPHIA, October 25th, 1887.

In writing for Dress Goods be careful to state what sort of dress you wish.

The Black Dress Stuffs. No striking newness to name; old favorites, often with each old goodness made better; a falling off nowhere.

Henriettas were at first used only as mourning stuffs. Many women think that is their limit now. Wrong. We sell most Henriettas for out of mourning wear. A silk-and-wool stuff. Softness and delicacy of the finest wool; springy, crisp toughness of the silk. A mixed fabric with none of the faults of mixed fabrics. 85c. to $4. Below $1, 36 in.; above, 40 in.

Drap d'Alma. Another of Priestly's and another favorite. Simple elegance in the fine diagonal lines. Silk-and-wool, $1.25 to $2.50; all-wool, 75c. to $2.

Camel's-hair will be at the front this season, especially for shopping wear. Priestly's Camel's-hair Serge is a quick friend-getter; 44 in., $1 to $4.

Three styles of silk-and-wool Camel's-hair Diagonals from the famous Bradford maker. Didn't exactly hit the popular taste. That is why the price is down from $2.50 to $1.25.

Full lines of Lupin's Merinos are here; 36 to 46 in., 50c. to $1.75.

Cashmeres, best makes, 50c. to $1.75.

Alpacas are again coming into favor for dresses; 25c. to $1.

The Linen tide. At full flow with all the flaxen whiteness and brightness of the Old World—the Linen world.

The goods and the prices are doing it. These are some of the special things we are selling. Such worth in Linens we think has never before been offered for the money.

HANDKERCHIEFS.

2000 dozen Women's pure Linen Handkerchiefs, hemstitched, colored borders, new patterns $1.30 a dozen.

1000 dozen Men's pure Linen Handkerchiefs, worth 25 cents each, 18 cents a dozen.

1000 dozen Men's pure Linen Handkerchiefs, choice patterns, $1.25 a dozen.

500 dozen Men's pure Linen Handkerchiefs, extra quality 18 a dozen.

1 case Men's heavy Linen Handkerchiefs, slightly imperfect, various qualities, 12½ cents each.

1 case slightly soiled goods, extra size, 10 cents each.

Cases of all sorts of White Linen Handkerchiefs, hemmed and hemstitched.

1 case Women's old-fashioned Handkerchiefs, 40 and 50 cents a dozen.

TOWELS.

2000 dozen Huck Towels at $1 00 a dozen.
500 dozen Huck Towels at $1.20 a dozen.
2 00 dozen Huck Towels at $1.50 a dozen.
500 doz. n Huck Towels at $1.80 a dozen.
5000 dozen Huck Towels at $2.16 a dozen.
500 dozen Huck Towels at $2.40 a dozen.
500 dozen Huck Towels at $2 64 a dozen.
3000 dozen Huck Towels at $3 00 a dozen.
200 0 dozen Damask Towels at 75 to 25 cents each.
10 cases Imported White Turkish Towels at 22 cents each, worth 25 cents.
1 case Imported White Turkish Towels at 25 cents each, worth 50 cents
1 case Imported Striped Turkish Towels at 25 cents each.
Linen Turkish Towels.
Fancy Turkish Towels.

MISCELLANEOUS LINENS

20 in. Pillow Linen at the price of 45 in.
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Linen for Art Embroidery.
9 loom Huck, all widths.
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JOHN WANAMAKER.

OLD LADIES' SHOES in fine glove kid—Hand Sewed Congress and Lace at $1.50—the best value. Day Sewed Shoe Store, No. 18 N. Eighth St., Philadelphia.

BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILTBERGER, Prop'r, 326 N. 2d St., Phila., Pa.

RICHARD ALLEN'S AUTOBIOGRAPHY AND THE OUTLINES OF AFRICAN METHODIST HISTORY TO ONE ORDER FOR $1.25.

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHUCH:

My Dear Brethreu:—"Read, mark, learn and inwardly digest" the subject-matter of orcular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy eldere, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "ont of which grew the African M. E Church," will be celebrated November, 1887, according to the following resolution of Bishop J. M. B rown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887) will be one hundred years since Richard Allen, Absalom Jones and others left the St. George's Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evile under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat."

WHEREAS, This most decisive act of our religious colored people in the United Statee has nothing like it in the world, if we except the resolutione of the Haitians, under Tonissaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christiane of the United States. It was one of the casee of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Tonissaint and Allen, by their manly actione and love of freedom, deserve to be remembered by all the African decendants to the latest generation:

Therefore, we think that the A. M. E. Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M E. Church, Richard Allen. Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who ehall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishop J. M. Brown, T. M. D. Ward, H. M. Turner, R. R. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2 The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Bayond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T. M. D Ward and J. H. Hubbard.

7. The A. M. E. Church from Alleghany Mountains to the Mississippi.—T. H. Jackson.

8. The M. E. Church beyond the Mississippi—J. M. Wilkerson, John Turner.

9. The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Recee of the Earth.—J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emmanel Hammit, A. G. Grant, Frank Green, Henry Wilbite, W. B. Careon.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickereon.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderaon.

18. What has been the Moral, Social and Religione Influence of the A. M. E. Church on the Progrese of the Race and its Influeuce on the Colored Societies?—B. F. Lee.

19 Our Childreu: What are they doing, and what are we doing for them? C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportuuity to train his Children in the Classice and Higher Mathematics.—W. S Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their Influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjecte of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Adaptation Character of the Preaching of the A. M. E. Church.—G. H. Shaffer.

26. Are the Methodists Loeing their Power over the Race?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—R. R. Disney.

29. The history of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church se one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D. Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church —W. H. Thomas.

35. The origin and development of the A. M. E. and B. A. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—J. S. Durham.

JOHN M. BOWN, Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastore of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the one hnndredth year since our existence commenced, and that service be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarierly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moueye be sent to Bishop J. P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministere and officers of the churches select some person to deliver one or more addresse on the subjects named in the programme.

Seventh, That all persone having snbjects assigned them on the general programme will prepare them for publication in the Centennial volnme. The average length of each addree to be twenty-five minutes.

GENERAL CONFERENCE NOTICE.

The secretariee of the Conferences that have elected ministerial and lay delegatee to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegatee, and name of conference. The conferences that have not yet elected said delegatee, secretaries are requested to forward names of delegatee and name of conference at their earliest opportunity. We are anxions to push the work of preparation as fast es possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communicatioue to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

READ, RE-READ AND REMEMBER.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster incists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact.

4th. For all money sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is his superintendent unless he writes us his name. Always send the name of persone and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication We cannot tell who eent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flonrishing. It is useless and often renders obscnre what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money eent thus?

8th. We have lost a great deal of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to ne when you wish to buy and we will freely quote them or send you a catalogue, price list, blank and return envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginnig of each quarter; this will prevent much delay. Very often ordere do not arrive until one-half or two-thirde of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "raking over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Papers are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are abusing us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrone. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructione will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the children's welfare. Fraternally,

C. S. SMITH.

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2. We will not receive accept less than 25 cts. (one quarter) on subscription to RECORDER.

3. Hereafter, on all orders C. O. D. by express, we must have at least $2.00 in cash to cover the cost of the goods as a guarantee that they will be taken from the depot.

4. In sending orders, if you cannot write plainly yourself, get a friend to write for you; it will save both yourself and us much annoyance.

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Reasons why all preachers should read Dr James Porter's Hints: 1st. Because it furnishes the most natural method of preparing to preach effectively. 2nd. Because "it shows how to preach with an ease and grace, and with power and success." 3rd. Because "it exposes numerous errors in all branches of ministerial service, and how to correct them." Its reviewers advise ministers to read the book carefully, because "they will find in it much that they never thought of"—because "the very hints they most need to receive are not hinted at by other homiletical works.—because "it is replete with shrewd, hard good sense"—because "it is a book for all ministers, however educated;—because it is assured by many that "it is worth its weight in gold."

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Dr. Porter's Hints to them is one of the most useful—"Worth its weight in gold," says the Christian Guardian.

For teaching everyone how to do good, "The Winning Path; or, the Sunday School Duty and Methods of Doing Good to Men," by the same author Order of J. C. Embry, 632 Pine Street, Philadelphia, Pa. Price 75 cents. It will do good!

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Read Dr. Porter's late book called "Christianity Demonstrated by Its Influence." It will settle the question forever and set your souls on fire. Buy a copy and keep it to lend to the poor society, and especially to unbelievers. On sale by Rev. J. C. Embry. Price, $1.50. A new supply just received.

The History of the Negro Race in America:

FROM 1619 to 1881.

Negroes as slaves, as Soldiers and as Citizens, together with a preliminary consideration of the unity of the Human Family, an Historical sketch of Africa, and an account of the negro government of Sierre Leone and Liberia. By George W. Williams, First Colored member of the Ohio Legislature, and late Judge Advocate of the G. A. R. of Ohio.

POPULAR EDITION. 2 VOLUMES IN ONE. LARGE OCTAVO.

With portrait, on steel, of the author. $4.00

"It is a prodigious compilation, so comprehensive that the student will welcome it, and so low in its whole scope that criticism of special points cannot impair it."—*World, New York.*

"It ought to be read by every colored man in America."—*Journal*, Indianapolis.

"He has accomplished a noble service for h race."—*Hon's Herald*, Boston.

FOR SALE BY
Publication Department
OF THE
A. M. E. CHURCH.

NOTICE.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please do so immediately, if you fail, please do not accnee me of pertiality; also please send on your amount of subscription.

J. H. MORGAN.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING STRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

Information Wanted

We make no charge for publishing these notices "Information Wanted." Those not subscribers must send a year's subscription, with notice, to have insertion made. Readers will direct and the inquiries published below from their replies, and report any case in which friends are brought together by means of letters in the "Christian Recorder."

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark,

INFORMATION WANTED OF MY sister, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother Rev. A. R. Mitchell. Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mild and Jane, my three sisters. I have not heard of them since the war, when they were a Summerville, S. C. I was a slave under Franklin Mosss, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Edmund and Matilda Mitchell Amos Richerdson Mitchell. Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Nolanville, Bell Co., Texas, living in Virginia as Scott Johnson, ownad by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hembnrg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabonts will be addressed to Mrs Manerva Tanks, care of Rev. John Whiteides, Hambnrg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name is Lucy Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Mnohakinock, Mahaska county, Iowa.

INFORMATION WANTED OF THE whereabonts of my sisters, Charlotte and Ellen Johnson, formerly of a village in Dorchester Co., Md., known as Tobacco Stick. They were sold by a man named Samuel Harrington and were sold by him in the year 1854 or 1855. Since then I have heard nothing of them. Any information recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments.

As a powerful, invigorating tonic, it imparts strength to the whole system, and to the nerves, or womb and its appendages, in particular. For overworked, "worn-out," run-down, debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequaled as an appetizing cordial and restorative tonic. It promotes digestion and assimilation of food, cures nausea, weakness of stomach, indigestion, bloating and eructations of gas.

As a soothing and strengthening nervine, "Favorite Prescription" is unequaled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing nervous symptoms commonly attendant upon functional and organic diseases of the womb. It induces refreshing sleep and relieves mental anxiety and despondency.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system.

"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhea, or "whites," excessive flowing at monthly periods, painful menstruation, unnatural suppressions, prolapsus or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

Address, WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. Y.

The following words, in praise of DR. PIERCE'S FAVORITE PRESCRIPTION as a remedy for those delicate diseases and weaknesses peculiar to women, must be of interest to every sufferer from such maladies. They are fair samples of the spontaneous expressions with which thousands give utterance to their sense of gratitude for the inestimable boon of health which has been restored to them by the use of this world-famed medicine.

$100 Thrown Away.

JOHN E. SEGAR, of *Millenbeck, Va.*, writes: "My wife had been suffering for two or three years with female weakness, and had paid out one hundred dollars to physicians without relief. She took Dr. Pierce's Favorite Prescription and it did her more good than all the medicine they had been practicing upon her."

The Greatest Earthly Boon.

Mrs. GEORGE HENDER, of *Westfield, N. Y.*, writes: "I was a great sufferer from leucorrhea, bearing-down pains, and pain continually across my back. Three bottles of your 'Favorite Prescription' restored me to perfect health. I treated with Dr. ——— for nine months, without receiving any benefit. The 'Favorite Prescription' is the greatest earthly boon to us poor suffering women."

Threw Away Her Supporter.

Mrs. SOPHIA F. BOSWELL, *White Cottage, O.*, writes: "I took eleven bottles of your 'Favorite Prescription' and one bottle of your 'Pellets.' I can doing my work, and have been for some time. I have had to employ help for about sixteen years before I commenced taking your medicine. I have had to wear a supporter most of the time; this I have laid aside, and feel as well as I ever did."

It Works Wonders.

Mrs. MAY OLEASON, of *Nonier, Ottawa Co., Mich.*, writes: "Your 'Favorite Prescription' has worked wonders in my case.

Also she writes: "Having taken several bottles of the 'Favorite Prescription' I have regained my health wonderfully, to the astonishment of myself and friends. I can now be on my feet all day, attending to the duties of my household.

TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and in for which he prescribes pills and tonics, sustaining them both, when, in reality, they are all only *symptoms* caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay. A strong treatment and consequent cure is obtained by Dr. Pierce's Favorite Prescription, *directed to the cause* would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery.

3 Physicians Failed.

MRS. E. F. MORGAN, of *No. 71 Lexington St., East Boston, Mass.*, says: "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's Favorite Prescription and using the local treatment recommended in his 'Common Sense Medical Advicer.' I commenced to improve at once. In three months I was *perfectly cured*, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, and *enclosing a stamped envelope for reply.* I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the $1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

THE OUTGROWTH OF A VAST EXPERIENCE.

The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has afforded the most perfect experience in adapting and thoroughly testing remedies for the cure of woman's peculiar maladies.

Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful and perfect in its power for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments.

Jealous Doctors.

A Marvelous Cure.—MRS. G. F. SPRAGUE, of *Crystal, Mich.*, writes: "I was troubled with female weakness, leucorrhœa and falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an army of different physicians, and spent large sums of money, but received no lasting benefit. At last my husband persuaded me to try your medicines, which I was loath to do, because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that if he would get me some of your medicines I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of the 'Discovery,' for ten dollars. I took three bottles of 'Discovery' and four of 'Favorite Prescription,' and I have been in sound woman for four years. I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the $1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

In pregnancy, "Favorite Prescription" is a "mother's cordial," relieving nausea, weakness of stomach, and other distressing symptoms common to that condition. If its use is kept up in the latter months of gestation, it greatly shortens the system for delivery as to greatly lessen and many times entirely obviate the pains and the sufferings of that trying ordeal.

"Favorite Prescription," when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Pleasant Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes carbuncnlous and scrofulous humors from the system.

"Favorite Prescription" is the only medicine for women sold, by druggists, **under a positive guarantee,** from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years. **Large bottles** (101 doses) **$1.00, or six bottles for $5.00.**

Send ten cents in stamps for Dr. Pierce's large, illustrated Treatise (160 pages) on Diseases of Women.

SPECIAL NOTICE.

To the preciding elders of the Columbia Annual Conference. Dear brethren: Please forward by portal at once if you have any applicants for the ministry or candidates for locl orders.

To the General Officers of the Connection: Dear brethren, as many of you as expect to visit the Columbia Conference at Newberry, S. C., Dec. 7th, you will favor the pastor by dropping him a postal to that effect, who is leaving no stone unturned that will add to the pleasure of the conference.

Your yoke-fellow in Christ.
C. PIERCE NELSON, Pastor,
Address, Newberry, S. C.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minntes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

NOTICE.

To the Preciding Elders of the West Texas Annual Conference: You will please notify me at once as to the number of candidates each will have for the traveling work. Likewise we will be pleased to have the General Officers communicate the fact to me that they intend visiting the conference, so I will be able to prepare homese for them. This is imperative.

H. MCKENNA, Pastor,
Bastrop, Texas, Box 2.

THIS IS THE BEST TIME
TO MAKE SELECTIONS OF
HEAVY UNDERWEAR,
As in consequence of the mild weather the counters are not crowded.
Our stock is magnificent; our organization of sales people largely increased; the selling space has been more than doubled, hut with the first cold snap, which may come at any hour, all our resources will be sorely taxed.
Please consult your own convenience and interest by making comfortably, your selections now.
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Common Sense Catarrh Cure
82 Euclid Ave., Cleveland, O.
Free Treatise, Testimonials and Question Blanks.
All Cases of Catarrh, Laryngitis, Bronchitis, Asthma, Hay Fever, Ulcerated Nose or Throat, Cough and all diseased conditions of Lungs or Respiratory Organs cured to a certainty.

Vitalia Inhaling Breath is inhaled is medicated, continuously with positively curative elements, applied directly to the diseased surface. Dr. Leslie, the eminent specialist on above diseases personally prescribes the medical treatment required in each case.

Cured during sleep.

Please Mention this paper.

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ABEL R. CALDWELL, Managing Editor
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The Echo is now the oldest secular, literary and social journal published in the interest of colored people in Philadelphia. Price 25 cents per year sample copy sent on application.

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The Wonderful Efficacy of
DR. SCHENCK'S
MANDRAKE PILLS
has been so frequently and satisfactorily proven that it seems almost superfluous to say anything more in their favor. The immense and constantly increasing demand for them, both in this and foreign countries, is the best ev dence of their value. Their sale to-day in the United States is far greater than any other cathartic medicine. This demand is not spasmodic, it is regular and steady. It is not to-day or yesterday, it is an increase that has been steadily growing for the last thirty-five years. What are the reasons for this great and growing demand? Dr. Schenck's Mandrake Pills contain no mercury, and yet they set with wonderful effect upon the liver. They cleanse the stomach and bowels of all irritating matter, which if allowed to remain, poisons the blood and brings on Malaria, Chills and Fever, and many other diseases. They give health and strength to the digestive organs. They create appetite and give vigor to the whole system. They are in fact the medicine of all others which should be taken in times like the present, as they prepare the system to resist the attacks of disease of every character.

TAKE SCHENCK'S MANDRAKE PILLS if you have Sick Headache
TAKE SCHENCK'S MANDRAKE PILLS if you have Bad Breath.
TAKE SCHENCK'S MANDRAKE PILLS if your feet are wet.
TAKE SCHENCK'S MANDRAKE PILLS if your Tongue is Coated.
TAKE SCHENCK'S MANDRAKE PILLS if your Bowels are Costive.
TAKE SCHENCK'S MANDRAKE PILLS if your Skin is Yellow.
TAKE SCHENCK'S MANDRAKE PILLS if you have the Blues
TAKE SCHENCK'S MANDRAKE PILLS if you have Dizziness.
TAKE SCHENCK'S MANDRAKE PILLS if your liver is torpid.
TAKE SCHENCK'S MANDRAKE PILLS if you are Bilious
TAKE SCHENCK'S MANDRAKE PILLS if you have a Bad Taste in your Mouth.
TAKE SCHENCK'S MANDRAKE PILLS if you have a Pain in Your Shoulder-blade
TAKE SCHENCK'S MANDRAKE PILLS if you have Chills and Fever.
TAKE SCHENCK'S MANDRAKE PILLS if you want your Stomach Thoroughly Cleansed.
TAKE SCHENCK'S

NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E. Zion Connections, held in Washington, D. C., July 15-17, 1885.

In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed. Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

All candidates for admission into the Alabama Conference must put in their appearance at Enfavla, Ala., Tuesday morning, November 29, 1887, for examination; and, also, all those on the first year's study must be present at the same time. Positively the committee will not examine any candidates after Tuesday night. The conference will meet on Wednesday morning, 30th, and our reports must be ready.

E. H. DIXON, Chairman,
Montgomery, Ala., Sept. 17, 1887.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.

P. M. MARTIN, Pastor.
Shreveport, La.

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribe the cure of a dangerous cough, accompanied by a bleeding at the lungs, to Hale's Honey of Ho ehound and Tar. "My cough," she says, "threatened to suffocate me. . . . I but this remedy and was cured it."

Glenn's Sulphur Soap heals and beautifies, 25c.
GermanCorn Remover kills Corns, Bunions, 25c.
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Of Ayer's Cherry Pectoral at hand, one may feel comparatively secure against the various diseases arising from sudden changes of temperature, exposure to drafts and storms, and the uncleanesses of spring and fall. "Of the many preparations before the public for the cure of Colds, Coughs, Bronchitis, and kindred diseases, there are none, within the range of my experience and observation, so

RELIABLE

as Ayer's Cherry Pectoral," writes Thos. G. Edwards, M. D., of Blanco, Texas.

George W. Dick, of Newton, Mass., says: "Two years ago I took a severe cold, which, being neglected, was followed by a terrible cough. I lost flesh rapidly, had night sweats, and was confined to my bed. A friend advised the use of Ayer's Cherry Pectoral. I began to take this medicine, and, before finishing the first bottle, was able to sit up. Four bottles effected a perfect cure."

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
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AN EXCELLENT MEDICINE—TARRANT'S Effervescent Seltzer Aperient is the safest and most reliable remedy for Sick Headache, Dyspepsia, Biliousness, Liver Complaints and Constipation. Recommended by physicians and sold by druggists everywhere.

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For full particulars, testimonials from former pupils and prominent men address S. S. Johnson, Institute 15th and Spring Garden streets, Philadelphia. I have permission to refer to the following leading physicians who have personal knowledge of several aggravated cases which I cure 1: Dr. Lewis A. Sayre, Professor Orthopedic Surgery, 285 Fifth Av., N. Y.; H. C. Wood M.D., LL.D., Professor Materia and Clinical Professor of Diseases of nervous system, University of Pennsylvania; Dr Harrison Allen, Professor Physiology, University of Pennsylvania; Dr. Malcolm MacFarlan, 18th and Chestnut streets, Philadelphia; Dr. D. H. Adler, 41 North 12th street, Philadelphia.

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MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

XV.

THE PROSELYTES MADE TO AFRICAN METHODISM BY THE INFLUENCE OF A FULL EPISCOPAL BOARD

The A. M. E. Church started in the face of strong opposition. It had its white enemies and its black enemies. Every inch of ground was gained by fighting all along the way. Ability, pluck and perseverance had to be shown to get the mastery over tremendous odds. Step by step it went proving its qualification to "hold fast to that which is good," and so on gradually added reinforcements to its numbers. The high ways were cast up, the crooked paths were made straight, its progress was expedited and successful organization secured. It pressed its way forward and adopted instrumentalities for its growth. It has now reached an age and size which requires it to endorse the best of means for its prosperity and perpetuation. This is the time in which it should do its most glorious work. Sneering cavilers, listen. I say this is the time in which the A. M. E. Church should do its most glorious work. It should now adopt any measure that would be instrumental in making converts to its service. It should have a standing board of fourteen Bishops to convince the world that it is a strong religious motive power.

Let the attentive multitudes of this nation see our organization in the fulness of its majesty and they will more readily be converted to it. The mistaken idea of increasing offices for emolument does no good: but the exhibition of strength by a great episcopal board is the project that will produce the effect. Bishops enumerated to go all over the land in a dignified manner as gentlemen as well as preachers, showing common sense, and learning, and religion and all the qualities becoming an accomplished gentleman would be more respected than three times the amount of the loan, and held by Mercantile Trust Company of New York, Trustee. Secured also by the entire paid-up capital of $1,000,000.

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clerical resources which would reflect credit upon any ecclesiastical body. And now, I ask, is not this sufficient alone, in the name of all common sense, to justify the institution of such an invaluable project? It is a great thing to gain the favorable consideration of any one class of people. Ecclesiastical government is designed to exert a favorable influence over every body. Bishops are ordained for the purpose of making their particular organizations more influential among all parties. If, then, in proportion to the demand, their number be increased, the more and more extensive will be their influence by gravity, grace, refinement, liberality and kindness. Impressions will be made upon other church organizations as well as upon individuals and classes of individuals. Denominational prejudice will be more effectually broken down and fraternal relationship more assiduously brought into existence. People will respect power when it is exercised in a righteous manner. Seeing it wielded by a grand bench of African Methodist Bishops for the glory and honor of God, they, in the fear of God, being ingenuous, will render obeisance to it and the constituency represented by it. The contempt which may have been nurtured by reason of a more contracted number will be extinguished by the transparentness of greater expansion. Even the Romish Church, that looks down with so much disdain upon Protestant societies, would be converted to the idea by the strong designated Episcopal Board that colored people are up and awake to the necessity of the times. Everywhere the process of conversion, in some one form or another, would be observed contributing in various degrees to the benefit of the A. M. E. Church. Hosts of interested ones would be transformed into ardent friends and become pleased with the doctrines, the ministry, the forms of worship, the congregations, the methods of government and all the several departments. Inside and outside of the household of faith the connection would grow in favor. The circumcised would pray for it and the uncircumcised would commend it. Episcopal footprints made in every part of the land, as they cannot be made now by the very small number of incumbents, nor could be made by even a dozen, would be as guiding marks to the true character of the great connection. They would be observed and respected by even the Protestant Episcopal Church that has ridiculed some of the best laborers of the African Methodist Church and likened the religion of the people obtained thereby to "hot mutton gravy poured upon a cold plate." Let wisdom in the hour and this grand provision be made for these glorious results and blest will be the coming generation.

Hagerstown, Md

ITINERANT GLEANINGS.

BY REV. H. T JOHNSON.

All the difference in the world between the Northeast and Southwest, between Brooklyn and Louisville, the disparity almost as striking as that between daylight and dusk, or between chalk and chloriform. More divergent scenes the analogy between the two comparative sections in proportion as the traveler has eyes to see, ears to hear, or a mind to think upon what he sees and hears. Permitting the sense and faculty of judgment to have their play but to the least extent, and the ebon hued itinerant, no matter how highly colored or cultured he may be, no matter how saturated with grace or freighted with that charity which endureth all things, will find himself surrounded with clouds of witnesses to the conclusion that American prejudice is a hydra monster of ubiquitous agility, whose horrible features meet the sight and repulsive mien increase as the square of the distance from Maine to Texas, from New York to Florida, or from Michigan to Georgia or Mississippi. His icy, slimy folds can be felt to tighten, his warning hisses can be heard to frighten, his jealous jaws can be seen to widen, as if to threaten and crush and swallow every unsuspecting traveler in black who wants hotel entertainment by the wayside or who applies for Pullman or parlor coach luxury. Any American with purse endorsement and gentlemanly recommendation and passports of backbone and common sense has a right to enjoy all the immunities of any other American citizen. This is a truism accepted by some, but denied by others, like the uncouth fellow passenger who would parlorce take our entire seat until checkmated by manhood and muscle on our part.

In our lecture tour we struck Falls City, better say Louisville, first. The elements being against us, we had but small audiences at St. James and Calvary Churches. On the evening announced for Quinn Chapel it was so muddy and disagreeable that only the most appreciative came out, an exceedingly small minority, whom we conscenously promised to address at a more convenient season. In our meanderings we were most agreeably surprised to see one whom we had not seen for years, since we met in annual meeting with the boys in Philadelphia, in '83. Ever since he left Baltimore he has been dead to his many friends, to whom we say, rejoice with us now, the lost is found, the dead, as we thought, is alive and actively engaged in these parts of the moral vineyard. The Rev. Wm Hargraves left Baltimore a few years ago for No-one knows-where in the Southwest. He labored a year or so at Danville, Ky., with fair field, after having creditably worked up, he resigned for Louisville, having been called to the pastorate of the Knox Presbyterian Church on Madison street. He is popular among all classes and at home in all the churches, and every one likes him, especially the gentler vessels. By these latter he is held in such estimation that we playfully suggested, in order that he be equal to the census, the transfer of residence to where the mormons abide. The beautiful and accomplished ladies of Louisville complain that the ways of Providence seem to be unequal in the distribution of each to her kind. They say that the desirable young men have caught the echo of Mr. Greeley's advice and are gone West. Their plaintive, macedonian cries are enough to melt the most obdurate heart. But, alas! I fear me, in Brother H's case the answering echo is too late. He expects to take a trip North in a few days.

When the annual conference was appointed for Owensboro, it is said none wanted to go there. The scare-crows of inconvenience and poverty are said to have frightened away general officers and visitors alike. But nobody in the world was more badly fooled than those who pictured hungry wolves and skeleton forms to keep them away, and those others who were deluded by the enchantment of distance and failed to visit the place. The fools of us who ventured where the angels feared to tread were well treated for our folly. The good things we received and the better things both witnessed and accomplished are enough to excite the salivary glands of the most fastidious. An out-of-the-way place it was thought, but plying steamers and rival lines of railroads dispute the libel. A poverty-smitten hamlet in any regard it is, but its jingling car-bells and paved or macadamized walks and streets, its public time-pieces and all-attracting show cases, and sizzling soda-fountains and electric lights, like celestial chandeliers, revealed somewhat of the city's wealth and warned the unadvised of the folly of jumping at conclusions. The benefit of the conference session here was interactory and reciprocal. The citizens, white and colored, never saw such a thing and were elated beyond all expression. The former gave unstintedly of their purse and tendered the use of the opera house. The latter vied with them in giving us their all in all. A Bishop in the eyes of that community was as Columbus' ship to the eyes of the primitive American, a messenger of supernatural construction. The ministers were respected, reverenced and made to feel at home. They were treated as though men of God, and as the people used to treat them before the latter became wise above what is written. With unnoticeable exceptions, the brethren acquitted themselves in model demeanor. The church was helped and the community blessed by the visit of the conference. Bishop Turner so grafted himself in the hearts of the people by his power and eloquence that they classed him in the itinerant category, asked that he be left there and prophesied the speedy revival of their church interest should their prayers be granted. As the Bishop has frequently expressed a qualified dissatisfaction with his lofty post and a decided preference for rough-and-tumble church work, we were tempted to feel that he might have been obliging to the popular prayer and just leave himself, instead of Brother Hill, with the saints at Owensboro.

On Monday evening the Bishop, conference and general community crowded the opera house to listen to a special lecture by the writer on "Some Beacons of our Centennial History." At its conclusion the lecturer was flatteringly rewarded with a unanimous resolution and vote of thanks, after a few characteristic raps from the chairman, Bishop Turner.

To the creditable list of delegates to Indianapolis next May already elected, the West Kentucky Conference does honor to itself in its representation by the able trio of Drs. Porter, Welch and Harper. More anon, including visit to the Tennessee and possibly West Tennessee Conferences.

THE WILBERFORCE SCHOOL DISTRICT NO. 12

BY PRES. S T MITCHELL.

MR. EDITOR:—You have kindly invited an article on the organization of our new public school district. The chief offender in this instance, I submit the facts in the case as succinctly as I can in the expectation that they will inform, if not entertain. The repeal of the Ohio School Law, Section 4 008, providing separate schools for colored children, occasioned in Greene county a readjustment of the sub-district boundary lines in Xenia township and in the immediate vicinity of Wilberforce. Hitherto, to accommodate the colored youth of the section, two schools had been maintained: one, on the Columbus Pike, about three fourths of a mile distant; the other, on the Clifton Pike, one and one-half miles from the university. With the change in legislation and the alteration of boundary lines, it became evident that the people of Wilberforce vicinity would have to send their children two and one-half miles to what is known as the Oak Grove School District, No 6. This meant virtual abrogation of all school privileges for the little ones at home. More than that; it meant that a community capable of supporting the largest rural schools in the county, must send their youth en masse into an almost depopulated district, an unlawful distance and overcrowding a building capable of accommodating one-half of the district. Something must be done, not for a colored school, but for an accessible school. Wilberforce fathers met in council—Bishop Shorter always there—a petition was drafted to present to the township board of education. Two boards mutually interested, the Xenia and the Cedarville, met in the latter town, May 9th, '87. I met them alone and presented our reasons for a new district. After a brief rebuttal against Dr. Arnett and the rest, the petition was rejected by a vote of ten to two. Immediately afterward, by resolution, they authorized the sale of the two schools above mentioned. Then and there I promised to meet them at the bar of the common law. Again our citizens gathered for counsel. They endorsed our declaration, signed a petition to the proper district was divided between two presiding elders. For miles all down below Alexandria on the Red river clear to its mouth there are no African Methodist churches." Come, brethren, let us change the affairs of things and go to them that want us. Wait, let us hear from Dr. J. Goins, presiding elder of the Lake Providence District: "My district is over two hundred miles distant. To hold my quarterly conference, as the law prescribes, gives me no time for visiting new missions and organizing new fields of labor. I am looking forward to the day when the conference will make reasonable changes so I may be able to visit every part of my district and overturn every stone. My fourth quarter of the Alto Circuit was held October 15th and 16th, with good results. Additions to the Church, 19; total members, 105; number of Sunday schools, 2; pupils, 110; number of teachers, 11; books in library, 160; moneys raised in the conference for presiding elders, $25 95; pastors' salary, $46.10; church repairs, $16 10; delegate, $2.75; Dollar Money, $1—total cash raised, $91 90; grand total raised up to the quarter, $135. We are determined to do our duty." We are in favor of the presiding elder system, but let the application of the law be left with the annual conferences and give us more presiding elders like J. W. Rankin, D.D., and J. Goins, M. D. I admit I have written too long; you shall hear from us again. Six hundred dollars this year for Dollar Money. Brethren, start now

Alto Circuit, La.

THREE THINGS FOR THE NEXT GENERAL CONFERENCE.

BY REV. D. I MANLY.

1st. Discipline, p. 387, chap. 16, sec. 3. Whenever the law of the land requires a specified mode of election that mode shall be observed in electing trustees. 2d. Where the civil law does not intervene the trustees shall be elected annually by the members of the Church. 3d. The minister in charge shall appoint the time and place for holding the election and give notice, etc., from the pulpit. Previous to the election, etc, we think all our trustees ought to be nominated by the minister in charge and elected by the members of the church, but confirmed or rejected by the quarterly conference and the quarterly conference hold them responsible for faithful performance of their duties. This mode would strengthen our Church.

2d. Discipline, p. 100, chap. 4, sec. 2. The sessions of the quarterly conference shall be held every three months—or four times a year—meaning conference year, on every circuit and in every station. 2d. The time and place of meeting shall be appointed by the presiding elder—meaning the district—but if there be no presiding elder, it shall be appointed by the pastor. This appears to be depriveing the quarterly conference of some of its rights. The time of meeting ought to be left with the presiding elder of the district, but the place for meeting ought to be left with the quarterly conferences of circuits and stations.

3d. Discipline, p. 117, chap. 2, sec. 7. 1st. A presiding elder's salary; it shall be $1,000 per year and traveling expenses paid by the churches, etc. This amount of salary has caused much trouble. His salary should be left to elder's—ought to be redneed to the same as other traveling preachers. A few words of consideration to the ministers of North Louisana Annual Conference. Let us go back to one old landmark, brethren. The North Louisiana Annual Conference ought to be divided into three presiding elder, districts, known as the Lake Providence, Shreveport and Alexandria Presiding Elder Districts. We have traveling preachers enough 35 or 40; we have a church membership between 2 500 or 3,000 members; the work is too large for two presiding elders to superintend. Let us hear what the presiding elders say:

Rev J. W. Rankin, presiding elder of the Shreveport District, says, "My district is over two hundred and fifty miles distant. I can't do the good I might if my district was divided between two presiding elders. For miles all down below Alexandria on the Red river clear to its mouth there are no African Methodist churches." Come, brethren, let us change the affairs of things and go to them that want us. Wait, let us hear from Dr. J. Goins, presiding elder of the Lake Providence District: "My district is over two hundred miles distant. To hold my quarterly conference, as the law prescribes, gives me no time for visiting new missions and organizing new fields of labor. I am looking forward to the day when the conference will make reasonable changes so I may be able to visit every part of my district and overturn every stone. My fourth quarter of the Alto Circuit was held October 15th and 16th, with good results. Additions to the Church, 19; total members, 105; number of Sunday schools, 2; pupils, 110; number of teachers, 11; books in library, 160; moneys raised in the conference for presiding elders, $25 95; pastors' salary, $46.10; church repairs, $16 10; delegate, $2.75; Dollar Money, $1—total cash raised, $91 90; grand total raised up to the quarter, $135. We are determined to do our duty." We are in favor of the presiding elder system, but let the application of the law be left with the annual conferences and give us more presiding elders like J. W. Rankin, D.D., and J. Goins, M. D. I admit I have written too long; you shall hear from us again. Six hundred dollars this year for Dollar Money. Brethren, start now

Alto Circuit, La.

Bishop J. P. Campbell 1203 36th Street

OCTOBER.

October is the month that seems
All woven with midsummer dreams;
She brings for us the golden days
That fill the air with smoky haze,
She fills for us the lisping breeze
And wakes the gossips in the trees,
Who whisper neer the vacant nest
Forsaken by its feathered guest.
Now half the birds forget to sing,
And half of them have taken wing,
Before their pathway shall be lost
Beneath the gossamer of frost;
Now one by one,the gay leaves fly
Zigzag across the yellow sky;
They rustle here and flutter there,
Until the bough hangs chill and bare.
What joy for us—what happiness
Shall cheer the day, the night shall bless?
'T is Hallow-e'en, the very last
Shall keep for us remembrance fast.
When every child shall duck the head
To find the precious pippin red!

—Frank Dempster Sherman, in St. Nicholas for October.

HAYTI.

ITS HISTORY, GOVERNMENT, PEOPLE, CLIMATE AND PRODUCTIONS.

BY J. M. TOWNSEND, D.D.

We have been impressed that it was our duty to write a series of short letters, containing impressions of the above-named country, that those especially who are interested in the progress of the race and the development of Christian civilization may the better understand the wants and needs of this field.

Hayti, with the exception of Cuba, is the largest of the West India Islands, lying in the tropics. It is situated 17 deg. 30 min. and 20 sec. north latitude, and 68 deg. 20 min. and 73 deg. 28. minwest longitude. Its extreme length, from east to west, is about 600 miles; in width it varies from 34 to 240 miles. Its area is about 10,000 square miles. The coast line of the entire island is about 1,250 miles, quite irregular, and forms many beautiful bays and harbors, good for shipping and anchorage. The island of Gonaive divides the entrance to the city of Port au Prince into two channels —ships can enter by either. The coral reefs, which are everywhere abundant, compel larger vessels to lay off a distance of one mile or more and discharge and receive cargoes by means of lighters

Along the north coast are the ports of St. Mark, Port de Paix, Acul Bay, Cape Hayti, Bay of Caracol and Forte Liberte. From Forte Liberte to Saint-Nicholas Mole, no ports are situated. The landfall of Mole St. Nicholas, the entrance to Puerta Plata is very narrow and filled with reefs. The Bay of Salinina is one of the most beautiful in the world. It is about 35 miles long and 10 miles wide. On this bay are situated the towns of Sannamacares and Sanchez, from which ports large quantities of sugar are shipped to foreign ports. Beyond Saleina to the east and south there are no ports until San Domingo City is reached. The mouth of the Ozama river is deep, which enables shipe to land close np to the shore. On the west and south coasts are the ports of Ocoa, Nebia, Carmel, Aquin, St. Louis, Anx Cayes and Jeremie.

Hayti is an exceedingly mountainous country; still there are many large and fertile plaine lying between the ranges. These three distinct mountain ranges extending from east to west, come of the peaks of which reach an altitnde of from 3,000 to 10,000 feet

RIVERS.

There are a number of streams which traverce the plains and mountain passes, none of which are navigable only for a few miles, except for canoes and small boats.

MINERAL PRODUCTIONS

include gold, platinum, silver, mercury, tin, sulphur, marble, rock salt and bitumen. Notwithstanding these minerals abound in large, and no doubt, paying quantities, the mines have been little worked since the daye of Spanish and French occnpancy.

ANIMALS.

Wild cattle, horses, donkeys, bogs and dogs roam at large on the plaine and in the forests. Birds are few, except peacons and water fowl. Snakes, lizarde, tarantulas, scorpions and centipedes abonnd in the low lands.

VEGETABLE PRODUCTIONS.

Because of the richness of the soil, the variety and abnndance of vegetation is not excelled by any country in the world. Tropical plants and fruits attain the highest perfection, and many of the products of temperate climates are grown. Cotton, rice, tobacco, corn, ginger, indigo, arrowroot, pimento, banana, plantain, yam, pineapple, sweet potato, artichoke, sugar cane, coffee, bamboo, breadfruit, mango, orange, aimond, apple, grape and fig grow profusely in almost every part of the island. The forests abound with cabinet and dye woods, such as mahogany, satinwood, rosewood, acoms grigri, Brazil wood, logwood and sassafras. The mountaine are said to contain large forests of white and red pine. White pine and cocoa groves are everywhere abundant.

The climate of Hayti is diversified. In the plains it is always hot; the thermometer registers as high as 96 degrees, while in the high country in often falls to 56 degrees. They have the wet and dry season. The rains are the heaviest in May, June and July.

AGRICULTURE.

There is not that painstaking in the cultivation of the soil that one would expect. There has been a good deal of "trusting to Providence" in this matter. Of late years, I am told, there has been a decided improvement in the tilling of the soil.

It appears to me that if farming and gardening were carried on there as here, soon the farmers would become the nabobs of the land. One thing to be regretted is, that the business of the country is largely carried on by foreigners who have settled there for the purpose of money-making and have but little interest in the development of the country.

POPULATION.

The population of the Island is variously estimated at from 750,000 to 1,500,000. There being no national census, it is impossible to give the correct figures. The island is divided into two independent republics, the Dominican on the East and the Haytian on the West. Possibly two-thirds of all the people live in the last named, and it is estimated that 500,000 of them are of the African descent, with 60,000 to 100,000 French descent, while in Domingo, five-sighths of the population are of Spanish, and the remainder of African descent There are a few Americans, Germans and Italians. The language of Domingo is Spanish; of Hayti, French and Creole.

HISTORY OF HAYTI.

While visiting the island I made numerous attempts to find some history of the country written on the ground, but as often failed. Such books as "Hayti, or the Black Republic," written by Sir Spencer St. John, are a libel on the Republic, and not to be taken as creditable. The studied effort is to degrade negro manhood and impress the world that the negro, as such, is incapable of self-development, and hence of self-government. But I shall have more to say of this further on.

Hayti is historic, dating back to its discovery by Columbus, December 6, 1492. We gather the following facts and receive carpe-ful notice as reliable. Originally the island was inhabited by natives to the number of nearly two millione. Later on European adventurers were attracted by the hope of accumulating rich fortunes. Notwithstanding the feeble resistance of the natives, they were reduced to slavery So terrible was this condition that only abont thirty years were required to exterminate them. After the Spanish had exhausted the gold mines, and the island began to exhaust its wealth in sugar, they began to look around for a new field. Africa was then open to the slave trade, and the Spanish began to fill and continue np and down the line. Mr. Editor, we brethren of Arkansas expect to do our part; we want this to be a mighty time to the pulling down of the walls of sin and to Christian elevation.

Swan Lake, Ark.

NOTES BY THE WAY.

BY BISHOP A. W. WAYMAN.

MR. EDITOR:—After closing my camp-meeting tour I commenced my fall campaign. My first visit was made to the Eastern Shore of Maryland, crossing the Chesapeake Bay for Easton, where I met Rev. Charles B urne's live congregation on Friday night, September 9th.

Saturday morning, in company with my oldest brother, Charles H. Wayman, I started for the great Tuckahoe. On the road we passed by many places that were familiar to us—places where we spent days and months in our youthful days. A great change has taken place in that part of Maryland in the last twenty-five years. Then over those large fields hundreds of slaves could be seen ploughing and driving oxen, singing what were then known as the "Corn songs." But all those songs have died away and when they sing in the woods and fields it is "Take the name of Jesus with you." On the road we passed the place Hon. Frederick Douglass was born and spent his early days. The farm has changed hands and the old log house where his grandfather and mother used to live has disappeared. About 12 o'clock M. we reached the famous Tuckahoe.

Sunday morning a beautiful congregation was ont to attend service at Tuckahoe Chapel. Afternoon I met another congregation at Ridgley and wound np the Sabbath's labors at Denton.

Monday morning I rode seven miles to the station to meet Prof. H. O. Tanner, who came down from Philadelphia to take a photograph of the old log house where I was born. This is the place that is called "The University of Tuckahoe." Prof. Tanner has since sent me a copy of it. There will be some copies at your book store hereafter. From Tuckahoe we went on to Roseville and Church Hill, in Queen Anne county, and then crossed over the Chester river to Chestertown, in Kent county. All the places we visited the churches were in good condition. I then returned to Philadelphia.

On Saturday I visited Philadelphia, and then on Sonday dedicated for Bishop Ward the Morris Brown Chapel, Philadelphia. Monday night I called at Allen Chapel and found a lively congregation there, being led on by Rev. L. J. Coppin. While in Philadelphia I heard of the death of Rev. Thomas A. Cuff, at Salem, N. J. Rev. J. H. Morgan brought a request that I should attend the funeral. Accordingly on Thursday, in company with several other ministers. I went to Salem, N. J.; there was a large congregation of friends and relations in attendance. From Salem I returned home to Baltimore, and then to Cambridge, Md., to assist Rev. J. M. Cargill on Sunday, September 25. Then I took a tour through Delaware, calling at Seaford, Dover, Smyrna and Middletown; at all of these places the churches are doing well. The pastors are young, enterprising ministers. Last Sunday I spent with Rev. T. E. Lane, at Annapolis, Md. It was the twenty-fifth anniversary of the church in that city. It was a grand day. I leave to-morrow, Tuesday morning, October 4:h, for a tour through Georgia.

Baltimore, Md.

THE PITTSBURG CONFERENCE.

BY REV. JOHN M. PALMER.

The Pittsburg Conference assembled in its twentieth session at Parkersburg, West Virginia, October 5th, 1887, in Bethel A. M. E. Church. The small brick edifice erected this year by the popular young minister, Rev. Charles A. McGee, is a fine monnment to African Methodism in that section.

Rev. McGee deserves great credit for the excellent work he has already accomplished in Parkersburg. The people, both of our own and the colored M. E. Church, appreciate his work. This was seen in the fact, first, that however averse many of our friends of the C. M. E. Church may be to African Methodism, yet they entertained us in the most cordial manner—possibly the majority of the ministers of the conference, and were as demonstrative when Rev. McGee's appointment to that charge for another year was announced as the members of his own flock. We do not believe that we ever too much when we declare it as our belief that Brother McGee in proving himself a man, a christian gentleman and a worker.

The venerable Bishop Campbell arrived at Parkersburg quite in advance of the most of his brethren and was comfortably quartered at Sister Jones', an Allenite indeed in whom there is no guile, of whom we could devote a column in your paper. But it may suffice for me to say that eternity itself will reveal a history of these flowers that bloom unnoticed in the world, a class to which Sister Jones belongs. She possessed a heart sufficiently large in benevolence to entertain the whole conference. She is said to be one of the greatest workers in the A. M. E. Church. Her sister, Mrs. Watkins, is affable, kind and extremely polite.

In opening the conference on Wednesday morning, the 5th, Bishop Campbell delivered an interesting address to the young men, informing them that the work of the fathers would soon be committed entirely to their hands. The encouraging address of the Bishop forms a part of the history now making by the Pittsburgh Conference. After devotional exercises had been conducted by the Bishop, the Rev. W. S. Lowry was elected secretary, to succeed Dr. Cornelius Asbury, who has served the conference acceptably for several years. Dr. Asbury was elected recording, and Richard Tanner, of Wilkesbarre, Pa., was elected statistical secretary; Rev. Jno. M. Palmer was elected reporter to the RECORDER and *Parkersburg Weekly Sentinel*, and Rev. Berverly Jamison, of Uniontown, Pa., was elected reporter to the *Daily State Journal*, Parkersburg. Upon a suggestion of Dr. B. T. Tanner, J. M. Palmer was also elected stenographer for the conference. Taken altogether, he is the wisest and best ruler Hayti has ever had. In talking with people of all classes, they say: "Long live Salomon!" Under his reign the people have enjoyed an unbroken term from revolutions, save the unfortunate affair of 1883, which the people say will be the last. God grant that it may be so; that that fair land, owned and governed by our brethren, may be made to bloom and blossom as a beautiful garden of God's own planting.

[TO BE CONTINUED.]

THOUGHTS ON THE CENTENNIAL.

BY REV. A. L. RIDGEL.

MR. EDITOR:—I thonght as Arkansas had been silent upon the above topic that a few words from over here would not be amiss. This is an advanced step in the right direction and should have the hearty co-operation of the entire African Methodist family. Extraordinary exertions, powerful organization, unbounded enthusiasm, humble prayer and Christian sincerity, should be made indispensable elements upon this sublime, exalted and glorious occasion. Men travel across continents —across mighty waters—at an almost incalculable expense for the sole purpose of visiting the graves of mighty warriors, and there, around the dust of the long since deceased heroes, they get down and thank God that such a one lived to bless the nations Nations erect great monnments of honor over the graves of their departed statesmen at a cost of hundreds of thousands of dollars and each year hundreds from all parts of these United States gather together for the purpose of perpetuating the memory and conferring due respect to the life and character of the deceased hero.

The fourth day of each July is made a day of joy, recreation and general respite from all secular pnrents, for upon that day our grand American people received the famous Declaration of Independence and became a free country. The year when the Emancipation Proclamation was issned and the news was shouted across this cold, blood-stained continent that the negro is free —free from bondage, free from slavery's chain, free from "old master's emoky buts" and from "old mistress's sloppy kitchen;" yes, free from the innumerable outrages that had for over two hnndred years been wilfnlly, maliconsly and shamefully perpetrated upon them at the hands of infamous, villainous, heart-no-daring and God-insulting men, is held in highest repute by the dusky sone of Ham." Oh, blessed year; oh, glorious time when God, with a hand of supernatural power, shook this old continent and shook off the chains of four and a half millions of wretched, ignorant negroes. Theee were great and enblime occasions worthy of mention, worthy of note, worthy of praise and commendation; but what occasion deserves more enlogy, more praise, more commendation than that occasion when Richard Allen exclaimed, "Come let us worship God under our own vine and fig-tree?"

African Methodism will be one hundred years old the forthcoming November, and it is requested that the whole Church celebrate a certain day in the above mentioned month in honor of the grand event and for the purpose of raising means to relieve our embarrassed Publication Department. Let each one do his duty. Commence the work of preparation at once. Do not put off the time. Procrastination is the thief of time. Bury sectarianism in the grave of no resurrection. Catch stinginess by the throat and choke it to death. Let the ball begin to roll and continue np and

Scott, Principal of the public schools; responded on the part of the church.

This was one of, if not the most pleasant session of the Pittsburgh Conference. At times the discussions were stormy, but there would soon come a calm and the brethren seemed to treat each other in the most gentlemanly, Christian manner. The M. E. Conference was in session in Parkersburg during the same week of the A. M. E., and a fraternal delegation from the latter visited our conference at the instance of Bishop Bowman. They were kindly received by the Bishop and brethren, and there was the greatest scene yet witnessed in our conference. Notably among their speakers was Dr. Payne, president of the Ohio Wesleyan University, Ohio, who, in the course of his remarks said, "I look upon this as being one of the supreme moments of my life; there is a union of churches here this morning. I could sit here and shed tears of joy and weep as I hear the words of these brethren. I rejoice with you, brethren, in the fact that we have found one battle, though we were not another to fight. I was glad to hear one of my brethren here say 'we don't want slavery back.' I heard a colored man boasting that he had no mean blood in him. I met the same man a few weeks ago; he said he was born in slavery and went ont into the army. He told me how he came ont and what different treatment he met np with in the North, how he came by the old Ohio river, which used to be the dividing line between the North and South; he entered a hotel in one of the Northern towns, a white man took his satchel up to a sevant's room; a white man blacked his boots. Then followed a number of other incidents, showing marked gain over previous years; notably among them that of the Dollar Money. The total amount of Dollar Money raised in the Pittsburgh Conference in 1870 was $688; total amount in 1886 was $1,032, while at this session of the conference there was $1,215 turned over, or an increase over previous years of $183. The other receipts were equally as encouraging. About two-thirds of the Dollar Money required by law was paid by each member of the church in the Pittsburgh Conference last year, 1886.

One of the notable incidents reported during the opening session was Brother A. A. Barber's appointment to Bethel Eider, Rev. Geo. G. Skinner, as having walked 203 miles to get to the annual conference. Brother Berber was asked to stand up before the conference, which he did amid the sympathy of the members and friends. Brother Barber is a missionary indeed. The members of the conference, with but one exception, seemed at their best in health and appearance. Rev. Wm. H. Russell, of Williamsport Station, proved the exception, and to all appearances was in the last stage of consumption. Rev. Russelle mind, however, was bright, his intellect clear and keen. It was your correspondent's privilege to serve as chairman of the committee on third years' studies with Brother Russell. He did all in his power to make the examination of the candidates as thorough as possible. Probahy the last time in this world he subscribed his name to a paper was on the last night of the conference he subscribed to the report of our committee, recommending that Reverdy C. Ransom, Geo. W. Webster and H. C. Honesty be passed to the fourth year's studies and retaining as many of the third year's agent as possible. He arrived home at Williamsport, Pa., abont Thursday, 13th, and died Saturday morning, the 15th of October. He was a zealous worker, a conscientious Christian, a fine sermonizer, a gentleman and last, but not least, he was a man. Ten years' acquaintance with him settles the fact in our mind. Although there were points upon which we differed, we never had a word upon the conference floor, yet, taking his excellent qualities as a whole, "he was a man" His remains were conveyed to Pitsburgh, his former home, where he was buried from Wylie avenue A. M. E. Church Tuesday, October 18th, at 10 o'clock A. M. The following members of the Pittsburgh Conference participated: Revs. B. Wheeler, W. S. Lowry, Cornelius Asbury, Wm. H. Brown, J. M Morris, J. M. Palmer, D. S. Bently, Geo. G. Skinner, George C. Sampson and others. The service was a solemn and impressive one.

The matter of electing delegates to the General Conference was done with depatch. The following are the delegates: Revs. C. Asbury, D.D., W. S. Lowry and W. H. Brown. Alternates: Revs. A. B Palmer and J. M. Morris. Another notable event which occurred during the conference was the presentation of one hnndred dollers to the church at Parkersburgh and one hnndred dollars to the church at Wheeling. This action on the part of the Bishop and conference has excited very favorable comment and will serve as a very great encouragement to the faithful workers in each of these churches. The trustees, stewards and stewardesses gathered around the altar, together with their pastor, Rev. McGee. Bishop Campbell made the presentation speech in a creditable manner and Professor T. D. Scott, Principal of the public schools, responded in a very becoming manner, raising still higher the standard of the race.

Notably in answer to the question per Discipline, no member died this year, none withdrew but the Rev. J. J. Jones, of stereoptican fame. Dr. B. T. Tanner, editor of the Church Review, was present, and your correspondent can assure you that the members of the Pittsburg Conference look for Dr. Tanner as regular as the sessions rotate. Not unlike Bishop Campbell, he always leaves us something original and fresh to think upon. We have no injustice in calling him original Dr. Tanner of the Review.

Bishop Campbell delivered his lecture on Hayti and San Domingo in two parts, the first part being "Hayti and Ethnology," on the unity of mankind. He based part first upon Isa. 18, 1-2 in connection with the 7th, and declared that the first verse should be read, "Ho to the land shadowing with wings," etc., instead of "Wee to the land shadowing," as in present translation. The sermon is pnb lished in full in the minutes of the Conference, parts one and two. The theologians and Hebrew scholars were given a "nnt to crack."

Dr. Tanner remarked to the Bishop and Conference that it would be an irreparable loss should Bishop Campbell be called away suddenly and the Church and world as well fail to obtain before his leaving the valuable information from a historical standpoint now in his possession.

The Conference as well as the church membership within its bounds is growing rapidly in point of members. Rev. Cornelius Asbury, D.D., preached the annual missionary sermon in an elegant, forcible manner, and Rev. I. N. Rose preached the annual sermon in the place of Rev. John Russell. The next session will be held in Canonsburg, Pa., Oct. 3rd 1888.

FROM BISHOP TAYLOR'S CATECHISM ON METHODIST EPISCOPACY.

From Apostolic teaching and precedent founded by John Wesley, he discovered and taught, that the only regular scriptural orders of gospel ministers were those of Deacons and Elders, recognizing the titles Elder, Presbyter and Bishop as synonymous. All mean substantially the same, except that some of the Elders become General Superintendents; a distinct office but not a different order.

Ques. 1. What is meant in the Methodist Ministry by the title "Superintendent?"

Ans. Mr. Wesley called each preacher whom he appointed to the charge of a circuit, the Superintendent of the Circuit." All such are so designated to this day in England and all her colonies.

Ques. 2. What is meant by the title General Superintendent?

Ans. When Mr. Wesley ordained Dr. Coke to the General Superintendency of American Methodism he distinguished him from the Superintendents of Circuits by the appropriate title of General Superintendent.

Ans. Were there any limitations to the General Superintendency of Dr. Coke?

Ans. Yes.

Ques. 4. What were these limitations?

Ans. The bonndaries of particular fields assigned him by the authority investing him with his official functions and the limiting conditions involved in the administration of that authority to which he was amenable.

Ques. 5. Did Dr. Coke ever by any means come into the possesion of the authority exercised by Mr. Wesley?

Ans. No.

Ques. 6. To what administrative body did that authority directly descend from Mr. Wesley?

Ans. His Conference.

Ques. 7. Was Dr. Coke's amenability to the authority of said Conference the same as it was to Mr. Wesley?

Ans. Yes.

Ques. 8. What proof have we of that fact?

Ans. When Dr. Coke at his own personal cost, financially, proposed to plant a mission in Ceylon he pleased the Conference in vain for nearly a week of its daily sessions for permission to do so. On the day of its adjournment one of its members arose in his place and moved that the action of the Conference regarding the proposed mission to Ceylon be reversed, and went on to say that Dr. Coke had laid on the floor in his bed room all night weeping over his disappointment and that he would certainly die with a broken heart if the Conference did not allow bim to go to Ceylon. Then the Conference granted him leave to proceed and thus extend his superintendency to that remote island of the sea.

Ques. 9. Did the authority of Mr. Wesley that passed into his Conference in England ever belong to Dr. Coke or to the Episcopal successors in America?

Ans. No.

Ques. 10. Where does it belong?

Ans. To the General Conference.

Ques. 11. How is it exercised in relation to Methodist Episcopacy?

Ans. It elects the Bishops, it assigns either directly or indirectly to each one his field of Episcopal jurisdiction, with its limitations both as to geographical extent and term-limit of his occupancy of said field, and holds him responsible for the faithful discharge of his duties.

Ques. 12. What is the difference between the assignment of Missionary Bishops to the fields of their Episcopal jurisdiction and that of other Bishops?

Ans. Missionary Bishops are appointed by the direct action of the General Conference to a foreign mission field, for a term of four years. By the same authority, delegated to the College of Bishops, the official jurisdiction of each Bishop is assigned, defined, limited and published in the place of Episcopal visitation over the entire.

Ques. 13. Are Missionary Bishops General Superintendents?

Ans. Yes.

Ques. 14. Were Bishops Roberts and Burns, of Liberia, General Superintendents?

Ans. Yes, they were regular Bishops of the Methodist Episcopal Church. The irregularity of their election was but incidental and did not effect its validity; for it was in accordance with the action of the General Conference in electing them to the office of Bishops in the Church of God. Diocesan Episcopacy is precluded from the Methodist Episcopal Church by her constitutional laws: hence they were not Diocesan in law, nor were they in fact; for in common with their Episcopal Peers they exercised the functions of their office under the appointing power of the General Conference. The fact that the General Conference did not see fit to appoint them to other fields than Liberia did not effect the law of the Church in their case, nor the fact that the General Superintendency in the field assigned to them.

Ques. 18. Are not Presiding Elders and Superintendents of Missons General Superintendents?

Ans. Certainly not in the Episcopal meaning of that title, yet they have for a limited period of time a Sub-General Superintendency under the appointment of the Bishops.

Skin diseases cannot be successfully treated by external applications. The proper way to cure such complaints is to purify the blood with Ayer's Sarsaparilla. Under the vitalising influences of this medicine all the functions of the body are brought into healthy action.

THE WHITE RAID UPON THE UTES.

It is earnestly to be hoped that this latest outrage upon the Ute Indians of Colorado will not only signally fail, but that the white plotters who are at the back of it will be arrested and punished. The probabilities are, however, that there are so many engaged and interested in it—so many of varied conditions, from the idle gambler and loafer up to the seedy politician and greedy land grabber, whose interests will be best served by getting up a so-called "Indian war," killing off the Indians, seizing upon and dividing up the lands of their reservation—that political reasons will indnce the authorities, both in Colorado and Washington, to let them escape.

Whether the trouble began by an attempt to indnce the old chief Colorow to go on the war path by first shooting one of his "bucks," and when that failed, then to shoot his sister (as one account asserts), or whether it was brought about by some cowboys refusing to pay over some ponies to the Indians, which they had lost at horse race, which is a very common occurrence with those fellows when they lose at a horse race with the Indians, and the Indians then seizing the ponies won, and the whites getting a sheriff to issne a warrant for the surrender of the Indians, who had taken what they considered theirs, and going in parties, as another dispatch asserts, and mounted were all ready at Rawlins, and more at other places, who immediately marched under the leadership of the sheriff Kendall and one General F. M. Reardon, shows that the raid has been long planned, and that many others, some high in authority, besides the idlers from the mining camps, are concerned in it.

If the Utes were a great and powerful tribe, and the whites surrounding them were few in numbers, the getting up of a war under such pretenses would be inexcusable; but when, as in the present case, the Indians are few in numbers, their reservation reduced to the smallest possible limits for their subsistence, and this guaranteed to them by the most solemn promises and contracts of our government—the present scheme to plunder and kill them is simply outrageous.

Again: If this were an exceptional case, we might be less indignant; but when we remember the "Sands Creek massacre," where a large body of armed whites from the same State of Colorado, under Colonel Chivington, about twenty years ago, fell upon and slaughtered without cause or provocation over three hundred Indians, men, women and children, who were living peaceably in confidence under the protection of our government; or the Camp Grant massacre in 1870, where over three hundred Apaches, of both sexes and many little children, having come in under promises of protection from the United States officers commanding at Camp Grant, in Arizona, and while they were resting securely, as they believed, and wholly unprepared, within two miles of that post, were set upon and slaughtered in the night by an armed mob of whites from Tucson—we feel that the possibility that this present raid upon the brave Utes may result in another such disgraceful atrocity—these and many other similar crimes of the kind arouse our indignation, and we feel that the Christian public sentiment of the country should assert itself against it in language that cannot be mistaken.

It is not Colorado alone that is disgraced by such outrages, but the whole nation. We are very glad to notice that thus far the United States officers in command of the troops nearest the Ute reservation have declined to be drawn into joining in the pursuit of the Indians. But the question comes up: *Should they not be ordered at once to clear the Ute reservation of the white intruders —as our treaty with the Indians calls for —and if the sheriff and his party refuse to leave arrest the whole gang.*—*Vincent Colyer in the Lutheran Observer, September 2nd*, 1887.

CHRISTIAN GIVING.

Oh that men should accept the testimony of Christ touching the blessedness of giving! He who sacrifices most for the cause; and he who loves most is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice. He who gives but a part is not made perfect in love. Love rejoices to give all; it does not measure its sacrifice. It was Judas, not Mary, who calculated the value of the alabaster box of ointment. He who is infinitely blessed is the infinite Giver; and man, made in his image, was intended to find his highest blessedness in the completest self-giving. He who receives, but does not give, is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead, salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; is ever receiving, yet never full and overflowing.

If those whose horizon is as narrow as the bushel under which they hide their light could be induced to come out into a large place and take a worthy view of the kingdom of Christ and of their relations to it; if they could be persuaded to make the principle of Christian giving regnant in their life, their happiness would be increased as much as their usefulness.—*Rev. Josiah Strong, in Our Country.*

FOREWARNED FOREARMED.

He who uses his eyes, ears and reads, is compelled to see that the world is in a mighty struggle, as we believe, hastening on to a grander civilization than has ever yet blessed the earth. All Europe and much of America are aroused and are watching each nation, his own interest. Railroads, telegraphs, navigation and all civilizing influences are penetrating Africa. China, Japan and the isles of the sea. New inventions, discoveries and ideas are being made every day.

What part shall the negro play upon the future stage of earth? To-day we are in a sad condition, but let us not be discouraged. The place of honor is the place of danger.

To day we are in a transit state. We are passing from the evil of slavery and degradation to the stage of citizenship, progress of the Church. Text, Acts 13, 41: "Behold, ye dispisers and wonder, (and perish), for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you."] Collect your envelopes]

5. At 2 P. M. Sunday school concert with short addresses. (Collect your envelopes).

6. At night, a enlogy on the life and influence of Richard Allen. Collect your envelope. Conclude with the prayer of thanksgiving. (See evening prayer, Ritual of the A. M. E. Church, page —), and then repeat the Creed and sing: "From all that dwell below the sky," etc., ending with the doxology, "Praise God from whom all bessings flow," and benediction.

II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at —— hall, —— street, Philadelphia.

2. Thursday night (Thanksgiving Day) Centennial Banquet at each of the churches, or such other exercises as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at —— hall, —— street.

Speakers: Prof. T. McCants Stewart, of N. Y.

2. Rev. ——, of Fla.

3. Rev. C. S. Smith, of Tenn.

4. Rev. William J. Law, of the Iowa Conference.

Portrait of Bishop Allen, life size, executed by the colored artist —— to be presented to the connection by Rev. C. T. Shaffer, through Bishop Payne. Address and reply.

III PART.

1. On Sunday morning, a centennial prayer meeting at 5 o'clock.

2. At 10:30 A. M., centennial sermon on the rise and progress of the Church—text, Acts 13, 41. Collection of envelopes.

3. At 2 P. M. Union Sunday School concert, with short addresses, by chosen persons. Collection. The Philadelphia Sunday schools to be united as follows: Bethel, Zion Mission and Murray Chapel Sunday schools together at Bethel; Allen Chapel and Mt. Pisgah Sunday schools together at Allen; Union Church and Morris Brown, at Union.

4. At night, hymn, O, God our help, etc, 701, Ritual 16. A enlogy on the life and influence of Richard Allen. Conclude with the prayer for the clergy and people. Ritual of the A. M. E. Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 862, Ritual No. 12, and doxology, "Praise God," etc., Ritual No. 20. Collect envelopes, and report the amount. The creed and benediction.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

MANY LATENT VIRTUES.

"Poo-Bah," in the opera of "The Mikado," held every office in his province except that of Lord High Executioner. His duties were as varied as are the medicinal virtues of Drs. Starkey & Palen's Compound Oxygen, in which that marvelous life-sustaining property of the earth's atmosphere is latent and liberated for the inhalation of a patient by a very simple process. If you have any curiosity to know the remarkable results of the Compound Oxygen Treatment for consumption, bronchitis, rheumatism, and other related maladies, send your address to Drs. Starkey & Palen, 1529 Arch street Philadelphia, Pa., and receive their interesting pamphlet free.

Until he who is head of the church and the living breath of the Scriptures can be dethroned from his resurrection glory, neither the church nor the Bible can be overthrown.—*Independent.*

What unthankfulness it is to forget our consolations, and to look only upon matters of grievance; to think so much upon two or three crosses as to forget a hundred blessings.—*Sibbes.*

A man is for foreign mission work just in proportion as the gospel has been powerful in his own redemption. You find me a man who is not in favor of sending the gospel of Jesus Christ to China at any cost, and I will show you a man that the gospel never did much good for.—*Sam Jones.*

He.—"You don't sing or play?" then I presume you write or paint." She.—"Oh, no, I'm like the young men we meet in society. I simply air around and try to look intelligent."

Entered at the Philadelphia post office as second-class mail matter.]

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All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All orders are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements sent in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

OUR OFFER of "Richard Allen's Autobiography" and "Tanner's Outlines of the Histoy of the A. M. E Church," together for $1 25 has caught the people's eye. Orders come in quite rapidly. Yet we have more of the worke on hand at the same price. These two booke furnish just the data needed to talk about the Centeunial of African Methodism.

THE BETHEL Literary Society, Philadelphia, was honored Tuesday night, October 25, by an extensive and eloquent address by Rev. C. S. Smith, Secretary of the Sunday School Union. Dr. Smith has so far recovered from his long continued illness as to be able again to thrill an audience with his wonted flow of words and logical force.

The Bethel Literary cheered their eloquent speaker very frequently. His address of nearly an hour closed, having the closest attention and deepest interest of the audience.

WE WOULD inform brethren again that orders for envelopes are being filled with the greatest possible rapidity. We are glad to have the orders thicken on us and trust they will continue. The people show a deep interest in a laudable enterprise, the A. M. E. Publishing House, and a high connectional spirit in reference to the hundred years' work of colored organized Christians. From all quarters come the orders; in all quarters will rise the jubilant notes of praise and thanksgiving. It is remarkable that the interest runs so high in small towns as well as in large, in those parts where African Methodism is newest as well as where it is old, by the young and the old, the ministry and the laity.

HOW RARELY colored men speak of the virtues of colored men in public. The race is becoming like some households, over-governed, over-criticised Continual underestimatiou leads to reuder a people careless and hopeless. The colored people are about equal to other Americans in morals and in mental possibilities. Recent observatioue show that many fewer colored persons than white persons become insane or demented. There are no names of colored persons among those organizations that threaten to undermine our institntions; as the anarchists. There is no association of men in the country tainted with any disreputableness that includes any considerable uumber of colored men. The fact is, colored men are aiding in American progress largely and hindering it but little.

IN THE Philadelphia Times of one day last week, a correspondent from Baltimore wrote, with reference to the approaching election in that city, that "all colorad men look so much alike it was difficult to detect them in illegal voting." The idea with which he begins is foolish. If he will take time to gather seven millions of white persons, taking them as they come, and compare them with the same number of colored persons, all native born, he will find equal, if not greater, variety among the colored than the white. It reminds us of a case in which we are interested. Living neighbors to Dr. J. S. Thompson, looking about as much like him as like almost any other man, we are called by many white friends, "Mr. Thompson" very frequently. We look alike to them, because we don't "look" at all to them. They have little interest in us.

THE CHURCH of Christ is the institiou alone, of all institutions, that is designed for existence co-equal with the human race. It is prepared to associate with the movements of the ages in a perfectly adjusted manuer. If the world fail to get full benefits from it, its own blindnese is the cause. All the talk of politicians and philosophers about personal rights and individual prerogatives, race reserves and superiority must be wasted on the desert air, only in so far forth as they come from the philosophy of pure hearts. To lift the haud or voice against the sanctity of the Sabbath; to declare the right of men to use the hours of that day as they please; to assert the right to blaspheme the name of God, trample upon the natural and common rights of men because of the incidental power acquired by wealth, position or heritage, is to fall into the line of sure destruction. God reigns; let the earth keep silent. The hand of the oppressor, the tongue of the liar and blasphomer, the head of vain philosophy —all must yield to the eternal law of right. Only the right can succeed ultimately.

WHAT GOOD will the success of this African Methodist centennial do me? What reason have I to contribute to it my time, my thought and my money? are questions that may arise in many minds. We reply: It is designed that the oouestion, made up of all the individual members—that includes you—shall become more solid and that every member —and that includes you—shall thus be enabled to accomplish more good in the future. Then it is designed that the one department of the Church upon which all the others depend shall be placed in conditiou to reduce the essential connectional literature to such prices as to place it within the easy reach of all members—that includes you—and thus to relieve the whole counection—and that includes you—of a small indebtedness which the world holds against It. The African Methodist who says "see thon to it," concerning these matters has a very improper conception of his church and Christian responsibilities. Will not every African Methodist, therefore, turn aside from his own way and make the very best effort he can toward centennial success this month?

THE RECORDER may not exhibit the strength on the political question that would please the Conservator. The CHRISTIAN RECORDER will not, under the present editor, become a champion for any political party. It is thoroughly, constantly and strongly against rum and equally in favor of total abstinence. It may be weak for us not to say and do just what the Conservator might suggest, bnt to us it does not so appear. That there is to come some day a direct and terrible issne between the drink league and the anti drink league there can be little doubt. The RECORDER is quite definitely on the right side of the rising issue, bnt is not a political paper. The Conservator is not to be salled weak because it doss not do the work which the RECORDER is bound to do; why should the RECORDER not be accredited with strength for attending to its own business? Some of our friends seem to think that because the RECORDER is edited in the interest of colored men especially it must be as political as other papers published in this interest. We have determined that the RECORDER in the future, under the present editor, shall be less political than it has been previously to 1886; we do not say 1884, observe.

WHY SHOULD ministers have their hearts fixed upon certain appointments, so that they would seem to be willing to sacrifice much to obtain them? There may be many answers to this question. Ministers bring men in the same relations and with the same responsibilities of other men, having the same amount of ambition, thrift, and other energies, are actuated by very much the same motives that move other men to action. But there are few things connected with Methodist appointments more poorly understood than ministers' relatiou to placee of appointments. Some churches have been led to belisve that they are the objecte of general ministerial ambition, that almost every miuister would like to be their pastor, for the two reasons that they are large and haudle much money. Soms persoue even fear to have their churchee do all they can for the counoction simply because they fear "all the preachers will want to come to our church."

There are other things that draw ministers beside money. Health, peace, cooperatiou and sympathy are more attractive than money, considered alone; but, if these churchee were right in their judgment would they be right in their action? Would it pay any local church to give just sufficient attention to its counectional claims to be excused? Would not connectional improvement improve that local work? This petty treatment of our connectional matters continued long would incapacitate these local churches to co-operate with any great organization, and, finally, to support themselves.

REV. H. P. THOMAS, of Gouldtown, N. J., collected moneys for General Conference delegates last Sunday. It was our pleasure to spend the day at home with him and his good people. There have been many descriptive notes of that neighborhood, one of the best instances of long supported thrift given by colored Americans. Seven consecutive generations of free colored people have lived right in that place. But we are not going to repeat what has been so often and so well said of this people, but on the contrary find fault with them. There are not more than a dozen copies of the CHRISTIAN RECORDER taken there, though the A. M. E. Church numbers about 150. One officer of many years' standing in the church, whose father was probably one of the earliest African Methodists, drops the CHRISTIAN RECORDER. Why? Certainly not because he could not be profited by reading it. Some other members of the Church, in high official positiou—stewardesses, Sunday school teachers, stewards, trustees, etc.—do not take the RECORDER. Some of them read the Church organs of other denominations. To this we offer no objectious, but must suggest that if members of those other denominations did the same with respect to eburch papers, they would grow very slowly.

We can see no reason why this thrifty, good people should shut out the light, nor why they should fail to support their own Church as a sonnection. We do not know how to account for it. It ought not to be laid at the door of pastors; yet somebody must be responsible for the attempt to raise African Methodists on milk from other dairies It cannot be that the superiority of the milk they get is so great as to warrant this self-boycotting, for those who are doing this, as a rule, have never paid enough attention to the CHRISTIAN RECORDER to be able to compare it with other papers that they read. While there are very few exceptions in the whole neighborhood, these few are loyal to the CHRISTIAN RECORDER with an earnestuess worthy of the reputation of their unique hamlet. They have files of the CHRISTIAN RECORDER covering many years. All are loyal to the connection, but how can they comprehend the vastness, wants and the doings of the counection without reading its organ?

CENTENNIAL THOUGHTS.

The centeunial month is upon us. Next Sunday thousands will hear and say something about the work and lives of the men who gathered the material for the building—the A. M. E. Church, the men who laid the foundation, the men who created the superstructure and the men who have supported the erection. There is much to be said with reference to each of these classes. The considerations in which the material lay hidden were not such as, considered apostleriori, would have led to the conclusion that they contained the germ of a plant that was to overshadow millions of Americans, or a material that could be wrought into a building fitly joined together for the accommodation of millions. But in considering subjects of this nature we are apt to forget or fail to take into account the conjunctiouse of simultaneous thoughts and acts; the sxtent of an inner movement that is the foundation of a future outer movement. In the case before us the whole heart of the free negro, and many not free, had become weary with the unchristian treatment received from professing Christians. This alone would not have served for the construction of a peculiar building. They had thought long on what might be the results of the unkindness of their brethren of brighter color, if allowed its own way, and what they might do to modify the results. The "protest" followed, but for the pre-existing thoughts and plans, the protest would have been ineffectual. Refusing to submit to existing treatment, they thought out a more excellent way. The spirit of concentration and organization seems to have grown upon them, and with this growth came a corresponding growth of ability. The material of four men increased very slowly, so that there were but three or four thousand persons in sympathy with separate organizations after the lapse of over twenty years. If it had grown slowly, it had grown solidly; "the whole 'lump was leavened." But this material organized into rather twin than a unit movement. The men who gathered, i. e., the leaders, though united as to going, were divided respecting where to go. The result was that one branch formed an episcopal society, falling into existing lines, the other grew away from all existing organizations, remaining a solitary star. Each of these formed local organizations, which exist to day. The difference between their respective dimensions need not be mentioned. Though one attached itself to one of the most powerful church organizations, the so-called "historic" church, that some African Methodists seem so much to long for, the other constituting a foundation for an additional organization, becoming itself historic. One could spread its influence bnt little because of the very facts that had made Methodism necessary; the other could scarcely avoid development because of the possession of the very elements that had impelled Methodism forward. Any African Methodist anxions for the "historic" touch and who argues for the very stiffness that hindered the historic church till she was obliged to relax, would do well to compare these two facts in a grand movement of negroes a hundred years.

The immortal fifteen men who met in 1816 were the men who laid the counectional foundation. The growth of the work after that, as it spread through the Middle and Eastern States, making its way across the mountains westward slowly, is well known. The Ohio Conference, the Indiana Conference and the Missouri Conference sprang into existence. Later, Southward in the track of the great civil strife, the Church bore the gospel to thousands who had long sat in darkness and in the region and shadow of death. The important and vast responsibilities of these great movements are the bequeathment of the fathers to us. The refinement of material, polishing and decorating—these are among the requirements made upon us. The raw material is to be wrought into a more glorious fabric. What shall the celebration in 1916 have to say of us? What will those who live till 1987 say? These stimulants should act upon every member of the connection.

Personal.

—Fifty cents was received at this office from Carthage, Ala. No name.

—Rev. W. H. Davis spent Sunday, 23d ult., with Rev. T. H. Moore, at Columbia, Pa.

—The Rev. Dr. Derrick recently made an extensive tour through his presiding elder district.

—Rev. B. F. Lloyd, of Prospect, Va., is again in Philadelphia collecting funds for his new church.

—Rev. W. L. Hunter and the Bridge Street Church, Brooklyn, will celebrate the centeunial November 18th.

—Revs. Coppin, J. W. Cooper and Lee will assist Rev. F. Smith at Little Bethel, Camden, next Sunday.

—It is our friend Rev. N. B. Stewart, of South America, whose article appeared last week, accredited to "H. B. Stewart."

—Dr. E. W. Blyden, LL. D., one of the best negro scholars, has left Christianity and joined himself to the Mohammedans

—Rev. Dr. W. H. Hunter, of Portsmouth, Va., is reported as having been very sick, but is now recovered sufficiently to resume work.

—October 12th, the instance of his birthday anniversary, Rev. L. Sturges, of New Brunswick, received substantial recognition of the appreciation in which his charge holds him.

—Mr. T. McCants Stewart, LL. B., is said to have been in our city last week. Mr. Stewart is winning a considerable reputation as a lawyer. Papers state that he has turned to the democracy in politics.

—Rev. G. M. Witten, Camden, N. J., collected education money last Sunday. Late, but much better than never. He is pretty sure to keep an eye on all connectional interests, as well as those of a local character.

—Bishop Wayman's "Notes by the Way," appearing in this issue of the CHRISTIAN RECORDER, is a little old. It had been overlooked till two or three later communications from the Bishop had been published.

—Mr. Wm. Fitch, 515 Seventh street, Washington, D. C., is inquiring for any soldiers of Company H, 31st Regiment, United States Colored Troops. We are interested in his finding such a man, as there is much involved.

—On Thursday evening, Sept. 30th, at the parsonage, Amandale, S. C., Rev. D. Johnson Lites said the service that united Miss Matilda Palmer, of Charleston, S. C., to Rev. James D. Barksdale, to remain as one "till death does them part."

—Bishop Payne, enroute for his fall and winter conferences, spent last Sunday in our city, preaching for Rev. C. T. Shaffer. Philadelphia, like every place that knows Bishop Payne, is glad to welcome him to its hospitality and to hear over and over again his words of wisdom.

—Rev. John S. Brown, of Fayetteville, N. C., is closing a pleasant pastoral term of three years, having added three points to his circuit, two hundred and sixty two members to the church and held a camp meeting resulting in thirty-one members added to the church Brother Brown is always successful.

—Rev. D. P Sexton, M.D., of Baltimore, spent last Sunday with Rev. L. J. Coppin, and also addressed the Philadelphia Ministers' Association Monday morning. Dr. Seaton is holding his own well, looking scarcely older than ten years ago. He reports the African M. E Church in Baltimore as in a flourishing condition.

OUR WOMAN'S COLUMN.

Mrs. Burnett's "Little Lord Fauntleroy has reached its thirtieth thousand.

The Massachusetts Woman Suffrage Association, at their last executive meeting, reported over three thousand dollars in the treasury.

Madame Ilma Di Murska will preside over the fortunes of the American School of Music founded by Mrs. Thurber and other lovers of the divine art.

The Pundita Ramabai has brought out a second edition of her deeply interesting book, "The High-Caste Hindu Woman" Every woman ought to read it.

At the Paris Salou this year there are more than five hundred women exhibitors, including some twenty five Americans. The total number of feminne artists in Paris, both exhibitors and students in serious ateliers, is about $1,200.

The Ohio W. C. T. U. has added to its programme a peace department, in charge of Mrs. Hannah W. Blackburn. Its object is the settlement of international difficulties by arbitration. Germany, France and Denmark have peace associations composed of women.

Since the death of "Aunt Jemile," the newsboys' friend, in Cincinnati, a movement has been started in that city to erect a suitable and comfortable newsboys' home. The charge of it will be given to Mrs. McCabe, who for many years aided Aunt Jennie in the care of the newsboys.

FRANCES WATKINS HARPER.—This talented woman is not merely sustaining her reputation as a public speaker, but is rather excelling herself as it were. She seems to have "renewed her youth," and is as bright and sparkling and full of poetry as she was twenty years ago. At present she is doing a grand work as National Superintendent of work among Colored People, for the Woman's Christian Temperance Union. At the recent State Convention of the Woman's Christian Temperance Union, held at Lewisburg, Pa., Mrs Harper made a decided impression as to her ability as a speaker and stirred the audience by her earnest eloquence. One of the delegates from a town in Western Pennsylvania delared she would engage Mrs. Harper to speak for them if she had to pay the expense out of her own pocket. Mrs Harper is a ready speaker and is never at a loss for ideas. She is logical and argumentative and witty, but much of her success as a speaker depends on the qualities of her voice; it is clear, honest, silvery. It is a voice that thrills and electrifies and once heard can never be forgotten.

H. V. A.

The Philadelphia Press of last Sunday contains the following concerning a few notable colored women of the country: Colored women have hardly had opportunity to do much that is sensational, but still there are several who are prominent among their own people and who have earned a solid reputation. The most promineut colored women in Washington in the best sense of the word are the teachers—such women as Miss M B. Briggs, professor of English in Howard University, a most talented woman; or Josephine J. Turpin, of the same school, who is a frequent contributor to newspapers; or Lucy Moten, who is the efficient principal of a big training school; or Mary Nalle or Marian Shadd —all highly cultured women, respected and esteemed by those who know them. In the ranks of prominent colored women of Philadelphia there is the skillful woman physician, Dr. Caroline V. Anderson. She is the daughter of William Still, a wealthy colored merchant, and a regular graduate of the medical department of Howard University, and enjoys a big practice. Then there is Mrs. Fanny Jackson-Coppin, the lecturer, who devotes most of her time to the Institute for Colored Youth, and Mrs. Gertrude Mossell, who used to conduct the Women's Department on the New York Freeman, and who has written for The Philadelphia Press as well as for papers published in the interest of the negro race. Mrs. Mossell is also a member of the Women's National Press Association. Mrs Frances E W. Harper, the temperance lecturer and writer, has also been a resident of Philadelphia. Among colored woman who have become more or less renowned in the arts and professions must be mentioned Mrs Nellie Brown—Mitchell. She is a musician with a mechanical turn of mind. She has invented and patented two or three appliances now in commou use by musical instructors. Equally well known in another branch of the fine arts is Edmonia Lewis, the sculptor. She is an Afro-Indian, and was born in New York State, but now has her studio in Rome, where she has plenty of commissions and has done some fine work. "The Old Arrowmaker and his Daughter" is one of her best known productions and is owned in England. Ida B Wells—"Iola"—whose suit for damages under the Mississippi laws for being forcibly thrust out of a passenger car in Memphis by three or four white men brought her before the public a few years ago, is probably the best known of colored women journalists, and Mrs M. E Lambert, of De roit, is a poetess of genius. There are two colored women in the ranks of the law, Miss Florence Ray, of Brooklyn, and Mrs M S. Cary, of Washington. There is at least one colored minister, the Rev Mrs Freeman, of Providence, and there has been one woman at the head of a newspaper published in the interest of Afro-Americans, Miss Carrie Bragg, who for some time edited the Lancet at Petersburg, Va. Nor would it be difficult to pick out a dozen colored women in the country whose property in the aggregate might be expressed, "on information and belief," by seven figures. In such a list would come the Gloucesters, the rich landing house keepers of Brooklyn; Miss Amanda Eubanks, of Rome, Ga., whose white father left her $400,000; Mrs. Mary A. Wilson, a wealthy Florida woman; Mrs. Mary Piessants, of San Francisco, who holds something more than $35 000 in Government bonds, owns a ranch and has some city real estate; Mrs James Thomas, of St. Louis, who is worth something like $300,000 and whose last her shop, the "Lindell," is the most luxurious in the country, and Mrs. Catharine Blake, who owns the Kenmore Hotel at Albany, which is reputed worth $150,000. Miss Drake, a wealthy young colored woman, of Nash, N. C., has taken the prize for the best production of cotton at all the State fairs, and several other Afro-American women with ample incomee are doing solid industrial work.

A WHOLE DISTRICT ON THE CENTENNIAL.

ORANGEBURG DISTRICT IN LINE.

Pursuant to call of Rev. I. S. Lee, presiding elder of Orangeburg District, to cons der and arrange for a week celebration of the Centeunial of the A. M. E. Church for the district, the following named brethren answered the roll call, viz.: Revs. I. S. Lee, J. S. Parker, F. Y. Dendy, R. H. Frierson, M. M. Martin, L. W. C. Minty, D. H. Johnson. Absentees, Revs. L. S. Prioleau, R. S. Campbell, N. W. Edwards, D. C. Calhoun, I. A. McCasland, L. Lawrence, H. D. Darrah, T. M. Freeman, I. S Grant. The meeting was organized with Rev. I. S. Lee chairman, and Rev. D. H. Johnson, secretary. It was agreed that three places in the district be selected to call all the neighboring churches to and to spend two days and nights at each place during the fourth week of November. Places selected and time given: Elloree, Mt. Zion Circuit, Monday and Tuesday; Bethel, St. Matthews Station, Wednesday and Thursday; Orangeburg Station, Friday and Saturday.

PROGRAMME.

1. Introductory Remarks with History of Bethel A. M. E. Church, Philadelphia; Rev. I. S. Lee.

2. The Publication Department—Its Rise, Power and Influence on the Church Members and Its Work; Rev. F. Y. Dendy.

3. The Pioneers and the History of the A. M. E. Church in Orangeburg District; Rev. L. Lawrence.

4. The A. M. E. Church in Abbeville; Rev. M. M. Martin.

5. One Hundred Years of Individual and Local Effort and Seventy Years of Organization and Work; Rev. J. S. Parker.

6. The Mission of the A. M. E. Church to the Darker Races of the Earth; Rev. L. W. C. Minty.

7. The Aim and Character of the Preaching of the A. M. E. Church; Rev. R. H Frierson.

8 Eulogy on the Life and Influence of Richard Allen; Rev. D. H. Johnson

9. Sunday morning a sermon on the Rise and Progress of the Church. Text, Acts 13, 41.

The ministers are fully alive on this subject and feel that if they miss taking a part in this Centeunial they may not live to see 1987, therefore every nerve is being strained to do credit to themselves and the great cause. The programme was ordered to be published in the RECORDER. D. H. Johnson, Secretary.

NORTH ALABAMA CONFERENCE NOTICE.

All candidates for Elders' orders and in their third year's studies must appear in the conference room in Selma, Ala., November 22, at 12 M., as this is the only day for examination; so, brethren, take due notice and govern yourselves accordingly.

J. M. GOODLOW,
Chairman.

TO THE NORTH ALABAMA CONFERENCE.

All candidates for elder's orders and third year's studies are requested to meet in Brown's Chapel, Selma, Ala., on the 22d day of November, 1887. By order of Bishop Payne.

J. M. GOODLOW,
F. B. MORELAND,
Committee on 3d year's studies and elders' orders.

WANAMAKER'S.

PHILADELPHIA, October 3 st, 1887.

An unheard of thing in Wraps and Coats.

Real Seal Cloth Wrap, deep pile, quilted satin linings, trimmed with pendant Seal Cloth fringe, and with real Seal Skin ornaments in front, $8.50. Less than the plush would cost you, making and trimmings thrown in. It is an unexpected turn that puts these things within your reach. The price would be surprisingly little were the Wraps made of German Plush or Box Plush. They are of one of the best makers of Plush, and not a scrimped piece or stitch in them.

Real Seal Cloth Coat, 40 in. long, lined throughout with quilted satin. 4 real Seal Skin ornaments, $14.50. Nothing of the kind approaching this price has before been offered in Philadelphia.

Workmanship as fine as on our $100 garments.

Fancy Black Dress Goods.

Stuffs that are newer to you than Cashmeres or Henriettas: stuffs that vary with the years—new weavers, new loom tricks to produce novel effects. The makers' wit is all the time turned to getting up new styles. Twice as many designs, perhaps, as we ever had before. Patterns for young and gay; patterns for quiet matrons. Whether for giddy or sedate, a richness that charms.

Here are some of the stuffs:

Armures—

10 styles 40 in. 50c.
4 styles 36 in. 60c.
5 styles 40 in. 65c.
3 styles 40 in. 75c.
10 styles 42 in $1.00
11 styles 40 in. $1 25

Fancy Stripes—

8 styles 40 in. 75c
7 styles 40 in. 85c
10 styles 40 to 42 in. $1.00
5 styles 40 in. $1 25

Fancy Checks—

7 styles 40 in. 85c.
11 styles 40 in. $1.00

Fancy Novelties—

More than we care to name—not more than you will care to look at. How deftly hands and machines have wrought to bring such delicate shades on the soft wool surfaces! $1.25 to $7.50.

You can't go amiss among these Fancy Black Goods. Every piece has a pleasing fitness of its uses.

A new thing in Blankets, cotton warp very light and *silk filling*. The silk is all you see. Rich, luxurious, handsome. Colored grounds with Roman stripes. Two sizes, 56x80 in., $3, and 72x84 in., $4. The price is a trifle for such beautiful things. Your wonder will be that it is so little.

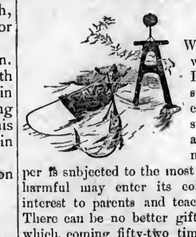
JOHN WANAMAKER.

THE CENTURY MAGAZINE for the coming year will contain matter of interest to everybody. The history of Abraham Lincoln during the War—the personal, inner history—will be recounted by the private secretaries of Mr. Lincoln. The Siberian traveler, George Kennan, who has just returned from an eventful journey of 15,000 miles through Siberia and Russia, undertaken with an artist, at the expense of THE CENTURY, will make his report on "Siberia and the Exile System," in a series of papers which will astonish the world. Mr. Kennan made the personal acquaintance of some 300 exiled Nihilists and Liberals. Edward Eggleston, author of "The Hoosier Schoolmaster," George W. Cable, Frank R. Stockton, and other famous authors, will furnish novels and novelettes; there will be narratives of personal adventure in the War—tunneling from Libby prison, etc., etc., with an article by Gen. Sherman on "The Grand Strategy of the War"; articles bearing upon the International Sunday-School Lessons, richly illustrated; papers on the West, its industries and sports; beautifully illustrated articles on English Cathedrals; etc., etc.

YOU CANNOT AFFORD TO BE WITHOUT THE CENTURY. It has recently been said by a prominent paper that "it is doing more than any other private agency of to-day to teach the American people the true meaning of the words Nation and Democracy. It is a great magazine, and it is doing a great work." The regular circulation of THE CENTURY is about 250,000. Send for our illustrated catalogue and get the full prospectus and particulars of A SPECIAL OFFER. Mention this paper. THE CENTURY CO., 33 East 17th St., New-York.

NOW IS THE TIME TO SUBSCRIBE.

New Volume begins November 1, 1887.



WEALTH of good reading for boys and girls will be found in the pages of HARPER'S YOUNG PEOPLE. It contains the best serial and short stories, entertaining articles of an instructive character, papers on athletic sports and games, stirring poems, etc., contributed by the brightest and most famous writers. Its illustrations are numerous and excellent. Every line in the paper is subjected to the most rigid editorial scrutiny in order that nothing harmful may enter its columns. Occasional supplements of special interest to parents and teachers will be a feature of the new volume. There can be no better gift for a child than a subscription to a paper which, coming fifty-two times in the year, is a source of perpetual delight to its recipient. Subscription, postpaid, $2 00. Remit by Post-office Money Order or Draft. A specimen copy sent free on application.

NOTICES FROM SOME LEADING RELIGIOUS PAPERS.

As fresh and sparkling as the boys and girls for whom it is written.—Christian Advocate, N. Y.

A delight and a treasure in thousands of happy homes.—Evangelist, N. Y.

It entertains, instructs, and charms its readers.—Christian Intelligencer, N. Y.

Brimful of exhilaration and amusement.—Churchman, N. Y.

A boy or girl can have no purer and brighter magazine as a weekly guest.—Independent, N. Y.

We cannot commend it too highly.—Christian Union, N. Y.

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PUBLISHED BY HARPER & BROTHERS, NEW YORK.

Centennial Circular.

1st. When the Jubilee Week has come let the first two days—Monday and Tuesday—be spent as days of preparation. First, by visiting and cheering your friends, by settling old disputes and becoming reconciled heartily with all men.

2d Visiting the old and sick in your church and neighborhood Tell them of the Centennial, pray for them and give them some relief, if in your power. Confess your sins to God. Get his blessing. Be thankful for His bounty. Think of what great things He has done for us in the past hundred years. Be merry in your heart, in your house, at your work and sing. Then make up your mind to do something during this effort that will send a blessing to those who shall celebrate the bi-centennial in 1987.

NOTE TO THE PASTOR.—Call your committee, namely: the Stewards, Leaders, Stewardesses and Superintendent of the Sunday School. Organize at once. The pastor is chairman. After naming your secretary and treasurer we recommend the following committees to be appointed: 1. Committee on printing and distributing tickets. 2 Committee on Centennial Banquet for Thursday, or Friday night. 3. Committee on decorations and music. Try to make enough out of your tickets and banquet to cover all expenses, and if there be a few dollars, or a hundred, left to your church, all well. What we want is this: Send for our envelopes and distribute them to every man, woman and child in the church and Sunday school at least ten days in advance of the time. These you will ask the people to put their contributions in and return on Sunday, all giving according to their ability, from 5 cents to $1.00. Count up and report the whole amount contributed on Sunday, and on Monday morning send the amount realized, payable to Bishop J. P. Campbell, care of Book Concern, No. 631 Pine Street, Philadelphia, Pa., and enclose with your remittance the name of the church, the name of the city or town (or circuit to which the church is joined). 2. Name of pastor, name of secretary and address, name of Sunday school superintendent and his address. To each one of these names we wish to send a Centennial copy of the CHRISTIAN RECORDER, to be issued about December 15th or 22d, containing a complete list of all churches, with the names of pastors, secretaries and superintendents, that have held a celebration and the amount contributed to the "Centennial Publication Fund."

Call your meeting early, choose your week in the Centennial month and notify us at once of your intentions to celebrate, and the number of envelopes you will need. Publish the matter; aim to make it a grand success.

Yours for Christ and His Church,

A. M. E. CENTENNIAL COMMITTEE.

J. C. EMBRY, Corresponding Secretary, Box 906.

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism" its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat;"

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitians, under Christophe, Toussaint, Pétion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions are love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E Church should commemorate the first efforts of individual Christianity and those the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore,

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, A. Turner, B. R. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T. M. D. Ward and J. H. Hubbard.

7. The A. M. E. Church from Alleghany Mountains to the Mississippi.—T. H. Jackson.

8. A. M. E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner.

9. The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth.—J. T. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammil, A. Grant, Frank Green, Henry Willnite, W. R. Carson.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19. Our children: What are they doing, and what are we doing for them?—C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S. Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Aim and Character of the Preaching of the A. M. E. Church.—G. H. Shaffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—B. R. Haney.

29. The history of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church —W. H. Thomas.

35. The Origin and Development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—J. S. Durham.

JOHN M. BROWN, Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the one hundredth year since African Methodism commenced, and that service be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarterly conference and pastor and Church, the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the minister and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes,

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conference that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

To simply work is nothing; we must do it for Jesus' sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of expected fruit.

Heart-work must be God's work. Only the great heart-maker can be the great heart-breaker. If I love him, my heart will be filled with his spirit and obedient to his command.—*Sarfer.*

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THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,.. " Turner

OCTOBER.

South Kans's 1, Emporia,..... " Brown
Pittsburgh .. 5, Park'b'g, W.Va " Campbell
Kansas.....12, Omaha,..... " Brown
Tennessee,..12, Nashville,.... " Turner
Indian,.....13, McAllister,.... " Brown
North Mo.,..19, Hannibal,.... " Brown
Missouri.....20, St. Louis,.... " Turner
West Tenn.,26, Memphis,..... "

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas, . 9, Little Rock.... " Ward
Florida,.....10, Tallahassee,.. " Payne
Sth Arkansas17, Helena,..... " Ward
Nth Alabama23, Selma,..... " Payne
Macon,.....23, Talberton,..... " Brown
Nh Carolina28, Warrenton .... " Campbell
West Arkan's 24, Camden,..... " Ward
Alabama.....30, Eufaula,..... " Payne
Texas,.....30, Beaumont,..... " Wayman

DECEMBER.

Columbia,.. 7,..... " Campbell
Nth Miss.,.. 6, Yazoo,..... " Brown
N. E. Tex., 8, Dallas,..... " Wayman
Georgia.....14, Savannah,..... " Brown
Mississippi., 14, Raymond,.... " Ward
West Texas,15, Lastrop ..... " Wayman

JANUARY.

1888.

North La.,..25, Shreveport,.. " Wayman

FEBRUARY.

Sth Carolina, 1, Mt Zion Chris'n " Ward
East Florida, 15, Palatka,..... " Payne
Louisiana,.. 25, New Orleans,. " Wayman
Baltimore, Aug 24.

BISHOP WAYMAN'S APPOINTMENTS.

Thursday night, Nov. 3, Waverly, Md.
Sunday morning, Nov. 6, Pisgah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, Ordination, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug 24.

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NOTICE.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please do so immediately, if you fail, please do not accuse me of partiality; also please send on your amount of subscription.

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MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

Information Wanted.

We make no charge for publishing these notices from persons seeking information of their friends, but request that all answers be sent to us for acknowledgment, with notice, in these columns. Parties will please send the information published below from this Exchange, in regard to any one in the Christian Recorder list of names.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1850 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. E. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Calla, Mid and Lucy, my three sisters. I have not heard of them since the war, when they were a Summerville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsey Mitchell, who was sold in New Orleans to Edward Summers and John Brashears. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTher, Ella Hurd, and my sisters Fanny and Nancy. Mother was sold to William Gunn. When last heard from she was in Nolaway Co., Va. I was known in Virginia as Sol Johnson, owned by Peter Wells in Dinwiddie ——. Address, Rev. W. B. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Maserva Tanks, of Hemburg, Arkansas, of her sister Ellen Padgett, wife of one Richard Allet., who lived at Clarks, S. C. Maserva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Maserva Tanks, care of Rev. John Whitesides, Hemburg, Ashley Co., Arkansas.

INFORMATION WANTED BY HARRIS Padgett. His father's name is Williams Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muohakinock, Mahaska county, Iowa.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Johnson, formerly of a village in Dorchester Co., Md., known as Tobacco Stick. They were owned by a man named Samuel Harrington and were sold by him in Georgia in the fall of 1865. Since then I have heard nothing of them Any information concerning them will be thankfully received by their brother, Winnehy Johnson, Lee county, Ark., Where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Claybern Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Caline Cooper and Mize Cooper. The mother's name was Peggy Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, their names were Elizebeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a men by the name of Dr. William McGhee. Our mother's name was Rosa Massey. My three sisters were sold South at different times before the war to tradrs. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Annt Green. Address in care of Rev 56th D. W. Smith, P. O. Lock box 40, Chambersburg, Pa.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Bidsey Trigg, who was raised by Judge Conly F. Trigg, of Abington, Va., but was owned by Judge J. F. White, who bought her from John L Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

Mrs. Mary A. McGuire, *Columbus, Kansas*, writes: "I suffered your letter in November, 1885, in regard to my health, being afflicted with liver disease, and heart trouble, etc. I was induced by Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets, to use a bottle of the 'Discovery.' I used one bottle of the 'Discovery,' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of the 'Discovery,' and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I give your remedies all the credit for ouring me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am, after years of suffering."

LIVER DISEASE.

Mrs. I. V. Webber, of *Yorkshire, Cattaraugus Co., N. Y.*, writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong. Thanks to your medicines."

Chronic Diarrhœa Cured.—D. Lazarre, Esq., *875 and 877 Decatur Street, New Orleans, La.*, writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhœa."

INDIGESTION, BOILS, BLOTCHES.

Rev. P. Asbury Howell, *Pastor of the M. E. Church, of Silverton, N. J.*, says: "I was afflicted with catarrh and indigestion. Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and dullness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints and in one week's time I could feel like a new man, and am now sound and well. The 'Pleasant Purgative Pellets' are the best remedy for bilious or sick headache, or tightness about the chest, and had been of much benefit to me."

HIP-JOINT DISEASE.

Mrs. Ida M. Strong, of *Ainsworth, Ind.*, writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time, and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three months he commenced using your medicine. I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of *Cambridge, Dorchester Co., Md.*, has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her head, extended to her knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and knuckles of her fingers. The child, being treated by several physicians for a year or two she commenced the use of the medicine mentioned, and the sores began to mend and in now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days.

Mr. C. A. Reed, of *New Market, Dorchester County, Md.*, vouches for the above facts.

GENERAL DEBILITY.

Mrs. Parmelia Brundage, of *161 Lock Street, Lockport, N. Y.*, writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have quired me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine. It has been used in my family with excellent results."

INVIGORATES THE SYSTEM.

Dyspepsia.—James L. Colby, Esq., of *Tuc

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

SUNDAY SCHOOL UNION NOTICE

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday School supplies must be paid for in advance. Address Rev. C. S. SMITH,

Nashville, Tenn.

NOTICE.

All candidates for admission into the Alabama Conference must put in their appearance at Eufaula, Ala., Tuesday morning, November 29 1887, for examination; and, also, all those on the first year's study must be present at the same time. Positively the committee will not examine any candidates after Tuesday night The Conference will meet on Wednesday morning, 30th, and our reports must be ready.

E. H. DREWRY, Chairman,

Montgomery, Ala., Sept. 17, 1887.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.

P. M. MARTIN, Pastor.

Shreveport, La.

MR. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by a bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me; now this remedy has removed it."

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Hiff's Hair and Whisker Dye—Black & Brown. 50c.

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"As a blood-purifier and general builder-up of the system," says Eugene I. Hill, M. D., 381 Sixth ave., New York, "I have never found anything to equal Ayer's Sarsaparilla."

Mrs. Eliza A. Clough, Matron of the M. E. Seminary, Tilton, N. H., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful blood-purifier, it is superior to any other preparation of Sarsaparilla."

"Ayer's Sarsaparilla gives better satisfaction than any other blood medicine I handle."—Geo. W. Whitman, Druggist, Albany, Indiana.

Ayer's Sarsaparilla,

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We are selling

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In colors, in five combinations, viz., Cardinal on Navy. Black on Gray. Black on Scarlet, Scarlet on Wine, and Blue on Gray. The prices are

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Including new novelties in Tucks and Insertions, AT FROM 65 CENTS PER YARD UPWARD.

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27 inches wide, in light and dark colors, AT 50 CENTS PER YARD.

84-Inch Skirtings,

In Blue and Scarlet Black and Gray, and Cardinal and Black, in solid and broken stripes AT $1.75 PER YARD.

1¼ yards required for a skirt.

Skirt Patterns, With Borders,

2¼ yards wide, 1¼ yards long, in the best combinations of colors, 3 grades.

AT $1.50, $1.75 AND $2.00 PER SET.

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$5 to $20 A DAY. Samples worth $1.50 FREE. Lines not under the horse feet. Write BREWSTER'S SAFETY REIN HOLDER Co., HOLLY, Mich.

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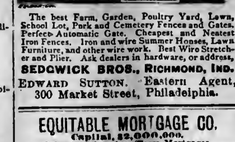

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GOD OUR FATHER MAN OUR BROTHER

B. F. LEE, EDITOR. J. C. EMBRY, PUBLISHER

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$2.00 Per Year

NEW SERIES NO. 566. 631 PINE STREET, PHILADELPHIA, PA., NOVEMBER 10, 1887. VOLUME XXV., NUMBER 45

THE A. M. E. CHURCH.

BY MRS. M. E. LEE.

Ring out, sweet bells of Bethel, ring!
The gospel echoings scholing,
"The pure in heart shall see the Lord."
Not for the wealthy nor the great,
Nor for a race in proud estate,
Awaits that glorious abode
"The pure in heart shall see the Lord."

The Church ye build for Christ alone
Must have for chief and corner-stone,
To all mankind, brotherly love.
God's mercy flows through every race,
All are but creatures of his grace;
In the triumphant Church above
All enter through unbiased love.

A hundred years has Bethel stood,
Still aiming for that brotherhood,
Which Christ declared his Church should be.
As she in numbers may increase,
Oh, may she wax in righteousness!
Her light shine forth, o'er land and sea,
In faith, and hope, and charity.

"MORE BISHOPS" UNDER REVIEW.

BY REV. P. M. LEWIS

No. 5.

THE VIII ARTICLE.

I object to the doctor's first proposition in this article: to provide for his compliment of Bishops. (a) Because we do not need such a number to begin with. (b) And in this case, the plan would abuse and degrade the office by allowing it to be filled, virtually, by one who would not be competent to do the work of said office. (c) This course would contravert all law and usages of Methodist Episcopal Churches on this point, and render us obnoxious to all well-regulated Christian denominations. (d) A bishop would be appointed to the office, but he could not lawfully perform any of the all-important work which would be incumbent upon him. He would receive one-half of the regular salary of a rightful Bishop, but a legally constituted Bishop would have to be called into this elder's district to execute the real work of the office, and thereby sustain the dignity and honor and glory of the office and Church. The Bishop is to do this, too, without receiving a cent of money, or pay, to enable him and his family to live while he continues to labor to relieve suffering humanity at large and to glorify God.

This arrangement would be unjust to the Church and all of the Bishops. I object to it, because if it could be made to strengthen our Church work at this point, the extent of time limited to conveyers and appoint said elder is entirely too long. The doctor says meet within three months after death occure. Now, very much work ought to be performed by an active Bishop during this time, and it would be unwise to waste the time by this delay. Again, if we were to have two or more such deaths as we have had this quadrennium, one-half of the active services which ought to be performed in these districts, for an annual conference year, would be lost. If such a plan were feasible, the time of meeting and filling the vacancy should not be longer than six weeks after the death of a Bishop. But the truth is, this plan for the preservation could do no good. It would degrade and impede, if not virtually destroy, the usefulness and good influences of the office and the Church.

To the second argument I object and reply that it is far too expensive, and the time of assembling the extra session of the General Conference too long after the death of a Bishop to do any good. In most cases it would be too unreasonable to think of carrying it out.

Third, that the episcopal committee be empowered to meet, I suppose within three or six months after the death of a Bishop and have all of the remaining Bishops present, and that this committee elect and have ordained a brother to the office of the deceased Bishop. I object to this proposal, because among Methodist Episcopals it is not necessary. Their General Conferences meet every four years, and where they have several Bishops, when a few of them die, it has been found always to do well and give general satisfaction to have the remaining Bishops superintend the work of the deceased ones, and wait until the ensuing General Conference could fill the vacancies.

Our laws, in common with the laws of all Methodist Episcopals providing for the election and ordination to the office of Bishop, have been found to work admirably well among all of these churches up to the present. But put the doctor's plan into practice, and it will subvert these laws among us. It would take the election and ordination of our highest and most important officers out of the hands of our people as they are now, through their ministerial help of about 1,000,000 and 9 Bishops. Each one of these Bishops superintends upon an average 111,111 members. The numerical table of the African M. E. Church in 1884 shows 245,597 members and 9 Bishops Each one of these superintends upon an average, 27,288 members.

One Bishop of the M. E. Church superintende about six times as many members as one of our Bishops, and one of the Southern church about four times as many as one of ours; and yet we are told that we need eight more Bishops. In keeping with Dr Johnson's plan, the former ought to have about 1,333 Bishops and the latter about 666; but, as yon see, they have no such numbers of Bishops, and yet what grand and successful Methodist bodies they are What excellent examples for the Methodist world they are

Now, making all allowances for the wide, extended territory over which our Church work is scattered and the much travel necessary to enable the superintendents to get a proper understanding so as to wisely manage it, the position in which Dr. Johnson's plan would place us, compared with these other Methodist Episcopals, is simply preposterous. I believe that the mode of carrying on the work by these Methodists, and the figures showing the astounding comparisons, should be carefully considered by us in this case. We should be positive sure that we are right and would succeed before leaping so far in the advance with our schemes of the well established customs and usages of such famous Methodist organizations as the two which I have spoken of. I say candidly that the A. M. E. Church cannot afford to take any such risks as are here proposed; such steps would almost, if not quite, destroy our Church.

The arranging of the work into districts is the old and valuable mode of great Methodist churches; but Dr. Johnson's plan for this arranging of it is impracticable, and it would not make the powers of the Bishops in their work any more effective than they are now. "Money should not be allowed to outweigh virtue" This is right, but remember that a wise and proper use of money is, in a high degree, a virtuous act, and in this enlightened and well-systematized age a sheer and wilful neglect to recognize the value and proper use of money and to use all honest means to procure the necessary amount to enable each one to do the most good he can, is a great sin. Money and its equivalents, properly used, are secondarily to the Christian religion only in that they cannot give eternal life. And a wise provision for the procuring of the same in order to carry on the Church work successfully demands a first consideration, and without it we cannot build up the Redeemer's kingdom upon earth. It cannot he dealt with vagnely by our General Conference in connection with this case if we would have success.

THE X ARTICLE.

This article purports to be the doctor's plan as arranging for the help and protection of the oldest Bishops of our Church; but a close analysis and the logical deductions of it prove it to be just the opposite. If it were true that it did or was really intended to make such provisions, I think that these actions would be stepping quite beyond the bounds of true wisdom. We cannot afford to make such provisions as this plan proposes and plead them as reasons why we made so many Bishops. Our people and the world would regard such an argument as puerilauimous and unworthy of such an intelligent body of men as our General Conference ought to be composed of in these days. If our next General Conference were to elect eight more Bishops, making fifteen in all, thousands of Christiane of other denominations, who are weak enough to oppose us, would take advantage of this act, and to make proselytes to their own churchee would argue that we had elected and burdened our people with two times as many Bishope as needed. And this argument would be effective. Thousands of our own people would be dreadfully discouraged and thousands would refuse to join our Church on this account and many would leave it. It has been argued, in substance, to let these Bishops go upon the churches or conferences in a non-systematic way for their support, but I do not think that it needs any argments to show that this would never do for our Church at this enlightened and progressive age; and this would be just as bad a weapon in the hands of our enemies as the other They would say that we had made fifteen Bishops, but would not and could not make an arrangement (as all other respectable Methodist Episcopals do for their Bishops) for ours to get from the Church deceut support. Such a condition would degrade the cause of Christ, our Church and Bishops. My prayerful petition is that the General Conference will not make more than three Bishops. Pay them and these we have promptly, pay our General Officers a little more and promptly, provide for and sustain our general departments, schools and missionaries, provide for our worn-out preachers, widows and orphans and we and the world will be more benefited.

DOLLAR MONEY AND PRESIDING ELDERS.

BY REV. J. M. HENDERSON.

Ecclesiastical government is the machinery of the Church, and can claim no higher dignity than that of being the means to an end. The polity of Congregationalism, Episcopalianism or Presbyterianism are of worth only as they subserve the end of the Church. Any feature of any of these forms of government which retards the progress of the Church or diminishes its usefulness is to be abandoned. To cherish any detrimental feature from respect for its antiquity, is culpable fogyism. The ancient landmarks are to be venerated for their age, but only weak sentimentalism would cherish them one day beyond the period of their usefulness. No customs, however dear to the heart from long association, would he permitted by wise men to stand in the way of true progress.

If we as a Church would follow the law of self-preservation, we must esteem the welfare and the perpetnity of our Church as of importance far paramount to the interests or wishes of any individual or class of individuals. If we cannot adopt this principle and practice it, we have not the capacity for self-government.

Thus far our history has been marred by such weakness; our leaders have been wide awake to the demands of the hour; the necessities of each period have been considered and cared for. So fully has this been done that the demands of our Church, being different from those of all other Methodist bodies, we have incnicated in our form of government features distinctly different and unique. African Methodism has an individuality of her own. Our Church is not in the field to perpetuate Methodism, Episcopalianism or Africanism either, but to maintain her identity and usefulness as the African Methodist Episcopal Church of America. As such and in this identity she came into existence destined by providence for a special, specific work. Though she has greatly changed in size and has dropped many of her original features and developed many new ones, she is still the same Church that Allen loved so well. She should ever seek the greatest possible efficiency and be ever willing to adapt herself to the demands of the hour. Whenever changed circumstances demaud a change in her machinery she should make it. No matter how old, forms must be relinquished; their right to survive perishes when they become useless If we become Episcopal Methodist rather than Methodist Episcopal, so long as we become more powerful and more useful, it does not matter, nor does it make us one whit less African Methodist Episcopals; we are only growiug.

If I were called upon to name the greatest need of our Church I would say, "A more determined and vigorous policy." Our financial system is by no means what it could or should be. But our method is weak and should be improved. It can be done. But have we the courage to undertake it? We hear far more from fault-finders than from those who have any ideas to suggest. Fault-finding is the characteristic of the weak; strong men, upon discerning an error, should not sit down and repine, but seek to remedy the mistake. All admit the insufficiency of our financial methods. Now, why not proceed to remedy them? I have a plan to suggest; having done so, I will present it in a future article.

NOTICE.

We again urge the pastors who shall take part in the Centennial to make returns promptly to this office, payable to Bishop J. P. Campbell. Send by postal order, if possible, but when this cannot be done, register the money in a letter addressed to J. C. Embry, and be sure to mark inside, "Centennial Fund."

In all cases, give the name of the pastor, and the name of the church, and tell us the conference you are in, as we desire to credit each conference with the amount sent by it in our report. By doing this you will oblige us, and facilitate our work.

☞ A receipt will be sent to each and all persons immediately on receiving their money.

J. C. EMBRY, Manager.

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

XVI.

THE TEMPORAL ADVANTAGE TO BE GAINED BY THE OPERATIONS OF A BOARD OF FOURTEEN BISHOPS.

As we near the end of our discussion the most important features present themselves for practical consideration The great question to be noticed now is: What is to be gained by electing so many more Bishops? Some who have only superficially looked at the matter think it would be only an additional expense. Some preachers—the very men who should be ready at a moment's suggestion to strengthen every grade of their order—are the very ones to be the most conspicuous leaders in their inconsiderate opposition. They seem not to realize the fact that the stronger you make the clerical ranks the better the chances for the subjugation of the world. There are those who, knowing nothing of a consecutive argument and its concomitant illustrations, are always ready to stick two ten cent pieces in their glass-frames to look through them at the gravest ecclesiastical subjects, to come to such a conclusion as an opaque ten cent lens will bring them. I am not writing to make a show or to gain eclat, but for the glory of God to advance the interests of the A. M. E. Church. I know that the ideas and plans are practical and that in carrying them out there is an advantage on every hand seen by everybody except those who are PAST MERIDIAN. The temporal advantages to he gained are as conspicuous as a field of corn.

Congregations would be increased in every direction. Access would be gained to more people of every class—to both colored people and white people. This would he done to an extent of at least thirty-five per cent. This calculation is accurate, moderate and reasonable. It may he applied to every place within the range of increased episcopal influence. This would be the leading step for the promotion of temporal economy. Make the Bishops and you get the people: get the people and—well, what? Get the people and you have the means of increasing the finances of the Church. Those who should be drawn would be inclined to give liberally because of the provision made to give them satisfaction. The extra benefit derived from them alone would far over-balance any additional expense. It would go to the extent of at least twenty per cent; and this would bring out the following profitable result: In one conference of sixty appointments we would have an increase of $1,200; and in the district complete $3,600. By taking this calculation throughout the whole work as the general result of eight more Bishops, we would have $28,800; this, over and above their salaries, would give us a surplus of $12,800. Be it understood, though, that this calculation applies to only the current receipts and not to the general income hy the dollar apportionment. Much greater indeed would he the advantage in this part of the case.

Fourteen Bishops (and, hy the way, a learned brother said to us a few days ago—"If I could have my say I would make forty") fourteen Bishops traveling all over the land, seeing to all the temporal, as well as spiritual, affairs of the Church, would infuse so much life into the people that the church treasury would realize twenty per cent. more of the dollar collection than it does now. Putting this upon the minimum basis of our previous calculation, this would annually hring to the treasury, $50,000 more than it receives to-day. This fact, in the argument, is as plain to the mathematical thinkers of the Church as a simple lesson in a spelling book. But to those who know merely how to read and write, it is as a gem in the mud. Hard working ministers know that a great many people refuse to pay their dollar, for the reason, they say, that they never see a Bishop. Satisfy their desire then in this direction and it is evident that you make up the deficiency If we make provision to draw the people nearer to the Church, we can work upon their better feeling and lead them to the accomplishment of greater results. This is the only enre step by which we can make financial progress. It would bring $50,000 more into the Church treasury just as certainly as day succeeds night; and this would be regarded as only a small sum in the proportional calculation. Two hundred thousand members with their multitude of attendants ought to annually put $200,000 into the Church treasury; and would do it, if business principles in the Church government were permitted to prevail and concession were made to the aphorism of Bishop Payne—that "wise men learn hy reasoning." The idea is in nowise extravagant; the plan by no means infeasible.

The Presbyterian Church is proposing to raise $1,000,000 over its current expenses for the Church and ministry in connection with the General Assembly. Is it not reasonable in the highest sense for us to conclnde that by the establishment of the productive cause the infallible result for the A. M. E. Church would be one-twentieth of this amount every year? The cause will bring it, but without the cause, it never can be obtained.

The connection at this time needs a fund for Church extension. This important matter lies as a still-born baby at its feet, and why? No practical preconception has been formed and persistently carried on to its logical result. For more than twenty years in the literacy have I heard brethren talk of Church Extension; and to-day there are some who know as little about it as some of the people in the days of Paul knew ahont the Holy Ghost Of a truth they can say, "We have not so much as heard whether there be any"—Church Extension. Soon though they would be made to know all about it by the operations of a full, efficient Episcopal Board. Money would be accumulated and invested into a substantial fund that would contribute more to the expansion of the connection than has been done by anything during the present generation. When one thinks that the connection is old as it is and powerful as it is, has no fund for Church Extension and that some are in the dark concerning it, he is almost startled to cry ont,—"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!"

In the course of one year, hy the efficiency of such a board, the connection would be prepared to make a movement

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led hee one hundred years in the wilderness"

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat"

WHEREAS, This most decisive act of our religions colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitien, Toussaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E. Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, B. B. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T. M. D. Ward and J. H. Hubbard.

7. The A. M. E. Church from Allegheny Mountains to the Mississippi.—T. H. Jackson.

8. A M. E. Church beyond the Mississipoi —J. M. Wilkerson, John Turner.

9. The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth.—J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammil, A. Grant, Frank Green, Henry Wilhite, W. B. Carson.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19 Our Children: What are they doing, and what are we doing for them?—C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done or build up the A. M. E Church, and what has been their Influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Aim and Character of the Preaching of the A. M. E. Church.—G. H. Shaffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—R. B. Disney.

29. The history of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D. Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church.—W. H. Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—J. S. Durham.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J P. Campbell, 1923 North Eleventh S:., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes,

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and names of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gezway, 214 West Vermont St., Indianapolis, Ind.

This is pertinently put: "Boycott your temper, strike your vices, and work for your living."

I have been benefited by praying for others; for making an errand to God for them I have got something for myself.

It is in vain for anyone to speak of divine things without something of divine affection. He has not been able to prevail upon himself to be holy, and no marvel if he fail in prevailing upon others.

Afflictions hunt us again into God's fold when we have leaped out. They are God's file to rub off our dust; God's soap and fuller's earth to remove spots; God's fan to blow away our chaff.—*Frances Roberts.*

MISSISSIPPI CONFERENCE NOTICE.

All candidates for admission into the Miss. Annual Conference are requested to be present at the A. M. E. Church in Raymond Miss., December 7th, also those in their first and second years' studies. The different committees are requested to be present on same date. All General Officers who anticipate attending the Miss. Conference please notify by card Rev. Jacob Cartwright, Pastor.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kant'y 28,	Owensboro,...	" Turner

OCTOBER.

South Kans'a 1,	Emporia,.....	" Brown
Pittsburgh .. 5,	Park'b'g,W.Va	" Campbell
Kansas.....12,	Omaha,.....	" Brown
Tennessee,..12,	Nashville,.....	" Turner
Indian.....13,	McAllister....	" Ward
North Mo.,.19,	Hannibal,.....	" Brown
Missouri.....26,	St. Louis,.....	" Brown
West Tenn.,.26,	Memphis.....	" Turner

NOVEMBER.

Nth Georgia 9,	Rome,.....	" Wayman
Arkansas,.. 9,	Little Rock....	" Ward
Florida,....10,	Tallahassee,..	" Payne
Sh Arkansas17,	Helena,.....	" Ward
Nh Alabama23,	Selma,.....	" Payne
Macon,....23,	Talberton,....	" Brown
Nh Carolina23,	Warrenton....	" Campbell
Wst Arkan'a 24,	Camden,.....	" Ward
Alabama,..30,	Eufaula,.....	" Payne
Texas,.....30,	Beaumont,....	" Wayman

DECEMBER.

Columbia,.. 7,	.....	" Campbell
Nth Miss.,.. 6,	Yazoo,.....	" Ward
N. E. Tex., 8,	Dallas.....	" Wayman
Georgia.... 14,	Savannah,....	" Brown
Mississippi, 14,	Raymond,.....	" Ward
West Texas,15,	Eastrop.....	" Wayman

JANUARY.

1888.

North La.., 25,	Shreveport,...	" Wayman

FEBRUARY.

Sth Carolina, 1,	Mt Zion Chris'n	" Ward
East Florida, 15,	Palatka,.....	" Payne
Louisiana,.. 29,	New Orleans..	" Wayman
St. Thomas, ...	St. Thomas, W I	Disney

MARCH.

Virginia 28,	.....	" Turner.
Demerara.....	George'n B G S A	Disney

APRIL.

New Jersey,.. 4,	Millville.....	" Campbell
Baltimore,...12,	Baltimore....	" Wayman
Bermuda,.....	Shelly Bay, W I	Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6,	Harrisburgh.	
New York,.. 6,	Albany.	
New Eng'd 13,	Boston.	
Ontario..... 20,	Chatham.	

JULY

Nova Scotia,	Amherst, N S	

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Bannings, D. C.

Bishop John M. Brown, D.D., D. C. L., 1424 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D. LL. D., 26 Young street, Atlanta, Ga.

Bishop B. B. Disney, 213 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops

JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Thursday night, Nov. 3, Waverly, Md.
Sunday morning, Nov. 6, Pisgah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 8, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, dedication, Shreveport, La.
Tuesday night, Nov. 22, St. Peters, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas Texas.
Thursday, Dec. 15, West Texas Conference, Eastrop, Texas.
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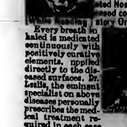

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Information Wanted.

We make no charge for publishing these notices from subscribers. Those not members must send 6 cents per subscription, with notice, to insure insertion. Persons with items for the magazine published below from time to time, and report any case to which friends are brought positive by course of notice in the Educational Department.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. H. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Summerville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Also Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Walls in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS P. Padgett. His father's name is William P. Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Meshalinock, Mahaska county, Iowa.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Johnson, formerly of a village in Dorchester Co., Md., known as Tobacco Stick. They were owned by a man named Samuel Harrington and were sold by him in the year 1854 or 1855. Since then I have not heard from them. Any information concerning them will be thankfully received by their brother, Winnsby Johnson, now known as Henry Carroll, No. 5 Sullivan street, New Bedford, Mass.

INFORMATION WANTED OF MY SONS. George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Mason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitasa County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1852. His brothers' names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Caline Cooper and Miles Cooper. The mother's name was Paga Cooper. Any one knowing Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elisabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Aris Anne Massey, but is now Arie Anne Green. Address in care of Rev Seth D. W. Smith, P. O. Look box 40, Chambersburg, Pa.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Coaly F. Trigg, of Abington, Va., but was owned by Judge J. P. White, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadaupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

INFORMATION WANTED OF MY SONS. George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Mason, Marianna, Ark.

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All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

All candidates for admission into the Alabama Conference must put in their appearance at Eufaula, Ala., Tuesday morning, November 29, 1887, for examination; and, also, all those on the first year's study must be present at the same time. Positively the committee will not examine any candidates after Tuesday night. The conference will meet on Wednesday morning, 30th, and our reports must be ready.

E H. DIXON, Chairman,
Montgomery, Ala., Sept. 17, 1887.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.

P. M. MARTIN, Pastor.
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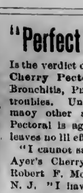

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NORTH ALABAMA CONFERENCE NOTICE.

All caudidates for Elders' orders and in their third year's studies must appear in the conference room in Selma, Ala., November 22, at 12 M., as this is the only day for examination; so, brethren, take due notice and govern yourselves accordingly. J. M. GOODLOE, Chairman.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

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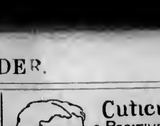

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NEW SERIES NO. 667. 631 PINE STREET, PHILADELPHIA, PA., NOVEMBER 17, 1887. VOLUME XXV., NUMBER 46

IS LIFE WORTH LIVING?

"Is life worth living?"
Comes to me, o'er and o'er,
When the way is dark and dreary,
And my heart is sad and sore;
I find myself repeating
In murmurs soft and low,
"Is life worth living
In this journey here below?"

"Is it worth the struggling
With the cross we have to bear?
Is the crown worth the victory
When we that crown shall wear?
From out the clouds and darkness
Seem these meaning words to roll,
"Life is what we make it."
How this truth sinks in my soul!

And I cried aloud to heaven:
"O Lord, forgive my doubt,
Give to me a new heart
And drive the old donbt out."
Life is worth living
In this world of toil and care,
And the cross is worth gaining
By the cross we have to bear.

And from my lips that murmured
Breaks forth a joyous song:
"Life is worth living:
To this my faith is strong;
And my soul once blinded
Thou hast restored to sight,
And led me out of darkness
Into Thy marvelous light."

—Mrs. Virginia Ross, in the Western Rural.

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

XVII.

THE POWER A BOARD OF FOURTEEN BISHOPS WOULD WIELD OVER THE GENERAL CONFERENCE.

The Church needs just as many Bishops as will wholesomely effect all of its conditions, assemblies and departments.

In an important sense there is a concentration of morality, intellect, learning, experience, loyalty and religion, which give it pre eminency of influence on all important occasions. Such a body of men **DEMANDS** respect and gets it. On certain occasions there are times when a full force, when numerical strength is needed to make a deep impression; times when all the power of the episcopacy is required to sustain the majesty of the Church. A weight of numbers is worthy of consideration in this connection. It has direct hearing upon the General Conference. Such a Board can do more in the regulation of this law-making body than can be done by a smaller one. Each Bishop would have a better chance to train the brethren of his district—I say district—to do the legislative work before them.

The persuasive influence, moreover, of the extended Board would produce a greater effect upon the General Conference proceedings. It would make them more reasonable in their character. When the excitement would become very intense the number of Bishops specified would have greater power to control it than would be invested in a smaller number of Bishops. Nearly all persons have respect for an imposing body, and so would the members of the General Conference in the moments of their excitement. They would not be so likely to disregard the united voice of this number as they would that of two or three.

Fourteen grave men rising in the moments of excitement and confusion to uphold the hands of the presiding officer would by the majesty of their position produce a salutary effect.

In council, by the knowledge obtained of this Church work in detail, they could do, and would do, far more in the management of the General Conference than is done by the present limitation of numbers. They could get nearer to the hearts of all the members and there by exert a persuasive influence that would in exciting times bring calmness and deliberation. Such a result as this would make one of the strongest reasons by the way of justification.

Every man of General Conference experience knows that there are certain periods during the session when the mind inflamed runs counter to all law and order and every effort, for the time being, to make a modification is unavailing. The power on the platform is excited to the utmost extreme, but is not equal to the occasion. Now, it can either be made equal, or it cannot be made equal. If it can, then it should be done; and the advocacy of such a course is by no means a fallacy in the estimation of any just thinker. Fourteen men of equal ability can at any time do more than seven of the same number. They, as Bishops, could and would exert a greater influence as presiding officers of the sessions of the General Conference than is done now by the present number. They could, in every emergency, put their heads to gether and control refractory spirits.

Their united efforts, moreover, directed at convenient seasons for the purpose of getting the good graces of the members, individually, would increase the respect collectively and make more effective the power of the chair. And not only so, but their mluute work, in detail, in the course of four years would make an impression that would be signally realized upon the platform in general session. Is this fallacy or is it a logical sequence? Would we not just as naturally experience this good result as the seed-corn in the ground feels the effects of the gentle showers of rain? Let an episcopal force, equal to the demands of the connection in all respects, be firmly established and it is certain that its influence will be felt in the General Conference whenever it is in session.

It will, moreover, beneficially effect the work of legislation. The views of Bishops do have a bearing in this direction, and it must be conceded that whenever they are numerically strong enough to thoroughly superintend the connection they will be able to give the most valuable opinions concerning all the particulars of legislation and government. They will in this manner be able to modify wild theories and check unprofitable conclusions. Their serious study of all subjects, from year to year, will be accepted as worthy of mature consideration. Their knowledge will have its weight. The deliberation of the body, consequently, will be made more practicable and profound. Concentrate as much power in the General Conference into the presiding agency and you thereby highly improve those who are subject to it. By this means our General Conference proceedings can be advanced to the highest degree of administration. The controlling hand of the episcopacy will coolly, calmly and surely guide them to the very best end. The members of the conference will be instructed and convinced in all cases of importance so that they will be able to give good and substantial laws. The effects of such a power will go from every session to the uttermost borders of the Church.

A general superintendency accurately and judiciously applied to every annual conference district would be the means of acquiring an amount of experience and information that would be invaluable in qualifying the presiding officers to produce these great results.

Bishops more extensively associating themselves with brethren would thereby become better acquainted with them. This would give them more power to control them as delegates in General Conference assembled. By this means efficacy would be given to moral suasion, so that the Bishops, as presiding officers, would be relieved in order cases of temporary confusion and not be compelled to turn to their. dernier resort. I hold that an inadequately limited number of them, be they ever so good, cannot accomplish this object as much as though they make the most laudable exertions. If, then, fourteen, by the grace of God, can prove efficient in this direction, grand, great and glorious indeed will the advantages be, gained for the general interests of the Church. Power to control a General Conference session is not the least among the subjects which must be considered in this line of argument. Still, those who know nothing about the matter may say, "Tut, tut, tut!"

These dignitaries—the old ones and the additional ones—working as only such a number of them could work, would make themselves so influential as the presiding officers of the General Conference that the glances of their eyes, the words of their months and the motions of their hands would be more effectual than a cart-load of gavels and the maces of many marshals.

Business would then be carried on in a uniform manner and finished in a shorter time. Participants in, and observers of, the proceedings would all be better pleased with the conclusion of them. Better laws would be made and the Church would be stronger in every respect. All of its branches would be made to flourish like a green bay tree. Other denominations would be drawn into closer alliance and a warmer fraternal feeling would be made manifest on every hand. The episcopal board would become more admirable because of its efficiency and gain more assistance in the prosecution of its missionary work in distant parts of the world. It would be instrumental in having a culmination of all that is good in every General Conference session and in proving the true merit of the Church.

STRAY SHOTS.

"Glittering generalities" is a very fine and high-sounding phrase. It is so marked in its alliteration. It sounds so nice; but it has no application at all to my argument. It is an old worn-out expression of the Southerners who used to direct it against the logical speeches of the abolitionists. Its sound, though, in such a connection was much better than its meaning. The same is true of it today in a similar attempt to use it. Let it die.

It is so hard sometimes to get some people to understand the difference between a brick and a stone. A clergyman, it is said, once visited an old woman, in her windowless hut, and talked to her about the death of the Saviour, and when she wanted to know if he was dead and the reply was made into her, "Ah, my sister! I see that you are still in the dark," she immediately answered, "Yes, law me. I have been after John for some time to knock a hole in dat wall." And so we just have to smile and let the matter go.

Washington, D. C.

FIAT JUSTITIA, RUAT CÆLUM.

BY REV. N. W. EDWARDS.

MR EDITOR:—In view of the startling fact of oppression and lynching now in operation in different sections of the United States, and especially in South Carolina, which is being hoed upon my race, I am called upon by conscience to pen a few words for publicity by way of condemnation. Allow me to ask, is it right in the light of Scripture, reason, law or humanity? Is it necessary for the good of the republic? If such is your conviction, then I say continue it ore a sempre. If not, then I say to each and all, bring to bear all of your combined forces upon these awful imposing monsters, which are destined to hurl this nation into such a crevasse of immorality and sin. I am proud of our American form of government and code of laws, but shudder when I think of how they are enforced—enforced, yes, and that in the eyesight of our law-makers of both State and United States. I sympathize with the "Irish movement," now in progress in Ireland, and would to God that we, the poor negro, especially of the South, had some one who could and would so arouse this nation with his Chief d' aenore of eloquence until she would acknowledge us as human beings and grant us those rights which God has given us.

We do not seek or beg for favors or intermarriage. No, no, no. But we demand in the name of reason, law, humanity and God those rights decreed to us from the foundation of the world. We are deprived of our rights before the courts of so-called justice which ought to hold to every man equal balanced scales without regard to race, color, position, political opinion or previous condition. We are cheated out of our earnings and driven from our homes and lands and wander from place to place if we were vagabonds. We are taken from the custody of the sheriff and from our homes, from the bosom of a wife and the care of mothers, sisters and children and shipped, shot or hung to some tree without judge, jury or law. "I tu this day there is no judge in Israel." Yes, such is the state of affairs in South Carolina and other sections of the South—the "Solid South"—the "New South"

Ah! do I hear the query from states men and others asking, "Where is your witness and proof of Judge Lynch's work?" If it was necessary I could produce them, yes, living ones, but I simply say to the sane mind and to that one who doubts my assertion, Si monnmentum queris circumspice

May I ask, what next? Our votes are gone, the "Seventh," or "Black District" is all hut out of our hands and what next? Oh, slavery! slavery! slavery! If this be what the "Pilgrim Fathers" came to America for—if this be what the "Colonial Fathers" fought for—if this is the pearl of great price which caused the disunion and rebellion —if this is the freedom that our fathers spilt their life blood on the battle-fields for—if this is the liberty which called forth those burning words of eloquence from the lips of the eminent Patrick Henry, Charles pastina, give me slavery. Yes, give me slavery. Imprimatur that I say give me slavery. I call upon ministers and statesmen to lift their voices in Church and in the halls of congress, etc., against this greatest evil of the day, remembering that "righteousness exalteth a nation, but sin is a reproach to any people"

Edgefield, S. C.

THE CENTENNIAL OF AFRICAN METHODISM IN NOVEMBER IS NOT THE CENTENNIAL OF THE ORGANIZATION OF THE CHURCH.

BY REV. L. J. COPPIN.

In the RECORDER of November 10th there is an article which refers to the celebration in this month as" the time when it will be said that the African Methodist Episcopal Church has been organized one hundred years." This is the first article in which I have noticed the word organized. Such a statement is incorrect and might prove to be misleading. All we claim for the month of November, 1887, is that it marks the centennial of the coming together of the persons referred to in the preface of our Discipline—"to take into consideration the evils under which they labored." But this was the acorn from which came the mighty oak, and this acorn was planted in November, 1787. To pass this event by without notice would be as criminally thoughtless or careless as to call it the centennial of the organization is incorrect.

The declaration of American independence is one thing and the promulgation of the Constitution is another. The former held its Centennial in '76, the latter in '87. I consider that 1787 is as legitimately our origin as is "the latter end of the year 1739" the origin of Wesleyan Methodism.

How ministrs can read the general rules every quarter, and make no objection to the date therein given, then call for celebration in November, '87, "a local affair," I cannot exactly understand. However, from the present outlook there are many who will make an honest effort to place this important piece of history squarely before the world, and so impress the present generation with its importance that they will ever venerate the memory of Richard Allen and those who co-operated with him for forming a holy resolution to cut loose from those environments that vexed their souls, stifled their manhood and hindered them from answering the end of their creation.

WASHINGTON LETTER.

Being moved, as the Quakers say, "by the spirit," I again send an occasional item gathered from the many sources of interest in and about Washington City. Your reporter has carefully scanned and doubts scanned well the horizon, but the fact is, there is so much to see at the nation's Capitol that a pair of additional eyes, provided they are not color-blind, may add slight interest in portraying it.

Among the many beautiful things in new Washington, and one that attracts general admiration and attention, is the Metropolitan A. M. E. Church, situated on M street between Fifteenth and Sixteenth streets. The General Conference, in erecting this Mecca at the National Capitol, wherein people from all parts of the United States can always find a Christian welcome, built better than they thought, for not only Methodists, but representatives of every faith, members of all denominations and those who claim allegiance to no church or order are received, not as "strangers within thy gates," but as welcome visitors, friends, invited to worship and share with us the privileges of our common faith.

Several entertainments have recently been given in aid of this church, notably a "Blue Tea Party" under the auspices of the Sinking Fund Association, and a little later on a "Concert and Apron Bazaar," the last-named feature, under the management of the Co-operative Club. On this occasion the spacious auditorium was well filled by the good people of the city, and again the membership and friends had reason to congratulate themselves on the liberal patrouage bestowed by a generous public. The musical part of the programme was under the direction of Prof. J. T. Layton, and was fully up to his usual excellent standard. The honors were divided between Mrs. Waring, Misses Wormley and Hand, and Messrs. Layton and Hall. The Amateus Glee Club also acquitted themselves in a most acceptable manner and made many friends. The apron part was quite a novel feature. The ladies endeavored to excel each other in taste and style. The finest collection, however, were those contributed by former parishioners of Dr. Steward's, Camden, N. J., Zion Mission and Union Churches of Philadelphia; Bridge Street, Brooklyn, N. Y., were also represented. The "Sunny South" also sent her contribution. There were aprons from Macon, Ga., from the "Palmetto State" and one from away down East, in Massachusetts.

I may be permitted to state here that this exhibit of good feeling towards Dr. Steward from his former charges is akin to that entertained for him by his present membership. Dr. Steward has, by his able discourses, his refinement of manner, and, above all, by his Christian consistency, won the esteem and regard, not only of his own parishioners, but that of many of our best citizens, as well be attested by a visit to the Church on any Sabbath day. Among the regular attendants is to be seen the manly form of the "Old Man Eloquent," Hon. Frederick Douglass, and other lesser hut well known representative men of our race. There is no disguising the fact that if the present efficient management of our Church affairs is sustained the place of African Methodism in the District of Columbia is assured. I cannot forhear mention of a recent gift of our venerable Bishop Payne to the Sinking Fund Society of the church. Through his generosity several beautiful and costly steel engravings have been added to the furnishing of the parlor. Among the subjects may be noted "The Black Horse" and "Moses before Pharaoh." All the engravings are masterpieces, and, aside from the generosity of the donor, the fact that Bishop Payne, amid the multiplicity of his duties, still found time to remember this church in a manner at once so beautiful and appropriate, adds much to the intrinsic value of the gift. The society, through its efficient president, Mrs. Cornelia Wilkinson, has framed the pictures and they now adorn the walls of the church parlor. The outlook is certainly brighter for the assured success of our connectional church. With patience we will work, hoping for the Divine blessing on our efforts.

EXPLANATIVE CARD FROM REV. P. M. LEWIS.

I most emphatically deny having made any personal attack in my series of articles published in our paper upon the good character of dear Brother Jas. H. A. Johnson, as he claims in his personal attack upon me. I have only been endeavoring to expose what I believed to be the weakness and impracticability of his plan for improving our Church work, and in doing so have at all times acted with the greatest respect and kindest Christian feelings towards Dr. Johnson. Further, I have meant no personal attack upon this dear brother's character or reputation. How could I have? We never had a cross word in our lives and I have never held a brother in higher esteem than I have Dr. Johnson.

In conclusion, I shall continue to write from my standpoint in answer to anything the doctor may say on the present subject which I may think necessary to answer, and this I will do fearlessly until we are through with this discussion, and I will do this to what I shall believe to be the best interest to our Church and people, in the fear of God and with due respect to dear Dr. Johnson. I shall cheerfully and Christianly accept all argumentative means used by Dr. Johnson or anyone to prove my position to be at fault.

Fraternally,
P. M. LEWIS.

Gen. Sir H.F. Ponsonby, the queen's private secretary, has written a letter in reference to the statement made by Canon Weldon, at the recent meeting of the Church of Ireland Temperance Society at Dnblin, that the last festival in the Highlands in honor of the queen's presence was the occasion of much drunkenness. Gen. Ponsonby says he was present during the festival, and did not see any drunken persons.

HAYTI.

ITS GOVERNMENT LAWS, COURTS, LEGISLATURE, FINANCE, ETC.

NO. 2.

BY REV. J. M. TOWNSEND, D.D.

The government of Hayti is republican in form. The President, however, is the embodiment of all law, for to speak against the president, or to question any of his acts, is regarded as a conspiracy, and the one who thus presumes will soon find himself compelled to exile or take alternative, which means to be put to death.

Next to the President come the cabinet officers, who correspond, in kind, to those of our own country, added to which is the minister of "public worship." This office is made necessary by the union of State and Church, a thing which will always militate against the good of the country and the freedom of the people.

Following the cabinet is a senate and chamber of deputies, who are elected by the people.

The republic is still further divided into districts or communes, somewhat similar to our States, over which is a governor. All of the affairs of these districts are regulated by the councils, under the control and with the approval of the executive power. A peculiar feature of office-holding is that individual responsibility is attached to every public function.

Senators are elected for six years and must be at least thirty years of age. The local council selects one, the President nominates one and the people elect the other one by ballot. Instead of an electoral college, the national senate elects the President. Under the amended constitution he serves a term of seven years.

The judicial power is vested in the supreme court and in the tribunals and inferior courts. The members of the Supreme Court are elected, I think, for four years, and may be re elected indefinitely.

There are also town councils, which are free and independent bodies elected by the people of their respective localities, whose functions are the financial government of their own communes, subject, of course, to certain rules prescribed by the national constitution.

Every African, Indian or their descendants may become naturalized citizens. A white man may if he marries a native woman, which is often done. This last provision, I understand, has been repealed since the "Tortugas indemnity case" last spring.

All Haytiens are equal before the law, a naturalized foreigner not being eligible to legislative or executive functions, being the only exception.

Formerly land grants and concessions were made, but since the trouble referred to above, a law has been enacted which strictly forbids the alienation of any lands belonging to the Republic. This seems a little strange, no doubt, to the citizen of this country, who sees his government giving away and selling off the public domain by millions of acres, and as lightly as we esteem this matter now, I believe that America, with all her vast possessions, will yet regret that foreign capitalists and syndicates hold and demand exhorbitant prices for lands in this country, which ought to be the rightful heritage of citizens, instead of aliens.

The Haytien government, in the past, has always been treacherously dealt with, and in every case where a treaty has been made and concessions granted, this black republic, (like black men everywhere), has been the sufferer. And in the school of experience, not willingly, but as a matter of protection against the encroachments of the civilized (?) pirates of the world, she has learned to play the role of the Ishmaelite. I am aware that the resources of Hayti would be the sooner developed, that factories, machine shops, railroads, telegraphs, telephones, indeed all the industries of civilized life, would the sooner spring into being if the gateways of the country were thrown open to all indiscriminately. Yet, while this is true, that other fact so abhorent to the Haytien patriot comes up, namely, that equally soon the avaricious white man would not only control the business of the country, but the country itself. For that beautiful island the Haytien paid as a price the best blood of his race and he will not willingly forfeit his right of possession, nor do I blame him when I know the history of his country.

As America has dealt with the Indian, he feels, and naturally so, as I heard one express it: "One white man in, two Indians out;" and so would France, Spain, Germany, England and America deal with Hayti.

Individual liberty is guaranteed. This article of the constitution, however, is rarely, if ever, enforced by the national government. In this I am reminded of some things in our own government. While the American constitution declares in favor of equal rights and the equal protection of all citizens in those rights, the case stands about like this: The federal government will go to any foreign country in the world and exhaust every function of her diplomatic machinery to defend, protect, liberate one of her citizens; but she dare not, or will not, enter the domain of one of her "sovereign" (?) States to secure to a citizen, or to any number of citizens, the liberties of his citizenship. Especially is this true if by any accident of birth he happens to be cast in a darker hue. He is at once referred to the courts of his State, and to them he appeals; but these courts are fickle things. In many cases our courts of justice are the merest mockery. He at once concludes that it is better to die robbed of half he has than to die an absolute pauper; he turns away in disgust and feels that the meanest thing which God hath made is man. So, too, the Haytien is left to find whatever of redress he may at the hands of petty officers and uncertain courts. Trial by jury is established in all political and criminal causes. There is always a suspicion, however, that the side which shows the most money will win.

REVENUE.

The revenues of the Republic are derived principally from import duties collected at the custom houses, at which are collected tonnage and various other dues on vessels which enter their ports.

There is also some revenue gathered from stamps, stamped paper, etc. Added to this also some exports.

There is no direct taxation of the people, or of real estate.

The present system is very oppressive; the duties imposed amount to from 50 to 75 per cent. on the valuation of imports; which embrace the necessaries of life, hence the cost of living is enormous. This has much to do with the forming of those conditions which render life itself a burden to many, but of this we shall speak more at length in treating of the social condition of Hayti.

POST-OFFICES.

Hayti is now in the postal union, and when we consider the disadvantages, such as the irregularity of vessels, poor public roads, no telegraph connection with any other part of the civilized world, etc., we must say that the postal service is fair. Now and then there is just ground for complaint, owing to the carelessness and indifference of some of the employees.

PUBLIC WORKS.

I noticed while there that considerable was being done to improve the highways, especially in the vicinity of the capital. There are no roads built in the interior except those left by the French, and these are now in rather poor condition.

Port-au-Prince also has an excellent system of water works which supply the city with good water from the neighboring mountains.

The government buildings, which were destroyed in the revolution of 1883, are being replaced with rather imposing brick and stone structures. President Salomon's palace and grounds are really things of neatness, beauty and comfort. Mr. St. John, in his book, "Hayti; or the Black Republic," would have the world believe that these people have no taste, no style, no love for the beautiful. Indeed, it is a mystery to me how the Haytiens have sustained themselves so nobly despite the ordeals through which they have passed. While there may be much to disgust, dishearten and cause the hands of the friends of the Republic to fail, yet, as every honest man who is informed must admit, there is evidence on all sides that the Haytien is determined, resolute, persistent, progressive.

PUBLIC LANDS.

The government holds large and fertile tracts of land. Up to the present, however, the administrations have not undertaken to make a general survey, owing to the fact that they have been kept busy in maintaining peace and providing for the financial necessities of the republic.

[TO BE CONTINUED]

NOTES BY THE WAY.

BY BISHOP A. W. WAYMAN.

MR. EDITOR:—Once more I am permitted to say a word to your readers. Monday morning, when starting from Macon, Ga., the cars were so full of people going to Atlanta to the exposition that it was almost impossible to get a seat. I finally crowded my way in and got one. At every station the people came in such great numbers that part had to stand up inside and the rest had to stand out on the platform. There was no discrimination on account of color, for they sat together. When the train reached Forsythe I had hard work to get out, and when I got out I felt as if I had made my escape from the greatest crowd that I had met for many years.

Forsythe is a very pretty town and the colored people are doing well. There are some good business men among them. The A. M. E. Church has a very small man for a pastor, but he is said to be a very big preacher. The people are very much attached to him and think he is the greatest man in the conference. The rain commenced to fall about night and continued until morning, and therefore I had not the pleasure of seeing the congregation, which I regret very much.

Tuesday morning when I reached the depot to take the train for Griffin the crowd was greater than on Monday. I could not get on the first section, and when the second one came it was just as bad. I finally got a seat and rode on to Griffin, where I met an old Marylander in the person of Rev. George Washington, the pastor. I met his fine congregation at night. The next morning I found the trains still crowded, yet I got to Atlanta, where I expected to take the train to Madison; but when I got into Atlanta I had to remain there two days before I could get out, and therefore failed to get to Madison or Greensboro, which I regret very much.

Friday morning I tried it again and succeeded in getting in, but had to stand up for twenty miles. I reached Augusta at last safe and sound. There I spent one night and had the pleasure of meeting the congregation of Bethel. Brother A. W. Lowe is doing well. He is a big man in stature and is considered, like many other Georgia pastors, a big preacher.

Saturday afternoon found me at the city of Savannah, Ga., where the biggest man in Georgia is stationed, and when you shall read his name you will conclude that he has the largest one. It is Scipio Hannibal Africanus Robertson. Savannah is the first city in the State I ever visited. It was in 1865, soon after that city was taken by General Sherman. When I reached there then it was all torn to pieces by the army. Rev. James Lynch had succeeded in organizing the A. M. E. Church there. Rev. C. L. Bradwell was one of the first ministers who united with him. Then there was a small frame building where our people worshiped; now they have the great St. Stephens Chapel, with two other fine churches and congregations in the city.

Bros. H. H. Taylor and M. R. Wilson are the pastors of the other two churches. I visited them all and found the pastors cheerful and the congregations in good spirits. The next city I visited was Charleston, S. C. On reaching there my mind went back to the time when I first entered that city, in 1865. There were hundreds of colored soldiers around and about the city; and as I walked around and looked at them there were many that I recognized. Several of them are doing good work in the ministry of our Church now.

The Sunday I spent in Charleston, S. C., in 1865, was the day when I addressed the largest congregation of our people in the South. I took for a text, "I will seek my brethren." Then the A. M. E. Church had not a member in Charleston and now she has nearly six thousand. I visited Mt. Zion Church on Monday night and Emanuel on Tuesday night. Brother B. H. Williams, of Emanuel Church, was so much indisposed that he was not out at all, but his congregation was out in their strength. The good old ship is moving on finely in the city, with Brothers Williams, Haines and Heard at her helm. In all parts of the work there is a great deal of sorrow expressed at the death of Bishop Shorter, who was much beloved in that Episcopal District.

Charleston, S. C.

SELF-SACRIFICE.

BY REV. S. A. HARDISON.

In the daily history of our race, much that is beautiful and noble is continually taking place, which, if written down, would keep many pens and presses constantly employed. Low as we have fallen as a race, there is yet something left of the original excellence and virtue of our first parents. Men, in their efforts to assist one another, often bring themselves into straight places, and without a word of complaint they risk life itself and fortune when it is called for in saving a fellow-man from misfortune or peril. This principle is of itself noble and divine, and is admired of God, angels and men. When it is sanctified and strengthened by the spirit of God it elevates the human to the divine nature to such an extent as to bring the possessor into a very close relationship with the inhabitants of heaven and to the Saviour, who laid down his life for man. Soldiers sometimes put themselves in the most dangerous positions to save a fellow soldier, and the same is true of sea-faring men; they will do and dare anything to save life, and sometimes the most valued men have lost their lives to obtain even the body of a fallen comrade on the battle-field. A very striking case of regard for the life of a fellow-man—even an enemy—was recently related by a brother in our meeting. During the late Rebellion, a wounded rebel lay in agony and blood, groaning with pain and crying most piteously for aid. He laid midway between the two lines of battle, and it seemed like instant death for any one to venture out to assist him. His rebel comrades dared not venture amid shot and shell to rescue their wounded fellow-soldier, but the Union soldiers could not hear his cries unmoved, so two brave men crawled upon the ground to the wounded man within ten rods of the rebel line and dragged him to a safe place in the Union army. By the good providence of God, they escaped unhurt and the rescued man recovered and joined the ranks of the Union army. This circumstance, remarked our brother, shows that by kindness we may win even our enemies to the side of truth. We should show kindness not only to our brethren, but to all men with whom we may be associated in life—even our enemies—and thus souls may be saved.

Many know just how to accumulate wealth for self, but have never learned to pay it out for the public's good. If a soldier will risk his life for another life, how much more should Christ's soldiers risk means and time and talents in the grand and important enterprise of saving souls! Do not measure the piety of a man by the strength of his lungs—

"Who from the well-spring of his own clear breast,
Can draw and sing his griefs to rest."

A good conscience and the aid of Christian faith—there is no stronger support under the burdens of our lot than the companionship of such refreshing and soul-lifting thoughts as spring up by the wayside of duty, from our being at home with the approved interpreter of nature and truth. This is indeed to carry with us in our working hours a power that beautifies the fairest shore and mitigates the hardest clime.

Ottumwa, Iowa.

FROM MINNEAPOLIS, MINN.

BY REV. L. H. REYNOLDS.

We pause a moment in the midst of pressing pastoral duties to drop you a line from this, the extreme Northwestern part of our work—the Dan of African Methodism. We shall not write of "More Bishops," for if ever a hobby was ridden to death it is this same Bishop question. Do we not elect delegates to settle the matter in General Conference? May not the question be safely entrusted to the aggregated wisdom of that body under Divine guidance? Nor shall we discuss the presiding elder question, for pastor and people are in complete harmony with existing laws on that subject as we expect to be with all properly enacted legislation of the Church.

Though only ten miles from St. Paul this city is radically different in nearly every particular. St. Paul is hilly and broken; Minneapolis is level and sandy. St. Paul is older and more settled; Minneapolis is younger and more vigorous. Society in St Paul, as indicated in Rev. Henderson's recent letter, has assumed settled and well-defined strata; in Minneapolis it is going through a formative period. Many colored citizens of St. Paul, having come to that city in earlier days, when real estate was cheaper, brought homes and in the rapid increase of values, which has since taken place, find themselves well-to-do. In Minneapolis "the boom" came before many colored people came, so when they did begin to come, they found values advanced and opportunities gone; however, there are numbers who are doing very well.

Strangers are coming in rapidly. Many are identifying themselves with the church and the day is not remote when in church work, society and material prosperity the colored citizens of Minneapolis will rank second to none. The gloom which has so long hung over our work from past failures and mismanagement is rising and we see daylight. The Lord has signally blessed the work. The membership grows steadily, congregations large and interest on the increase. We recently contracted for a very desirable site for our church. Lot 50x134 for $1300, $500 payable November 1st, balance in five years. As soon as the negotiations were brought to a close we began a mustering of the clans. On the 11th inst., at our first grand rally, we raised $266 92. We have funds in hand to meet the first payment. We are exercising special care in securing a good title properly vested in properly elected trustees for our Church. We shall try to get in a foundation before winter closes in on us, if possible. The people have a mind to work.

NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E. Zion Connections, held in Washington, D. C., July 15–17, 1885.

In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed. Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

PROGRAMME OF THE GREAT CENTENNIAL CELEBRATION OF THE A. M. E. CHURCH TO BE HELD IN ALL THE CHURCHES IN THE MONTH OF NOVEMBER, 1887.

1. In all the cities where there are two or more A. M. E. Churches; as in Philadelphia, Baltimore, Washington, Wilmington, Charleston, Nashville, Savannah, Atlanta, Chicago, St. Louis, Memphis, etc., etc., we earnestly recommend a grand union opening meeting on Wednesday night, November 9th, or on the night of the 16th, uniting all the choirs of the city in one grand sacred concert. Local committees will see to it that the exercises are made lively and effective—a real time of gladness, thanksgiving and praise. Let pastors, choirs and officers be all thoroughly alive to the occasion.

2. On Thursday or Friday night a public oration or several addresses on the independence and successful work of our Church. We urge that this meeting be made free of charge, and that tickets therefor be given to all respectable persons who will attend.

3. On Friday, or on the same night of addresses, prepare a "Centennial Banquet." Make it a season of congratulation and pleasure for all.

4. On Sunday morning a Centennial prayer-meeting from 5 to 7 A. M. At 10 o'clock a sermon on the rise and progress of the Church. Text, Acts 13, 41: "Behold, ye dispisers and wonder, (and perish), for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you." (Collect your envelopes).

5. At 2 P. M. Sunday school concert with short addresses. (Collect your envelopes).

6. At night, a eulogy on the life and influence of Richard Allen. Collect your envelopes. Conclude with the prayer of thanksgiving. (See evening prayer, Ritual of the A. M. E. Church, page —), and then repeat the Creed and sing: "From all that dwell below the sky," etc., ending with the doxology, "Praise God from whom all bessings flow," and benediction.

II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at —— hall, —— street, Philadelphia.

2. Thursday night (Thanksgiving Day) Centennial Banquet at each of the churches, or such other exercises as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at —— hall, —— street.

Speakers: Prof. T. McCants Stewart, of N. Y.

2. Rev. —— ——, of Fla.

3. Rev. C. S. Smith, of Tenn.

4. Rev. William J. Lawe, of the Iowa Conference.

5. Portrait of Bishop Allen, life size, excuted by the colored artist —— to be presented to the connection by Rev. C. T. Shaffer, through Bishop Payne. Address and reply.

III PART.

1. On Sunday morning, a centennial prayer meeting at 5 o'clock.

2. At 10 30 A. M., centennial sermon on the rise and progress of the Church—text, Acts 13, 41. Collection of envelopes.

3. At 2 P. M. Union Sunday School concert, with short addresses, by chosen persons. Collect envelopes. Philadelphia Sunday schools to be united as follows: Bethel, Zion Mission and Murray Chapel Sunday-schools together at Bethel; Allen Chapel and Mt. Pisgah Sunday schools together at Allen; Union Church and Morris Brown, at Union.

4. At night, hymn, O, God our help, etc, 701, Ritual 16. A eulogy on the life and influence of Richard Allen. Conclude with the prayer for the clergy and people. Ritual of the A. M. E. Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 862, Ritual No. 12, and doxology, "Praise God," etc., Ritual No. 26. Collect envelopes, and report the amount. The creed and benediction.

RICHARD ALLEN'S AUTOBIOGRAPHY AND THE OUTLINES OF AFRICAN METHODIST HISTORY TO ONE ORDER FOR $1.25.

No. 46, November 17, 1887

pp. 3 and 4 missing.

HAYTI.

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NO. 2.

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All Haytiens are equal before the law, a naturalized foreigner not being eligible to legislative or executive functions, being the only exception.

Formerly land grants and concessions were made, but since the trouble referred to above, a law has been enacted which strictly forbids the alienation of any lands belonging to the Republic. This seems a little strange, no doubt, to the citizen of this country, who sees his government giving away and selling off the public domain by millions of acres, and as lightly as we esteem this matter we, I believe that America, with all her vast possessions, will yet regret that foreign capitalists and syndicates hold and demand exhorbitant prices for lands in this country, which ought to be the rightful heritage of citizens, instead of aliens.

The Haytien goverament, in the past, has always been treacherously dealt with, and in every case where a treaty has been made and concessions granted, this black republic, (like black men everywhere), has been the sufferer. And in the school of experience, not willingly, but as a matter of protection against the encroachments of the civilized (?) pirates of the world she has learned to play the role of the Ishmaelite. I am aware that the resources of Hayti would be the sooner developed, that factories, machine shops, railroads, telegraphs, telephones, indeed all the industries of civilized life, would the sooner spring into being if the gateways of the country were thrown open to all indiscriminately. Yet, while this is true, that other facts abhorrent to the Haytien patriot comes up, namely, that equally soon the avaricious white man would not only control the business of the country, but the country itself. For that beautiful island the Haytien paid as a price the best blood of his race and he will not willingly forfeit his right of possession, nor do I blame him when I know the history of his country.

As America has dealt with the Indian, she feels, and naturally so, as I heard one express it: "One white man in, two Indians out;" and so would France, Spain, Germany, England and America deal with Hayti.

Individual liberty is guaranteed. This article of the constitution, however, is rarely, if ever, enforced by the national government. In this I am reminded of some things in our own government. While the American constitution declares in favor of equal rights and the equal protection of all citizens in those rights, the case stands about like this: The federal government will go to any foreign country in the world and exhaust every function of her diplomatic machinery to defend, protect, liberate one of her citizens; but she dare not, or will not, enter the domain of one of her "sovereign" (?) States to secure to a citizen, or to any number of citizens, the liberties of his citizenship. Especially is this true if by any accident of birth he happens to be cast in a darker hue. He is at once referred to the courts of his State, and to them he appeals; but these courts are fickle things. In many cases our courts of justice are the merest mockery. He at once conolndes that it is better to die rohbed of half he has than to die an absolnte pauper; he turns away in disgust and feels that the meanest thing which God hath made is a man. So, too, the Haytien is left to find whatever of redress he may at the hands of petty officers and uncertain courts. Trial by jury is established in all political and criminal causes. There is always a suspicion, however, that the side which shows the most money will win.

REVENUE.

The revenues of the Republic are derived principally from import duties collected at the custom houses, at which are collected tonnage and various other dnes on vessels which enter their ports.

There is also some revenue gathered from stamps, stamped paper, etc. Added to this also some exports.

There is no direct taxation of the people, or of real estate.

The present system is very oppressive; the duties imposed amount to from 50 to 75 per cent. on the valuation of imports; which embrace the necessaries of life, hence the cost of living is enormous. This has much to do with the forming of those conditions which render life itself a hurden to many, but of this we shall speak more at length in treating of the social condition of Hayti.

POST-OFFICES.

Hayti is now in the postal union, and when we consider the disadvantages, such as the irregularity of vessels, poor public roads, no telegraph connection with any other part of the civilized world, etc, we must say that the postal service is fair. Now and then there is just ground for complaint, owing to the carelessness and indifference of some of the employees.

PUBLIC WORES.

I noticed while there that considerable was being done to improve the highways, especially in the vicinity of the capital. There are no roads built in the interior except those left by the French, and these are now in rather poor condition.

Fort-au-Prince also has an excellent system of water works which supply the city with good water from the neighboring mountains.

The government buildings, which were destroyed in the revolution of 1883, are being replaced with rather imposing brick and stone structures. President Salomon's palace and grounds are really fine specimens of neatness, beauty and comfort. Mr. St. John, in his book, "Hayti; or the Black Republic," would have the world believe that these people have no taste, no style, no love for the beautiful. Indeed, it is a mystery to me how the Haytiens have sustained themselves so nobly despite the ordeals through which they have passed. While there may be much to disgust, dishearten and cause the heart of the friends of the Republic to fail, yet, as every honest man who is informed must admit, there is evidence on all sides that the Haytien is determined, resolnte, persistent, progressive.

PUBLIC LANDS.

The government holds large and fertile tracts of land. Up to the present, however, the administrations have not undertaken to make a general survey, owing to the fact that they have been kept busy in maintaining peace and providing for the financial necessities of the republic.

[TO BE CONTINUED]

NOTES BY THE WAY.

BY BISHOP A. W. WAYMAN.

MR. EDITOR:—Once more I am permitted to say a word to your readers. Monday morning, when starting from Macon, Ga., the cars were so full of people going to Atlanta to the exposition that it was almost impossible to get a seat. I finally crowded my way in and got one. At every station the people came in such great numbers that part had to stand up inside and the rest had to stand ont on the platform. There was no discrimination on account of color, for they sat together. When the train reached Forsythe I had hard work to get out, and when I got ont I felt as if I had made my escape from the greatest crowd that I had met for many years.

Forsythe is a very pretty town and the colored people are doing well. There are some good business men among them. The A. M. E. Church has a very small man for a pastor, bnt he is said to be a very big preacher. The people are very much attached to him and think he is the greatest man in the conference. The rain commenced to fall about night and continued until morning, and therefore I had not the pleasure of seeing the congregation, which I regret very much.

Tuesday morning when I reached the depot to take the train for Griffin the crowd was greater than on Monday. I could not get on the first section, and when the second one came it was just as bad. I finally got a seat and rode on to Griffin, where I met an old Maryander in the person of Rev. George Washington, the pastor. I met his fine congregation at night. The next morning I found the trains still crowded, yet I got to Atlanta, where I expected to take the train to Madison; but when I got into Atlanta I had to remain there two days before I could get out, and therefore failed to get to Madison or Greensboro, which I regret very much.

Friday morning I tried it again and succeeded in getting in, but had to stand up for twenty miles. I reached Augusta at last safe and sound. There I spent one night and had the pleasure of meeting the congregation of Bethel. Brother A. W. Lowe is doing well. He is a big man in stature and is considered, like many other Georgia pastors, a big preacher.

Saturday afternoon found me at the city of Savannah, Ga., where the biggest man in Georgia is stationed, and when you shall read his name you will conclude that he has the largest one. It is Scipio Hannibal Africanus Robertson. Savannah is the first city in the State I ever visited. It was in 1865, soon after that city was taken by General Sherman. When I reached there then it was all torn to pieces by the army. Rev. James Lynch had succeeded in organizing the A. M. E. Church there. Rev. C. L. Bradwell was one of the first ministers who united with him. Then there was a small frame building where our people worshiped; now they have the great St. Stephens Chapel, with two other fine churches and congregations in the city.

Bros. H. H. Taylor and M. R. Wilson are the pastors of the other two churches. I visited them all and found the pastors cheerful and the congregations in good spirits. The next city I visited was Charleston, S. C. On reaching there my mind went back to the time when I first entered that city, in 1865. There were hnndreds of colored soldiers around and about the city; and as I walked around and looked at them there were many that I recognized. Several of them are doing good work in the ministry of our Church now.

The Sunday I spent in Charleston, S. C., in 1865, was the day when I addressed the largest congregation of our people in the South. I look for a text, "I will seek my brethren." Then the A. M. E. Church had not a member in Charleston and now she has nearly six thousand. I visited Mt. Zion Church on Monday night and Emanuel on Tuesday night. Brother B. H. Williams, of Emanuel Church, was so much indisposed that he was not out at all, but his congregation was out in their strength. The good old ship is moving on finely in the city, with Brothers Williams, Haines and Heard at her helm. In all parts of the work there is a great deal of sorrow expressed at the death of Bishop Shorter, who was much beloved in that Episcopal District.

Charleston, S. C.

SELF-SACRIFICE.

BY REV. S. A. HARDISON.

In the daily history of our race, much that is beautiful and noble is continually taking place, which, if written down, would keep many pens and presses constantly employed. Low as we have fallen as a race, there is yet something left of the original excellence and virtue of our first parents. Men, in their efforts to assist one another, often bring themselves into straight places, and without a word of complaint they risk life itself and fortune when it is called for in saving a fellow-man from misfortune or peril. This principle is of itself nohle and divine, and is admired of God, angels and men. When it is sanctified and strengthened by the spirit of God it elevates the hnman to the divine nature to such an extent as to bring the possessor into a very close relationship with the inhabitants of heaven and to the Saviour, who laid down his life for man. Soldiers sometimes put themselves in the most dangerous positions to save a fellow soldier, and the same is true of sea-faring men; they will do and dare anything to save life, and sometimes the most valued men have lost their lives to obtain even the body of a fallen comrade on the battle-field. A very striking case of regard for the life of a fellowman—even an enemy—was recently related by a brother in our meeting. During the late Rebellion, a wounded rebel lay in agony and blood, groaning with pain and crying most piteously for aid. He laid midway between the two lines of battle, and it seemed like instant death for any one to venture ont to assist him. His rebel comrades dared not venture amid shot and shell to rescne their wounded fellow-soldier, but the Union soldiers could not hear his cries unmoved, so two brave men crawled npon the ground to the wounded man within ten rods of the rebel line and dragged him to a safe place in the Union army. By the good providence of God, they escaped unhurt and the rescued man recovered and joined the ranks of the Union army. This circumstance, remarked our brother, shows that by kindness we may win even our enemies to the side of truth. We should show kindness not only to our brethren, but to all men with whom we may be associated in life—even our enemies—and thus souls may be saved.

Many know just how to accumulate wealth for self, bnt have never learned to pay it ont for the pnblic's good. If a soldier will risk his life for another life, how much more should Christ's soldiers risk means and time and talents in the grand and important enterprise of saving souls! Do not measure the piety of a man by the strength of his lungs—

"Who from the well-spring of his own clear breast,
Can draw and sing his griefs to rest."

A good conscience and the aid of Christian faith—there is no stronger support under the burdens of our lot than the companionship of such refreshing and soul-lifting thoughts as spring up by the wayside of duty, from our being at home with the approved interpreter of nature and truth. This is indeed to carry with us our working hours a power that beautifies the ldlest shore and mitigates the hardest clime.

Ottnmwa, Iowa.

FROM MINNEAPOLIS, MINN.

BY REV. L. H. REYNOLDS.

We pause a moment in the midst of pressing pastoral duties to drop you a line from this, the extreme Northwestern part of our work—the Dan of Africa Methodism—where we shall not write of "More Bishops," for if ever a hobby was ridden to death it is this same Bishop question. Do we not elect delegates to settle the matter in General Conference? May not the question be safely entrusted to the aggregated wisdom of that body under Divine guidance? Nor shall we discuss the presiding elder question, for pastor and people are in complete harmony with existing laws on that subject as we expect to be with all properly enacted legislation of the Church.

Though only ten miles from St. Paul this city is radically different in nearly every particular. That is hilly and broken; Minneapolis is level and sandy. St. Paul is older and more settled; Minneapolis is younger and more vigorous. Society in St. Paul, as indicated in Rev. Henderson's recent letter, has assumed settled and well-defined strata; in Minneapolis it is going through a formative period. Many colored citizens of St. Paul, having come to that city in earlier days, when real estate was cheaper, brought homes and in the rapid increase of values, which has since taken place, find themselves well-to-do. In Minneapolis "the boom" came before many colored people came, so that they did begin to come, they found values advanced and opportunities gone; however, there are nnmbers who are doing very well.

Strangers are coming in rapidly. Many are identifying themselves with the church and the day is not remote when in church work, society and material prosperity the colored citizens of Minneapolis will rank second to none. The gloom which has so long hung over our work from past failures and mismanagement is rising and we see daylight. The Lord has signally blessed the work. The membership grows steadily, congregations large and interest on the increase. We recently contracted for a very desirable site for our church. Lot 50x134 for $1300, $500 payable November 1st, balance in five years. As soon as the negotiations were brongbt to close we began a mustering of the clans On the 11th inst, at our first grand rally, we raised $266 92. We have funds in hand to meet the first payment. We are exercising special care in securing a good title properly vested in properly elected trustees for our Church. We shall try to get in a foundation before winter closes in on us, if possible. The people have a mind to work.

NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E Zion Connections, held in Washington, D. C., July 15-17, 1885.

In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to be present at Bessemer, Ala., from the Montgomery meeting in Alabama at the date fixed. Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

PROGRAMME OF THE GREAT CENTENNIAL CELEBRATION OF THE A. M. E. CHURCH TO BE HELD IN ALL THE CHURCHES IN THE MONTH OF NOVEMBER, 1887.

1. In all the cities where there are two or more A. M. E. Churches; as in Philadelphia, Baltimore, Washington, Charleston, Charleston, Nashville, Savannah, Atlanta, Chicago, St. Louis, Memphis, etc., etc., we earnestly recommend a grand union opening meeting on Wednesday night, November 9th, or on the night of the 16th, uniting all the choirs of the city in one grand sacred concert. Local committees will see to it that the exercises are made lively and effective—a real time of gladness, thanksgiving and praise. Let pastors, choirs and officers be all thoroughly alive to the occasion.

2. On Thursday or Friday night a public oration or several addresses on the life, labors and snccesses in work of our Church. We urge that this meeting be made free of charge, and that tickets therefor be given to all respectable persons who will attend.

3. On Friday, or on the same night of addresses, prepare for a "Centennial Banquet." Make it a season of congratulation and pleasure for all.

4. On Sunday morning a Centennial prayer-meeting from 5 to 7 A. M. At 10 o'clock a sermon on the rise and progress of the Church. Text, Acts 13, 41: "Behold, ye dispisers and wonder, (and perish), for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you." (Collect your envelopes).

5. At 2 P. M. Sunday school concert with short addresses. (Collect your envelopes).

6. At night, a eulogy on the life and influence of Richard Allen. Collect your envelopes. Conclude with the prayer of thanksgiving. (See evening prayer, Ritnal of the A. M. E. Church, page —, and then repeat the Creed and sing: "From what is here below the sky," etc., ending with the doxology, "Praise God from whom all bessings flow," and benediction.

II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at —— hall, —— street, Philadelphia.

2. Thnrsday night (Thanksgiving Day) Centennial Banquet at each of the churches, or such other exercises as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at —— hall, ——street.

Speakers: Prof. T. McCants Stewart, of N. Y.

2. Rev. —— of Fla.

3. Rev. C. S. Smith, of Tenn.

4. Rev. William J. Laws, of the Iowa Conference.

5. Poem of Bishop Allen, life size, executed by the colored artist —— to be presented to the connection by Rev. C. T. Shaffer, throngh Bishop Payne. Address and reply.

III PART.

1. On Sunday morning, a centennial prayer meeting at 5 o'clock.

2. At 10 30 A. M., centennial sermon on the rise and progress of the Church—text, Acts 13, 41. Collection of envelopes.

3. At 2 P. M. Union Sunday School concert, with short addresses, by chosen persons. Collect envelopes. Philadelphia Sunday schools to be united as follows: Bethel, Zion Mission and Murray Chapel Sunday-schools together at Bethel; Allen Chapel and Mt. Pisgah Sunday schools together at Allen; Union Church and Morris Brown, at Union.

4. At night, hymn, O, God our help, etc, 701, Ritnal 16. A eulogy on the life and influence of Richard Allen. Conclnde with the prayer for the clergy and people. Ritual of the A. M. E. Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 862, Ritual No. 12, and doxology, "Praise God," etc., Ritual No. 26. Collect envelopes, and report the amonnt. The creed and benediction.

RICHARD ALLEN'S AUTOBIOGRAPHY AND THE OUTLINES OF AFRICAN METHODIST HISTORY TO ONE ORDER FOR $1.25.

Methodist church, in contradistinction to societies been formed, when everyone of them went into "innocnous disuetude." Now, the question is pertinent, is it progress to revert to the fossilated customs by those ont of whom Methodism grew, and declare, "Why, this is methodistic; you who oppose it do so from ignorance?"

When the Methodists became a church, they almost unhesitatingly divested themselves of certain attachments, that had been dragged along for forty years by the societies, simply because they were their mother's child and did not wish to offer her any unnecessary slack. But when once they were formed into an independent body, having a fair chance with the Episcopal Church, they let Methodism wear its native character, the character that it had been sighing for. They let Methodism advance; or rather caused the human race to advance by Methodistic principles.

The African Methodist Church was never designed, nor has it claimed, to be anything but straight ont and ont Methodist; it would seem, therefore, Brother Henderson, very material whether it be Methodist Episcopal or Episcopal Methodist. It would seem a subject worthy of deep consideration whether we shall be characterized the more by the principles that constitute Methodism, or by those that characterize Episcopalianism; whether we shall progress backward to reach the stiff forms and narrow grooves of the establishment, or launch ont into the full and free tide of Methodism. This much seems pretty sure: if our Church should at any time get well ready to adjust itself to the enstoms of worship and notions of prerogatives, etc., held by the Episcopal Church, other Methodist churches will observe our plunge into the sea of inactive order with full assurance that they will have little more trouble with us.

Notwithstanding all the talk that you can hear about the dignity the robe gives an elder or a Bishop, the beauty there is in the litany, the power in the stated prayers, etc., we have but to observe the almost incomparable advancement made by our people by the plain Methodist practices over that made by the "beautiful," the "dignified," and the "orderly" methods.

Whenever we become Episcopal Methodists, our sister colored Methodist Churches will leap away beyond us in a few years. It is an unfortunate fancy that seems to stick to some of us and to characterize very much of our talk and some of our legislation, that we are in need of the very old clothes that Methodism shed off nearly a century ago, when she "stripped herself for the race." It is in Methodism that the African Methodist Episcopal Church is interested. Methodism is its soul, episcopalianism is in the framework of its government, both must stand. It is in Methodism that we want to advance.

Personal.

—Dr. Arnett is with Bishop Ward in the Southwest.

—Dr. C S. Smith has concluded to remain in our city longer.

—Bishop Wayman has just closed the North Georgia Conference.

—Rev. C. C. Felts preached in Chester, Pa., last Sunday evening.

—Rev. T. A. Thompson, of Columbus, O., has poor health this fall.

—Mrs. F. E. W. Harper is busily engaged in the temperance campaign.

—Bishop Campbell is traveling through the work in North Carolina.

—Next Sunday Rev. Dr. Derrick celebrates the Centennial of African Methodism.

—Rev. W. H. Bryant, of Chester, Pa., held his Centennial celebration last Sunday.

—Rev. Benjamin Wheeler has been appointed to Williamsport, Pa., where the Rev. J. E. Russell died.

—The Stewart mansion in New York is guarded by private watchmen at all hours of the day and night.

—M. Petrofsky, secretary of the late Editor Katkoff, has been appointed manager of the Moscow Gazette for six years.

—Mr. Henry O. Tanner, the artist, is attending the Florida Conference. He will spend the winter in the land of flowers.

—Grevy, President of France, proposes to resign on account of his son-in-law's connection with the Legion of Honor decoration scandal.

—J. E. Smith, the express messenger who recently killed two train robbers near El Paso, has been paid $2 000 as a reward by the governor of Texas

—Daniel Lamont, the President's able secretary, has been honored by the citizens of a new town near Emporia, Kansas, naming their place after him.

—President Brown, of Highland University, Kansas, and himself an earnest Prohibitionist, pronounces John P. St. John "the most despised man in Kansas."

—The Pope, who is anxious for a renewal of diplomatic relations with England, is said to be disappointed at the result of Monsignor Persico's mission to Ireland.

—It is stated that Prince Ferdinand of Bulgaria has advanced $200,000 from his private fortune to the Bulgarian treasury to hasten to completion government railways.

—Rev. W. G. Catus, one of the most promising young ministers of the North Carolina Conference, has been obliged to retire from the active itinerary owing to failing health.

—It is stated that Prince Ferdinand of Bulgaria has advanced $200,000 from his private fortune to the Bulgarian treasury to hasten to completion government railways.

—Rev. B. A. Murphy has given some interesting scientific lectures to the Literary Society of Morris Brown Church, Philadelphia. Brother Temple has paid especial attention to physical science.

—Rev. J. Murphy has his work on baptism about through the press. It will be on sale in a few days. The book is well written, and, for the greater part, well founded in truth and logic.

—At his Centennial meeting, Thanksgiving night, Elder Chambers, of Zion Mission, Philadelphia, expects to be assisted by Drs. Lee and Embry. The occasion will be the celebration of the A. M. E. Centennial.

—Rev. G M. Witten will hold Centennial celebration November 29. Revs. J. W. Cooper, F. F Smith, J. H. Bean and B. F. Lee are to make addresses. The preparations for the entertainment are in the hands of a committee of ladies.

—The war sword of the celebrated raider, Gen. John Morgan, is on exhibition at the G. A. R. fair at Wellsville, O. The sword was worn when at the side of Morgan's capture, when he was in the hotel at that place, and is now the property of H. H. Whitacre.

—One of the objects of Stanley's present expedition in Africa was to rescue the explorer Emin Bey. Bnt Emin Bey got along very nicely with the African kings until Stanley's approach, when a suspicious black monarch threatened to attack him because of his fear of Stanley, and he had to be bonght off with presents.

—Elder C. H. Pearce (colored), who was buried in Jacksonville, Fla., October 28, at the age of 66, did more political influence over his race in Florida and surrounding States than almost any one single politician. He came to Florida from the Bahamas during the war, and located in Tallahassee, where he was elected to several offices. In the reconstruction period he was the leader of the "carpet-baggers," and assisted them to an immense extent, and they used him for all they were worth. Since the downfall of his party in the State he was lost sight of, and passed into obscurity. He was a good speaker, and could always carry his race with him, even on the most absurd plans or plots.—Western Rural.

Notes on Education.

The Rev. Dr. A. P. Peabody has prepared a volume of "Personal Reminiscences" of Harvard College as it was sixty years ago.

A new college course in "scientific temperance" has been added to the curriculum of the Grant Memorial University at Athens, Tenn. It is the first of the kind in any collegiate institution in the world.

Professor Charles S. Sargent, who occupies the chair of arhoriculture in Harvard University, and directs the Arnold Arboretum—the most complete and systematic collection of hardy trees and shrnbs in the world—is at home again, busily engaged in preparing for the illustrated weekly journal of forestry, whose first nnmber will appear early next year.

Wilberforce University has again been fortunate in secnring the services of Miss Mattie F. Roberts as instructor in music and art. Miss Roberts is a graduate of the Michigan Conservatory of Music at Adrian, Mich., and comes highly endorsed by the Faculty of that institution. She is an accomplished performer, with ten years' experience at the piano forte. Her talents as an artist are of high order. All who have recently visited the home of Dr. Arnett will recall the very fine portrait in crayon, executed by her hand. She has finished for the art gallery of the university the portraits of Bishop J. A. Shorter and Dr. J. G. Mitchell—two of the three founders of the institution, and is now preparing that of Bishop Payne, the first of the three. A professional German artist from Springfield, O., has filled several orders at Wilberforce, but his work will not compare with that done by Miss Roberts. The cost of instruction in both music and drawing is very reasonable and is a reduction upon all previous charges.

President McCosh, of Princeton College, has tendered his resignation, and will probably retire from office. As he is now 76 years old, he donbtless feels the need of rest and freedom from the arduous duties which the presidency of a large and growing institution imposes npon him. He has given full nineteen of the most fruitful years of his life to Princeton, and has faithfully earned the leisure he now craves. No American college has made the advance Princeton has during the presidency of Dr. McCosh. He has greatly broadened its field of work, added largely to its facilities and placed it in the very front rank of our higher institutions of learning. He has made a judicious use of the generous sums given to the college during his incnmbency and showed that his executive ability was fully as marked as his learning was profound. The work which he performed at Princeton has been felt not only at that institntion but in all educational circles in the country, and when he retires to private life he will well, wed by the love and admiration of the friends of learning everywhere.

Literature.

The cover of the Christmas number of Scribner's Magazine will be something entirely unique in the field of magazine publicacation.

Short stories appear in the November Scribner's by Rebecca Harding Davis and Margaret Crosby. The former writes of life on a Louisiana bayon plantation.

The ballad which Robert Louis Stevenson, the author of "Dr. Jekyll and Mr. Hyde," who is now in this country, will contribute to the Christmas Scribner's is the first which he has ever published, and those who have read it say that it will surprise the most ardent admirers of his versatility by its vigor and stirring movement combined with delicate imagery. It has an American title—"Ticonderoga."

The American Magazine for December will be a Christmas number. Its leading article, by Wm. H. Ingersoll, will discuss the peculiarities of the accepted likenses of Christ, and recount the legend of its origin. This likeness is traceable in the sacred art of all Christian nations from the beginning of our era. Mr. Ingersoll will more especially describe the endeavors of distinguished American painters and sculptors to represent this ideal. The article will be abundantly illustrated.

Recent telegrams from Russ'a show that the Government of that country is still pursuing the policy of arbitrary and despotic repression which is described by Mr Kennan in a paper entitled "The Last Appeal of the Russian Liberals" in the November Century. A number of young army and navy officers in St. Petersburg have just been sentenced to penal servitude in the Siberian mines for merely setting forth in the conrse of a debate the advantages which another governmental system would have over the present one. There is said to be much excitement and indignation among the friends of the young officers in military circles, and the circumstance fur nishes another illustration of the way in which the Russian Government, by punishing with excessive severity natural and peaceful discussion, excites and keeps alive the revolntionary spirit. As the liberals of Moscow say in the interesting appeal to the Tsar, quoted in Mr. Kennan's article, "The principal reason for the morbid form which the contest with the Government has taken is the absence in Russia of any opportunity for the free development of public opinion and the free exercise of public activity."

DEDICATED BY THE BISHOP.

IMPRESSIVE CEREMONIES AT THE ST. JAMES AFRICAN M. E. CHURCH.

Standing room was at a premium at the dedicatory services in the beautiful new church of the St. James A. M. E. congregation yesterday afternoon. Chairs, benches and stools filled every aisle, and a fair-sized congregation remained standing the greater part of the time taken up by the services. The decorations were tasty and beautiful in the extreme. The altar was surrounded with pillars of moss roses entwined with green leaves, while here and there were numerous house plants. On a small table to the left of the altar was a magnificent anchor made up of roses, geraniums and other flowers, entwined with smilax. Over the entrance was the motto, "God Bless Our Bishop," worked in evergreens and placed there in honor of Bishop John M. Brown, of Washington, D. C., who was present at the dedication.

On the entrance of the Bishop, T. H. Lyles, on behalf of the trustees, presented him with the keys of the church, after which the dedicatory services were performed by Bishop Brown, assisted by Rev J. M. Henderson, the pastor of the church; Rev. Gray, of the Pilgrim Church, and others. The Pilgrim commanders Knights Templar and the Pioneer Lodge were each represented by about thirty-five men in full regalia. These organizations occupied the front seats in the church.

After the dedicatory services by Bishop Brown, the pastor, Rev J. M. Henderson, delivered a short address, briefly recounting the history of the church and the condition of the finances. Bishop Brown also delivered the

DEDICATORY SERMON.

"This is the second time," he said, "in three years that I have come to dedicate a church on this spot. Three years ago I dedicated the old church and to-day I come to dedicate this improved, enlarged and beautified church. It shows the progress you have made in this community. One of the charges against our race is that we are not able and do not keep up to our white brethren. This is false. We have just come from the Pacific Coast, where I have dedicated several beautiful churches. In Denver, Col, and at Omaha we have beautiful churches. I told Brother Jacobs to get the lot adjoining to build a large church, because I see that was to be one of the large cities of the land. I was surprised, riding through the streets, to see the vast improvement made in the past few years." The speaker then took as his text, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," and from these words preached an eloquent sermon.

Rev. Henderson then announced that $750 were needed to meet present obligations, which would then leave a debt of $3,000. The people crowded up around the altar, and in less than half an hour over $1,000 had been turned in, and so the church is now placed on a solid foundation.—Western Appeal.

SEMI-ANNUAL STATEMENT OF THE business of the Sunday School Union of the A. M. E. Church, from May 1st to November 1st, 1887.

RECEIPTS.

Children's Day Money,.....	$ 4,115.38
Merchandise sales,.....	1,754 86
Subscription to Child's Recorder,	239.99
Subscription to Teacher's Quarterly,.....	798.86
Subscription to Scholar's Quarterly,.....	1,576.79
Subscription to Lesson Papers,	658.98
Total,.....	$ 9,144.81
Expenditures,.....	6,069.83
Balance,	$ 3,054.48
Balance from last year,	$ 3,071.72
Total,.....	$ 6,126 20
Cash in bank, Nov. 1st:	
Guaranteed surplus,.....	$ 5,000.00
Subject to check without notice,	1,159.45
Total,.....	$ 6,159.45

C. S. SMITH, Secretary,
Nashville, Tenn., Nov. 1st, 1887.

NOTICE.

We again urge the pastors who shall take part in the Centennial to make returns promptly to this office, payable to Bishop J. P. Campbell. Send by postal order, if possible, but when this cannot be done, register the money in a letter addressed to J. C. Embry, and be sure to mark inside, "Centennial Fund."

In all cases, give the name of the pastor, and the name of the church, and tell us the conference you are in, as we desire to credit each conference with the amount sent by it in our report. By doing this you will oblige us, and facilitate our work.

☞ A receipt will be sent to each and all persons immediately on receiving their money.

J. C. EMBRY, Manager.

NOTICE.

All candidates for admisson into the Alabama Conference must put in their appearance at Bnfaula, Ala., Tuesday morning, November 29, 1887, for examination; and, also, all those on the first year's study must be present at the same time. Pcsitively the committee will not examine any candidates after Tuesday night. The conference will meet on Wednesday morning, 30th, and our reports must be ready.

E H. DIXON, Chairman,
Montgomery, Ala., Sept. 17, 1887.

TO THE ALABAMA CONFERENCE:—Please do not bring your wives.

CLENN HUNTER.

TO THE NORTH ALABAMA CONFERENCE.

All candidates for elder's orders and third year's studies are requested to meet in Brown's Chapel, Selma, Ala., on the 22d day of November, 1887. By order of Bishop Payne.

J. M. GOODLOE,
F. B. MORELAND,
Committee on 3d year's studies and elders' orders.

HORSFORD'S ACID PHOSPHATE IMPORTANT.

DR. T. C. SMITH, Charlotte, N. C. says: "I attach to it the highest importance, not only as an agreeable soiling drink, but as a therapeutic agent of well-defined and specific value."

North Georgia delegates to General Conference: W. J. Gaines, R. Graham, J. G. Yeiser, O. L. Bradwell, D. J. McGhee, J. A. Cary, D. E. Green and A. Watson.

NOTICE.

To the Fifth Presiding Elder District, New Jersey Conference. Brethren: You are hereby requested to hold Centennial meetings and take Centennial collections this month.

Truly Your Brother,
G. M. WITTEN, P. E.

Ayer's Sarsaparilla acts directly and promptly, purifying and enriching the blood, improving the appetite, strengthening the nerves, and invigorating the system. It is, in the truest sense, an alterative medicine. Every invalid should give it a trial.

WANAMAKER'S.

IF IT ISN'T CONVENIENT FOR YOU TO COME TO the Store, send for samples or goods.

WE HAVE ALL ALONG HAD THE BEST BLACK Cashmeres we knew of. But so long as a better of anything is possible we are on the watch for it. We have been lucky for a little better in some respects Black Cashmere. No reason to hope for better weight, or better color, or better touch, but might it not be possible to every time get all these beats in one.

It was close enough to have the weight right if the colors were even a suspicion out of the way, or the proper color and weight if the touch were a trifle wrong. We think we have got what we were after.

fine twill	
extra heavy weight	
best dye	
perfect make of	

4 qualities of Cashmere with the prices as right as the stuffs; fine Paris and yet black—

50c, 75c, 85c, $1.

A first lot of 150 pieces is here. Will you like these Black Cashmeres as well as we do? This is a trial piece.

MINUTES COUNT FOR NOTHING IN THE NEW Dress Goods Finish. We undertook to look at one in ten at a single counter an hour is gone. A glance is enough.

Field lovalirres to dream of. You know how some of these sweeten, greatest stuffs of every sort are criss-crossed and cut up by satin and surpipes and bands of every marktable tint.

More of them than you think. Field effects crop out in dress stuffs all around.

Among the novelties in Scotch cheviots we have come across on either side of the ocean is here. How heads must have ached to make up those tangles of angles! We think we have a hundred you think the last possibility has been run out. But here's another hundred, and another, and the last one is like the first only because it's a Plaid.

Plaid dress fabrics for what we are doing in medium-priced Plaids. One from twenty—

Serge Twill Plaids, 75c.	
Serge Twill Plaids, 85c.	
Blue or black ground plaided by sharply contrasting 5/8 in. stripes $1.	
Broad all-wool Plaid Flannel described by Mr Kennan in a paper entitled "The Last Appeal of the Russian Liberals" in the November Century. A number of young army and navy officers in St. Petersburg have just been sentenced to penal servitude in the Siberian mines for merely setting forth in the conrse of a debate the advantages which another governmental system would have over the present one. There is said to be much excitement and indignation among the friends of the young officers in military circles, and the circumstance fur nishes another illustration of the way in which the Russian Government, by punishing with excessive severity natural and peaceful discussion, excites and keeps alive the revolntionary spirit. As the liberals of Moscow say in the interesting appeal to the Tsar, quoted in Mr. Kennan's article, "The principal reason for the morbid form which the contest with the Government has taken is the absence in Russia of any opportunity for the free development of public opinion and the free exercise of public activity."	
Bright Blue and Green and white Shepherd Plaid, medium and large, $1.	
Cloth-finished Cheviot Plaids, $1.25.	
Serge-weave clothing in Plaids, all-wool and silk-and-wool, $1 50	
Satin-faced wool and silk-and-wool Plaids, $1.75.	

You can have 20 1 laid fancy so peculiar that we can't hit it.

ROBES $2.50 TO $10.

You save time and the matching worry by letting us choose the stuffs for you. Often save money too; we can pick better than you'll be likely to. Not better than you could, but every woman hasn't the knack of putting just the right accessory with the plain; and every woman who takes advantage of

A $4 Robe: 9 yards of 50 in. Serge; heavy, prominent twill, and good for lots of wear. A staff that needs nothing added to make a suitable dress. But we put with it 2 yards of fancy stuff—bright colored plush cubes on a matching Serge ground —and there's a lovely dress. The plain colors of these $4 Robes are—

black	3 blues
2 browns	2 garnets
1 green	1 black

Almost as much variety in the Novelties. Take black—

black and black	
black and white	
black and gray	
black and red	

In a $6 Robe, 7 yards of fine imported Serge, and 1½ yards of Novelty. A very pretty Novelty for: 1 inch plush block in one corner of a square formed by bright bourette cluster stripes inclosed by heavy wide stripes, forming a plaid.

brown	blue
green	garnet

Higher class goods, 76, [illegible], $7, 78, $8.50, $8.75 and $10 for a Robe.

A GOOD SHARE OF THE BOOKS OF THE YEAR will be bought between now and Christmas. They should be thought of beforehand or there will be money wasted. Book News helps you to think. It takes you on an Autumn flight that leaves the New-

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHUCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of our circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M Brown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat; and

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitians, under Toussaint, Christophe, Petion and others. These men were of Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. Accomplished that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1857.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, R. R. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6 The Pioneers to Gold Coast.—T. M. D Ward and J. H. Hubbard.

7. The A. M. E. Church from Allegheny Mountains to the Mississippi.—T. H. Jackson.

8 A M E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner.

9 The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth.—J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammit, A. Grant, Frank Green, Henry Wilhite, W. B. Carson.

14. The A. M. E. Church in its Relation to Societies among the Colored People.—Moses Dickerson.

15 The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19 Our Children: What are they doing, and what are we doing for them? C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their Influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24 The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Aim and Character of the Preaching of the A. M. E. Church.—G. H. Sheffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West Indis Island a Co-ordinate part of the A. M. E Church.—B. R. Disney.

29. The History of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jeuifer.

31. The A. M E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church —W. H. Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—J. S. Durham.

JOHN M. BOWN Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the one hundredth year since our existence commenced, and that services be held in all of our churches throughout our connection. The order of service to be fixed by each conference, quarterly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution he made by all of our churches, and whatever is collected will be appropriated to assist in the paying of the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November be observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes,

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

This is pertinently put: "Boycott your temper, strike your vices, and work for your living."

I have been benefited by praying for others; for making an errand to God for them I have got something for myself.

It is in vain for anyone to speak divine things without something of divine affection. He has not been able to prevail upon himself to be holy, and no marvel if he fail in prevailing upon others.

All tedious hunting again into God's fold when we have leaped out. They are God's file to rub off our dust; God's soap and fuller's earth to remove spots; God's fan to blow away our chaff.—*Francis Roberts.*

MISSISSIPPI CONFERENCE NOTICE.

All candidates for admission into the Miss. Annual Conference are requested to be present at the A. M. E. Church in Raymond Miss., December 7th, also those in their first and second years' studies. The different committees are requested to be present on same date. All General Officers who anticipate attending the Miss. Conference please notify by card Rev. Jacob Cartwright, Pastor.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro, ... " Turner

OCTOBER.

South Kans'a 1, Emporia, ... " Brown
Pittsburgh .. 5, Park'g, W Va " Campbell
Kansas .... 12, Omaha, ... " Brown
Tennessee, . 12, Nashville, ... " Turner
Indian ..... 13, McAllister, ... " Ward
North Mo., . 19, Hannibal, ... " Brown
Missouri. .. 26, St. Louis, ... " Brown
West Tenn., 26, Memphis .... " Turner

NOVEMBER.

Nth Georgia 9, Rome, ... " Wayman
Arkansas, .. 9, Little Rock, ... " Ward
Florida, .. 10, Tallahassee .... " Payne
Sb Arkansas 17, Helena, ... " Ward
Nh Alabama 23, Selma, ... " Payne
Macon, ... 23, Talberton, ... " Brown
Nh Carolina 23, Warrenton .... " Campbell
Wst Arkan's 24, Camden, ... " Ward
Alahama, .. 30, Enfaula, ... " Payne
Texas, ... 30, Beaumont, ... " Wayman

DECEMBER.

Columbia, . 7, ... " Campbell
Nth Miss., . 6, Yazoo, ... " Ward
N. E. Tex., 8, Dallas, ... " Wayman
Georgia .... 14, Savannah, ... " Brown
Mississipi, . 14, Greenwood, ... " Ward
West Texas, 15, Eastrop .... " Wayman

JANUARY.

1888.

North La., .25, Shreveport, ... " Wayman

FEBRUARY.

Sth Carolina, 1, Mt Zion Chris'n " Ward
East Florida, 15, Palatka, ... " Payne
Louisiana, .. 25, New Orleans, .. " Wayman
St. Thomas, ... St. Thomas, W I Disney

MARCH.

Virginia .... 28, ... " Turner,
Demerara..... George'n B G S A Disney

APRIL.

New Jersey, . 4, Millville, ... " Campbell
Baltimore, .. 12, Baltimore, ... " Wayman
Bermuda, ... Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburg,
New York, .. 6, Albany.
New Engl'd 13, Boston.
Ontario..... 20, Chatham.

JULY

Nova Scotia, ... Amherst, N S

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.
Bishop J. P. Campbell, D.D., 1237 East Baltimore street, Baltimore, Md.
Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.
Bishop T. M. D. Ward, D.D., Saratoga, N. Y.
Bishop John M. Brown, D.D., D. C., 1624 Rhode Island Avenue, Washington, D. C.
Bishop H. M. Turner, D.D., LL.D., 38 Young street, Atlanta, Ga.
Bishop R. R. Disney, 213 King Street, East, Chatham, Ontario.
The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conference or visiting certain points.

For the Council of Bishops
JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Thursday night, Nov. 3, Waverly, Md.
Sunday morning, Nov. 6, Pisgah, Washington, D. C.
Sunday afternoon, Nov. 6, West Washington, D. C.
Sunday night, Nov. 8, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug 24.

OUR BOOK LIST.

A. M. E. HYMNAL.

We issue only one size, 24 mo. without notes.

Cloth Bound, ...	$ .90	
Sheep "	1.00	20 per cent.
Plain Roan.....	1.20	off when or-
Extra Roan, Gilt,.....	1.40	dered by the
Morocco, Gilt,.....	1.65	dozen.
Morocco Gilt, with clasp,	2.00	

SUPERFINE GRADE OF HYMN BOOKS.

Extra morocco, heavy gilt, with clasp. This book is true morocco, gold bands and only needs to be seen. Price, $3.00.

Pure morocco, soft, flexible back, heavy gilt and red edges, $2.50.

Heavy morocco, gilt and red, with limp back, kid lined. This is what they call "limp" or "flap" back, covering the entire edge of leaves. Very fine, $2.50.

Bine velvet, gold band, with clasp, extra fine. $4.00.

Church Service (revised edition) $1.00 per doz.; $6.50 per 100. Same in black paper-cloth binding, $1.50 per doz., or 15c. each.

Pastoral Credentials, 75c. doz., 100, $ 5.00
Elders' Certificates of Ordination, .20
Elders' Certificates, parchment, ... .50
Deacons' Certificates..... 90@.50
Local Preachers' Licenses,..... .5
Exhorters' Licenses,..... .5
Quarterly Tickets, 100, 25c.; 1000, 2.25
Church Class Books, 15c.; per doz., 1.60
Discipline and Doctrines of the Ch., .50
[By mail, registered, 60c.]
Tanner's Outlines of the A. M. E. Church 1.00
Genesis Re-Read, Steward,..... 1.25
Death, Hades, &c., Steward,..... .30
Elements of Theology; or, Doctrinal Contributes, Steward..... .35
A. M. E. Church Review [quarterly] per copy, 40c.; per year,..... 1.50
Turner's Outlines [reprinted by General Conference] per doson, .50

NOTE.—On all the above a special discount will be given to *the trade*, and to others when ordered in lots of $10 worth and over.

COURSE OF STUDY.

PREPARATORY COURSE.

Webster's Academic Dictionary,....	2.00	
Swinton's English Grammar,.....	1.65	
Composition and Rhetoric, same,....	1.35	
Binney's Theological Compend,....	.75	
		$5.65

Whole set, by express,
When ordered by mail, add 65 cents.

FIRST YEAR.

Compositbon and Rhetoric,.....	1.35	
Swinton's Outlines of General History	2.00	
Stevens' History of Methodism, abg'd	3.00	
Haw's Manual of Methodism,.....	.85	
First Lessons in Botany,.....	1.00	
		$8.20

Whole set, by express,

SECOND YEAR.

Christian Ethics, Gregory,.....	1.50	
Shaft's History of the Apostolic Ch.,	2.00	
Sacred Geography, Barrows,.....	2.25	
Botany,.....	1.25	
Wakefield's Theology,.....	2.25	
Wayman's Sermons [in press],....	.90	
Turner's Polity,.....	.85	
		$13.00

Whole set, by express,

THIRD YEAR.

Intellectual Science, Porter's.....	3.00	
Cutter's Physiology,.....	1.70	
Geometry (Marks') Elements,.....	.90	
Tanner's Outlines of the A. M. E. Ch.	1.00	
		$ 6.60

Whole set, by express,
Adding Companion to the Bible, a good and very needful work.... 1.75

FOURTH YEAR.

Steel's Natural Philosophy,.....	1.25	
Sheidd's Homiletics,.....	2.50	
McCosh's Logic,.....	1.50	
Concordance to the Holy Bible,....	1.25	
		$ 6.50

Whole set, by express,
We have in an excellent Bible Dictionary at..... 1.25

All these works contained in the course of study are from other publishers, and are bought at wholesale rates. We can only sell them FOR CASH. To candidates for the ministry of our Church who buy the whole of any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHUROH.

Life and Times of Rev. Richard Allen $	.50
Method of Divine Government,.....	2.00
Wesley's Sermons, 2 vols.,.....	5.00
Newton on the Prophecies,.....	2.75
Clark's Commentary, 6 vols.,.....	24.00
Ecclesiastical Law, Henry and Harris	3.00
Harkness' First Lessons in Greek,	1.30
Scarborough's First Lessons in Greek	1.00
Green's First Lessons in Hebrew,....	1.30
Macaulay's History of England, 5 vol.	4.00
Principia, Delaney,.....	2.00

A new, complete Bible Commentary, by Drs. Jamison, Fausset and Brown (England) critical and explanatory, 3 vols. Old and New Testament, $9.00, $12.00, $13.50, according to binding. See advertisement in RECORDER.

History of Methodism, by James Porter, D.D. This is a compendeous and popular work complete in one book. No layman or young minister should be without it. Price, $1.50.

Fifty Years and Beyond, a popular book for the times, $1.00.

Moody's Works, "Way to God," 60 cts.; "Way to Heaven," 60 cts.; Secret of a Holy Life, $1.00; Secret Power, 60 cts., etc., etc.

Bibles, Testaments, etc., 10 cts. to $10.

"A LIBRARY IN ITSELF."

Chambers' Housebold Encyclopedia, by J. B. Lippincott Publishing Company. Tenl large vols. over 8,300 pages, 8 styles, cloth, sheep and ball morocco, $15-00, $20.00, $25.00.

A small discount will be given to ministers on this excellent work. We want to sell 50 sets before April, 1887. Besides these, we furnish, on application,

Williams' History of the Colored Race, complete in one volume,..... 4.00

Complete Triumph of Moral Good over Evil,..... 2.52

Jimerson's Notes of the 25 Articles, 1.25

Butler's Analogy of Natural and Revealed Religion..... .75

Proceedings of last General Conference,..... .35

Also Sunday school libraries containing 50 vol., at $5.00, $8.00, $10.00. Sunday School Record Books, $1.00. These records are the best in America. Sunday School Reward Cards, 40 dozen in package for 25 cts; Marriage Certificates, Choir or Church Tune Books. We call special attention to the two books, "Tabor" and "Hermon," Church Music published by Mr. Duffie, Columbia, S. C., and sold by us at $1.80 per copy. Choir committees will do well to examine these two solid excellent works. We wish orders for them and guarantee satisfaction.

MARK WELL THESE NOTES.

1. We do not receive personal checks on local banks for small sums. In all cases we will charge to the terminal point of collection.

2. We will not, hereafter, accept less than 50 cts. (one quarter) on subscription to RECORDER.

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4. In sending orders, if you cannot write plainly yourself, get a friend to write for you; it will save both yourself and us some trouble.

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BOOKS.

HINTS TO SELF-EDUCATED MINISTERS.

Reasons why all preachers should read Dr James Porter's Hints: 1st. Because it furnishes the most natural method of preparing to preach effectively. 2nd. Because it shows how to preach well; ease and grace, and yet with power and success. 3rd. Because it points out the common errors in all branches of ministerial service, and how to overcome them. In reviewing all he ministers to read the work carefully, because "they will find in it much that they never thought of"—because "the very hints they most need to receive are not furnished by other homillical manuals"—because it replies to an shrewd, hard, good sense"—because "it is a book for all ministers, from the youngest to the oldest"—because many to be the most helpful book they ever read. Worth its weight in gold.

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Dr. Porter's Hints to them is one of the most useful books we have. Worth its weight in gold." says the Christian Guardian. $1.25.

"Winning Workers; or, the Possibilities, Duty and Methods of Doing Good to Men," by the same author. Order of J. C. Embry, 621 Pine Street, Philadelphia. Why not make presents that will do good?

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Read Dr. Porter's late book called "Christianity Demonstrated. By Reason" which settle the question forever and set your souls on fire. Buy a copy and keep it to lend to the poor society, and especially to the unbeliever. Price by Rev. J. C. Embry, Price, $1.50. A new supply just received.

The History of the Negro Race in America:

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Negroes as slaves, as Soldiers and as Citizens, together with a preliminary consideration of the unity of the Human Family, an Historical sketch of Africa, and an account of the negro's government of Sierre Leone and Liberia. By George Jany Lick, M.A., formerly member of the Ohio Legislature, and late Judge Advocate of the G. A. R. of Ohio,

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"He has accomplished a noble service for a race."—*Stove's Herald*, Boston.

FOR SALE BY
Publication Department
OF THE
A. M. E. CHURCH.

NOTICE.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please do so immediately, if you fail, please do not accuse me of partiality; also please send on your amount of subscription.

J. H. MORGAN.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

NORTH ALABAMA CONFERENCE NOTICE.

All candidates for Elders' orders and in their third year's studies must appear in the conference room in Selma, Ala., November 22, at 12M., as this is the only day for examination; so, brethren, take these notice and govern yourselves accordingly.

J. M. GOODLOE,
Chairman.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

NOTICE FROM THE MANAGER.

1st. On and after December 1, 1887, we reenme the cash plan of business. All orders for merchandise, books and Church requisites must come with the money.

2d. In making orders, first ascertain the price of what you want, then send on your order.

Remember, cash with your order after this.

AN EXCELLENT MEDICINE—TARRANT'S Effervescent Seltzer Aperient is the safest and most reliable remedy for Sick Headache, Dyspepsia, Biliousness, Liver Complaints and Constipation. Recommended by physicians and sold by druggists everywhere.

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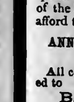

Every breath is baled to medicine continuously with positively curative effects, acting directly to the diseased surfaces. Dr. Sage's Catarrh Remedy, applied in no other way, is the most successful remedy for Catarrh, Cold in the Head, Roup, Diphtheritic Sore Throat, Canker and all diseases of the Air Passages. Its mild, soothing, healing properties are unequaled in each case.

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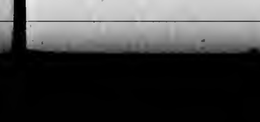

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We will give a Solid Gold Watch and Solid Gold Chain, Free to any person who is represented in the following conditions: Any one of our publications will retail $75, to be sold in clubs of ten persons each, to secure to the Bible before January 15th, 1888. The person who shall be most than one correct answer to the above will receive a beautiful Chatelaine (Solid Gold) Watch and Chain, Free. Second Largest Number will receive an elegant set of Solid Gold Studs, with Solid Gold Sleeve Buttons. Third Largest Number will receive an elegant set of Solid Gold Rings. Each watch retail $10, set of studs retail $5, set of rings retail $10, if there be so many correct answers, to each of these persons, a $1 Gold Piece.

With your answer send 16 two-cent stamps (30cts.) for which we will send you a package of our publications and New Year Cards, containing an elegant assortment of Chromo Cards, New Year Cards, Pansie Cards, Birthday Cards, Floral Cards, Motto Cards, Reward of Merit Cards, a Fine Assortment of Scrap Pictures, and a handsome Autograph Album with your name printed on the first page. Also a beautiful Book of Sweet Name Cards. This package would cost you double this amount at any retail store, and we know it will send us orders for them when you see them. We guarantee entire satisfaction or money refunded. Mention this paper.

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Box 1032, Philadelphia, Pa.

Information Wanted.

[We make no charge for publishing these notices from subscribers. Those not subscribers must send a copy. Persons seeking information will please state that they saw notice in RECORDER. Readers will please read the inquiries published below from their neighbors, and report any case in which friends are brought together by means of notices in the CHRISTIAN RECORDER.]

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yesee County, Miss., and left that State in 1860. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MY sister, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. R. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Sumterville, S. C. I was a slave under Franklin Moses, a lawyer. Address Mrs. Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Ellen. Last heard of they lived with William Gunn. When last heard from she was in Natiway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Texas.

INFORMATION WANTED BY MRS Maserva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Maserva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Maserva Tanks, care of Rev. John Whiteside, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muchakinock, Mahaska county, Iowa.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Johnson, formerly of a village in Dorchester Co., Md., known as Tobacco Stick. They were owned by a man named Sam or Harrington and were sold by him in the year 1854 or 1855. Since then I have heard nothing of them. Any information concerning them will be thankfully received by their brother, Winsely Johnson, now living in Carroll, No. 5 Sullivan street, New Bedford, Mass.

INFORMATION WANTED OF MY SONS George Washington, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Kit Keys, a trader, and by him to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark. Any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY father, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, named were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Calline Cooper and Eliza Cooper. The mother's name was Peggy Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name is Anna Green, but formerly was Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Look box 40, Chambersburg, Pa.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Bias Trigg, who was raised by Judge Conly F. Trigg, of Abington, Va., but was owned by Judge P. P. White, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

The following words, in praise of DR. PIERCE'S FAVORITE PRESCRIPTION as a remedy for those delicate diseases and weaknesses peculiar to women, must be of interest to every sufferer from such maladies. They are fair samples of the spontaneous expressions with which thousands give utterance to their sense of gratitude for the inestimable boon of health which has been restored to them by the use of this world-famed medicine.

$100 THROWN AWAY.

JOHN E. SEGAR, of *Millenbeck, Va.*, writes: "My wife had been suffering for two or three years with female weaknesses, and had paid out one hundred dollars to physicians without relief. She took Dr. Pierce's Favorite Prescription and it did her more good than all the medicine given to her by the physicians during the three years they had been practicing upon her."

THREW AWAY HER SUPPORTER.

Mrs. SOPHIA F. BOSWELL, *White Cottage, O.*, writes: "I took eleven bottles of your 'Favorite Prescription' and one bottle of your 'Pellets.' I am doing my work, and have been for some time. I have had to employ help for about sixteen years before I commenced taking your medicine. Now I have not had a supporter most of the time; this I have laid aside, and feel as well as I ever did."

THE GREATEST EARTHLY BOON.

Mrs. GEORGE HERSHER, of *Westfield, N. Y.*, writes: "I was a great sufferer from leucorrhœa, bearing-down pains, and pain continually across my back. Three bottles of your 'Favorite Prescription' restored me to perfect health. I recommend it to all suffering females, without receiving any benefit. The 'Favorite Prescription' is the greatest earthly boon to us poor suffering women."

IT WORKS WONDERS.

Mrs. MAY GLEASON, of *Nunica, Ottawa Co. Mich.*, writes: "Your 'Favorite Prescription' has worked wonders in my case. Again she writes: "Having taken several bottles of the 'Favorite Prescription' I have regained my health wonderfully. To the astonishment of myself and friends. I can now be on my feet all day, attending to the duties of my household.

TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and in this way they all present alike to themselves and their over-busy doctor, symptoms and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all only *symptoms* caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering like Dr. Pierce's Favorite Prescription, *directed to the cause* would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery.

3 PHYSICIANS FAILED.

MRS. E. F. MORGAN, of *No. 71 Lexington St., East Boston, Mass.*, says: "For years now I was a dreadful sufferer from uterine disease. Having exhausted the skill of three physicians, I was completely discouraged and so weak I could with difficulty cross the room alone." I began taking Dr. Pierce's Favorite Prescription and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was *perfectly cured*, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, *and enclosing a stamped envelope for reply.* I have received over four hundred letters in reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the $4.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

JEALOUS DOCTORS.

A Marvelous Cure.—MRS. G. F. SPRAGUE, of *Crystal, Mich.*, writes: "I was troubled with female weakness, leucorrhœa, falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an army of different physicians, and spent a ton of money, but received no lasting benefit. At last my husband recommended me to try your medicines, which I had no doubt to do, because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that if he would get me some of your medicines, I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of the 'Discovery,' for ten dollars. I took three bottles of 'Discovery' and four of 'Favorite Prescription,' and I have been a sound woman for four years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short time. I have not had to take any medicine now for almost four years."

THE OUTGROWTH OF A VAST EXPERIENCE.

The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females at the invalid hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies. **Dr. Pierce's Favorite Prescription** is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the most thorough manner, abundantly prove its wonderful curative powers in all those painful and delicate disorders and weaknesses incident to our mothers, wives, sisters and daughters. As a powerful, invigorating tonic, it imparts strength to the whole system, and the uterus or womb and its appendages, in particular. For overworked, "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequaled as an appetizing, cordial and restorative tonic. It promotes digestion and assimilation of food, cures nausea, weakness of stomach, indigestion, bloating and irritations of temperament, and all the symptoms of "nervousness." "Favorite Pr

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed in the same way will reach us. We are fully settled in our new headquarters and prepared for business.
C. S. SMITH, Secretary.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Parties will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address
Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.
P. M. MARTIN, Pastor.
Shreveport, La.

The German Bank of Berlin has entered into a contract to construct railways in the Argentine Republic. The Argentine government gives a guarantee for twenty years.

Don't suffer cold to accumulate on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar, and achieve an easy victory. Sold by all Druggists at 25c., 50c., and $1.
Gleason's Sulphur Soap heals and beautifies, 25c.
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Hill's Hair and Whisker Dye—Black & Brown, 50c.
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The meeting called by the Lord Mayor of London to consider the case of the unemployed workingmen, who have been so riotously inclined of late, went to the extent of passing some meaningless resolutions, and that was all.

Consumption Surely Cured.
To the Editor:—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.
Respectfully,
T. A. SLOCUM, M.D., 181 Pearl St., New York.

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To ask for Ayer's Sarsaparilla, if you are in need of a Blood-purifier—the only certain and reliable remedy for pimples, blotches, and all other eruptions of the skin. As an alterative,
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An old lady of eighty, Mrs. Mary C. Ames, of Rockport, Me., after forty years of suffering from a tumor in the blood, manifesting itself in Erysipelas and other distressing eruptions on the skin, at last began the use of Ayer's Sarsaparilla, and, after taking ten bottles, she is now, she says, "as smooth and fair as ever."
Frank Jones, 962 Eighth ave., New York, writes: "I suffered from impurity of the blood, which showed itself in troublesome eruptions and mattery pimples on my face, neck, etc. Ayer's Sarsaparilla effected a complete cure. I had previously taken many reputed blood-purifiers without benefit."
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Mr. Denny is a minister with quite a family of children. He entertains his friends quite often at the parsonage at supper. He has a custom of giving certain things at the table into the charge of certain of the children. Benny, for example, sees that the guests are properly taken care of in the way of meats. Harold has bread and butter under his supervision, while the little girls have their special provinces in the realm of sweets. One evening Dr. Denny chanced to notice that a visitor was without a biscuit. "Why, Doctor," said he, "you haven't had the biscuits passed yon. Why, really, this is a great oversight. Harold, my boy, no biscuits yet passed to Dr. Holmes!" "Father," said the tiny Harold, "no one always speaks slowly and with great solemnity, and who to-night had in his voice a reproach that his beloved father had for a moment believed him unfaithful to his trust. "Father, he has had three already."—*Western Rural.*

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, N. Y.*

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STUTTERING, AND ALL DEFECTS OF SPEECH PERMANENTLY CURED.
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C. S. JOHNSON, Principal,
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THE LONG AGO.

Oh! a wonderful stream is the river of Time,
As it flows through the realm of tears,
With a musical rhythm and a faultless rhyme
And a broader sweep and a surge sublime
As it blends with the ocean of years

How the winters are drifting like flakes of snow,
And the summers like buds between,
And the year in the sheaf—so they come and they go
On the river's breast, with its ebb and flow,
As it glides in the shadow and sheen.

There's a magical isle up the river Time,
Where the softest of airs are playing;
There's a cloudless sky and a tropical clime
And a song as sweet as a vesper's chime,
And the Junes, with the roses, are staying.

And the name of this isle is the Long Ago,
And we bury our treasures there;
There are bronze of beauty and bosoms of snow,
There are heaps of dust—but we loved them so!
There are trinkets and tresses of hair

There are fragments of songs that nobody sings;
There's a part of an infant's prayer;
There are broken vows and pieces of rings,
There's a lute unswept and a harp without strings,
And the garments she used to wear.

There are hands that are waved when the fairy shore
By the mirage is lifted in air,
And we sometimes hear through the turbulent roar
Soft voices we heard in days gone before,
When the wind down the river is fair.

Oh, remembered for aye be that blessed isle
All the day of life till night!
When the evening comes, with its beautiful smile,
And our eyes are closing in slumber awhile,
May that Geenwood of soul be in sight.

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D

XVIII.

THE CONDITION OF AFFAIRS PECULIAR TO THE COLORED PEOPLE OF AMERICA THAT MAKES IT NECESSARY FOR THIS AMPLE FORCE OF BISHOPS.

The condition of colored people in America, as every one knows, is altogether different from that of white people. It is, in many respects, the result of oppression running through centuries. In the course of this time white people have regarded colored people as unworthy of their association. They, or a great mass of them, have looked upon colored people as brutes, or as valuable beasts of burden; have debarred them from every edifying agency beyond the preaching of their selected scriptures—"Servants, be obedient to your masters"—and left them where only brutalizing oppressors could leave them. Having even deprived them of gospel light, and hardened them into the Ten Commandments, they have done all they could to degrade them. And then, in the face of all of this, a Rev. Mr. B. A. Goodwin, of the Divinity School of Petersburg, Va., turns his cheek into the hardness of Apollyon's, and reads a paper before an Alliance, at Alexandria, Va., and says: "There are, at least, seven millions of negroes in the United States that cannot under the true definition of Christianity be called Christians." He makes his ungodly onslaught upon the whole race, and upon all these Christian elements of the race, and then goes on still further, charging them with doing all the bad things which his bad people in the days of slavery have compelled some of them to do. So much for Mr. Goodwin and all of that class represented by him.

Now, as to the white people in general, it is known that they do not even hold colored people in Christian fellowship. Putting all of these facts together, we are urged at this point to ask, what argument is there in comparing the instrumentalities of the M. E. Church with those of the A. M. E. Church? It matters not whether the former has but a single Bishop or the latter fourteen.

The colored people of the United States need just such clerical appliances as will rapidly advance them to the highest point of spiritual excellence. They are but slightly acquainted with the methods of church government. Even the ministry itself is not wrought up to that state of efficiency that prevails in organizations among white people. It is indeed far from it. There is a lack of many qualifications which are indispensable to success on the part of the colored clergy. Science, and literature, and theological studies have not been advanced by colleges, academies, and seminaries as they have been in the M. E Church; and so the untrained, suffering by these privations, have been compelled to go forth with the additional embarrassment caused by a want of experience. The consequences naturally following this state of things are too patent for any amplification. It is enough to know that they exist and need a remedy.

Apart from this fact, there are preponderating irregularities among colored people, caused by slavery, which give rise to the cry, as by that, "Although the assertion of Goodwin is absolutely false, it is true that there are many colored people in the United States who belong to church, but are in no sense Christians."

They will shout and sing like saints, whilst they act and live like devils. This is true beyond all controversy. They exist as subjects for some plastic hand to form them from the form of Godliness unto the power of it. And here the question arises—What agency in the A. M. E. Church would be the most powerful in making that hand effective? Perhaps some insane man would like to hear some sane man give a pertinent answer: for some think themselves very sane indeed when they ignore every proposition that cannot be called their own.

Bearing still further on this point is the fact, moreover, that colored people outside of the Church everywhere go to a most woeful extent in profligacy. They waste their time in wild, senseless games. They degrade themselves in low grog-shop revelries. They incur divine wrath in Sabbath breaking indulgences. They follow the highways of folly, fashion and sin They form a great host of worldlings to be converted to the sacred fold, whilst a watchman on the walls of Zion cries out, "We want members! members! members!"

True And that is the reason why the A M E. Church should have the force necessary to obtain them. The people upon the mountain may cry out, "We want fish! fish! fish!" but the want will not be satisfied if the force is not sufficient to cast and haul the seine to get them. It requires more clerical power of the highest order now to advance the interests of colored people than it does for those who are ahead of them. Slavery has left many of them with crude notions concerning religion, and bad habits affecting society. It is plain to every man of reason that it requires extraordinary agencies to reach them, elevate them and redeem them. It requires a thoroughly organized force for the demand respect, engender love and give the spirit of insubordination. They have been left in a ditch and the appliance must be equal to the emergency.

Twenty-five years ago hundreds of thousands of them knew nothing about church organization and government. They were insensible to the real honorable nature of the marital relationship and lived according to the rule of the oppressor. Pitiful indeed was this condition of affairs, as observed by us at the close of the war, when we, Jas. A. Handy and all of us, went down South to organize church work. Moral darkness prevailed in every direction over those who had been kept in bondage. They were ignorant of letters, ignorant of rules and ignorant of everything essential to their moral development. Many more Bishops were needed than were available at that time.

Coming down from that period to the present we find colored people laboring still under disadvantages, in an ecclesiastical sense, which are not experienced by any other class of people in the land. They are discarded, proscribed and left to work out their own destiny by depending upon their own resources. In this condition they stand merely upon the outer lines of the important works of the Church. They are mere tyros in great missionary projects, in extensive educational processes, in the advancement of charitable institutions and in the manipulation of all the machinery belonging to the establishment of the Church. They are like raw recruits waiting to be drilled into service. Some advancement have they made by the means at their command, but they are not up to the times. This general inefficiency, as a matter of course, has its bearing upon the A. M. E Church. Surrounded by such obstacles it cannot make rapid progress without thorough organization. It cannot overcome those obstacles without the active, powerful, episcopal agents which are necessary to forward on its interests in every direction. They must be put at its head because the condition of the colored people needs just such a force to persevere against their discouragements and to overcome them Such dignitaries, and just such a number of them as we have set forth, are needed to inspire the lower ranks of the clergy and build up the interests of the masses.

Apropos, Rev. H T. Johnson, in writing of a conference session at Owensboro, says: "Bishop Turner so grafted himself in the hearts of the people by his power and eloquence that they classed him in the itinerant category, asked that he be left there; and prophesied the speedy revival of their church interest should their prayer be granted."

Here we have an illustration by a living fact. Let it be accepted in its full force according to the condition of the race and great will be the godly competition.

STRAY SHOTS

If a point is proved an opponent can do nothing but accept it. He may be reluctant to yield, but common sense will compel him. If he resist this and continue in his course of making a whole list of groundless assertions, he shows himself to be like a boy who cannot swim, floundering in a pond. He makes a great splash, but fails to make any headway. In his failure to comply with reason he may find himself going to destruction. If the Church needs fourteen Bishops, and it will be to the very best advantage to situate them in a certain manner, then, by all means, it is reasonable to yield to the arrangement in the matter. Every attempt at resistance has no effect upon the truth.

Many remarks may be made to intensify them, but in the end they will only amount to declarations and stand no examination. In fact, they will be as bad as the old woman's exclamation: "My gracious, how much, those twins resemble each other, especially the one this way!"

Washington, D. C.

NOTES BY THE WAY.

BY BISHOP A. W. WAYMAN.

MR. EDITOR:—Monday, November 7th, about 3 P M, I left home (Baltimore) for the North Georgia Conference and, after an all night and one day's ride, I reached Rome, where the conference meets. I found it a large town and the A. M. E. Church is situated in the popular part of the town. The church building was once owned by the M. E. Church, South. The pastor, Rev. D. A. Shepherd, who has been stationed at Rome for the last two years, was successful in securing that very desirable church property

On Wednesday morning the conference assembled, and, as it has been nearly twenty years since I had the pleasure of meeting any of the Georgia Conferences, at the roll call there were only a few faces I recognized, and they were Peter McClain, C. L. Bradwell, W. J. Gaines, and a few others. The conference is composed of about one hundred and fifty, and a great many of them are young men of promise A very large class of fine, intellectual young men were admitted on trial. Some of them have been students of the Clark and Atlanta universities, and should they be faithful to God they will do honor to the Church and the cause. As this was the conference at which the delegates were to be elected, there was considerable interest manifested among the members as to who should be successful candidates. As the conference was favored with the presence of Rev. Tanner and Embry, they were requested to act as tellers and the balloting commenced; and, to use the racing phrase, W. J. Gaines came in on the first heat ahead of all the rest and was declared by the judges elected, which he said was the height of his ambition. After a few moments to blow the roll was called and the competition started again, and the old war-horse of African Methodism in Georgia, C. L. Bradwell, came in under whip and spur, followed by John G. Yeiser and B. Graham, and they were pronounced elected. Another ballot was had, when J. H. Gary, Jr., and D. J. McGhee made time. D. T. Green, who is a small man, but runs well, came in at the eleventh hour and was elected; this ended a very warm and exciting episode. When the report from the electoral college that elected the lay delegates was called for and presented, there was a protest presented against the modus operandi, by which the delegates were elected, and as it was the first case of the kind that came before me I held it sub curia until the next day and then suggested that the matter be referred to a special committee, which reported that after examining the papers before them, they had reached the conclusion that the election was not in keeping with the law of the Church and, therefore, their names ought not to be placed on the roll of delegates. Dr Gaines gave notice that he would take the case to the General Conference

Tuesday morning the conference met at 8 o'clock to close up its business. At 10 o'clock memorial services were held in respect to the memories of Bishop Shorter and Rev. A. Brown. Remarks were made by Drs. Embry and Tanner on the death of Bishops Shorter and Cain; Brothers Gaines and Bradwell on Brother Andrew Brown. The Dollar collection was taken up of former this year. At 3 o'clock the conference adjourned and there was a great taking out of the preachers to their places.

Rome, Ga.

THE NORTH GEORGIA CONFERENCE.

BY REV. W. J. GAINES.

MR. EDITOR:—I thought it would be interesting to the many readers of the RECORDER to hear from African Methodism of the "Empire State" The North Georgia Annual Conference convened in Rome, Ga., on the 9th inst., Bishop A. W. Wayman, D.D., in the chair, and went through the usual devotional services. The old secretary called the roll and the ministers answered to their names with few exceptions. The reports were good, both spiritually and financially. This conference has only four presiding elder districts, viz: Atlanta District, Athens District, Griffin District and the Marietta District. All of the presiding elders are proud of their positions and are trying to honor the Church for entrusting them with these offices. Every man ought to think he is honored to be a minister of the Lord Jesus Christ. The presiding elder's office cannot be dispensed with in these Southern lands. All that is needed to make this office a success is in selecting the proper men to fill it The opening of the conference seemed a little excitable. We can account for this when we think of its being the year of electing delegates to the General Conference. However, this passed off all right; the names of whom have been forwarded to the RECORDER by the corresponding secretary, Rev. A. Watson, who, by the way, is an alternate to the General Conference. Bishop Wayman managed the affairs of the conference very easily. As a presiding officer he is graceful, cheerful and almost jovial. When he becomes earnest on a matter he is grave and commanding. Drs. B. T. Tanner and J. C. Embry were present and represented their departments well. Also D. Wm. D. Johnson, Secretary of Education, who is a member of this conference, was present and took a very active part in some portions of the conference business. The brethren all understand the doctor. We would have been glad to have seen Drs. Lee, Smith and Townsend. These are all grand men and the Church is proud of them. Our dollar collection was about $3,000. The Atlanta District raised $1,400 of this. The other three districts did equally as well according to location, situation and condition.

The Morris Brown College was represented before the conference by the writer and the conference appropriated $300 in cash to the college after they heard the report of the secretary and treasurer. No one knows how my heart trembled when I presented the case of the college Is it possible that we can love a building, a project or a principle? Must I say I love Morris Brown College? I love the project, the principle, with infinite love. I will not hold my peace, I will not rest until its brightness goes forth to the world as a lamp that burneth. There was not one dissenting voice against giving the $300 We had able preaching during the session of the conference by Rev. C. S. Greene, A. W. Watson, J. G. Yeiser, Louis McClarin, J. S Flipper and Drs Tanner, J. C. Embry and Bishop A. W. Wayman. The Bishop "mndded the water" Sunday morning at 11 o'clock A. M as he usually says, but Drs. Tanner and Embry managed to swim through and save their reputation as able preachers. Memorial services over the lamented Bishops Cain, Shorter and Rev. Andrew Brown were very touching When the history of African Methodism is completed the names of these men will shine forth upon the pages of its history like the milky way across the heavens. We now start out upon another year's work on our districts and pastoral charges, hoping to return at the next annual conference with victory upon our banners. My heart repeats the Master's advice, "I must work the we of him that sent me, while it is day; the night cometh, when no man can work."

Quite an excitement in Atlanta over prohibition. The Anti-Prohibition party is trying its best to bring bar-rooms back to Atlanta with all of their curses. The women and children with the good men of this city are raising their prayers to God to keep this wicked demon from our fair city. We have ministers in our midst who will raise their voices against this wicked traffic. Shame on them. Disgrace to be called a minister of that kind, but we are in hopes that on the 26th of this present month we will snow the anti-prohibition party under by 1200 or 1500. O, that God may let his light shine upon us, as he did upon Israel in the desert with a pillow of light. He led them with a banner cloud of light. These are some of my morning thoughts.

FATHER, I STRETCH MY HAND TO THEE.

BY REV. C. A. ADAMS.

This very song has been the solace of a thousand minds. "Tis the cry of some poor widow sitting in her solitary cabin with no meal in the barrel, no wood under the shed and no money in the till; or some poor father, or orphan child, wandering from house to house begging for food. Hear him say: "Father, I stretch my hand to thee, no other help I know." It is grievous to them to look back over their past life and see that rare opportunities were offered them for homes and they refused. The Almighty did not will that they should fail to share this world's goods. There are thousands of our people who could purchase homes if they would only leave town, go into the world and suffer awhile. Will they go? No; can't leave town; could'nt hear the city bells' tone; could'nt ride on the street cars; could'nt go on the railroad excursions; could't go to the different places of vain amusement; all the big shows will pass me by. No, let me stay in town, pay $5 per month house rent, $1 per week for wood. This is but $112 per year, two years $224, three years, $448, besides my whiskey and tobacco, and once in awhile an extra cigar and then have plenty of food for my family. This is the pusillanimous sentiment of thousands of our people It is useless to sit down and cry, "Father, I stretch my hand to thee; no other help I know." The Father's hand is stretched to you when some one offered you that tract of land for $150 per acre, upon that beautiful city site; is to one settling beyond your reach. The negro race must get homes as well as education; if not our children will be a lot of educated tramps. All can't teach school or preach; some must till the soil. Go to work, get homes for yourselves and children Four years ago a colored man was offered a little rocky piece of land for some little oxen and he refused. Now, under those rocks is a bed of coal, at which the miners are at work and about two furlongs from this is commenced a beautiful little village, the railroad running through its centre. Ye ministers of God, stop telling the people about dying awhile and tell them about living. Get homes to leave your children and die happy.

Mr. J. Wesley Hoffman, formerly a student of Wilberforce University and a graduate of the Theological School of Howard University, is now making a specialty of Hebrew and the Assyrian languages under the renowned oriental scholar, Professor Lyon, author of the Assyrian Grammar, a book used on both sides of the Atlantic, and professor in Harvard Divinity School of Shemitic Languages.

Bishop J. P. Campbell 16 1928 Filed 11th St

THE CHURCH THAT ALLEN NAMED.

BY REV. GEO. W. BAILEY.

'Tis time, creation's accurate scribe,
When retrospectively surveyed,
Reveals our nature's rapid tide,
From morning dawn to evening shade.
About one hundred years ago,
Just as the colonial sunk with gold,
The genius of a true negro
Began to rapidly unfold
'Twas then, great Allen, bless his name,
Began the rubbish to remove;
This mighty fabric, thus to frame:
A house for God, the bond of love.
Since then, the calendar of Time,
One century has scored;
His work from rustic to sublime
Has to his race secured
The liberty, the sacred right
Of all the sons of men;
And we, his heirs, will ever fight,
Her ramparts to defend.
This church our Father Allen named
African Methodist,
Is now and ever shall be famed:
Salvation is her gist.
The' Allen's bones are resting now
Beneath yon turfy mound;
A victor's mark adorns his brow,
Where harps incessant sound.
Shout, shout, ye sons of Allen brave,
Nor scorn your fathers choice;
May evergreens bedeck his grave,
And sons echo his voice.
All hail, the church that Allen framed,
The negro's apex found,
She's crossing now the stormy main:
She'll belt the globe around.
But who will meet to celebrate,
One century hence to-day?
From Caribees to the Golden Gate,
And o'er in Africa?
Those sea-girt lates will swell the throng,
With songs in Allen's band;
None then will ask, does he belong,
To our native land?
O time, yon wrote inception day,
Of this great Church of mine;
And when she victor's laurels sway,
Christ will omega sign.
Adieu, century number one,
We'll meet on earth no more,
For one by one we're passing on
To yon eternal shore.
Hosanna to the Prince of Light
Who put in Allen's heart
The spirit of eternal might
This wondrous work to start.
Rest this one hundred years to come,
Whilst I in sabes lie;
My soul with Allen's gathered home,
To mansions in the sky.

FROM A DOLLAR AND CENTS STANDPOINT.

BY REV. J. M HENDERSON.

The able articles of Rev. P. M. Lewis, written under the shadow of the tall pines in far away Southeast Missouri, like the cries of "Peter the bermit," have echoed throughout the Western wing of our connection, and to the support of many of the opinions heralded forth the sturdy men of this, a no insignificant portion of our Church. Suppose Brother Lewis, for reasons, did withdraw from the field, he is now again under her wing and in good standing.

Dr. Johnson has written a very able series of articles, which, however, when read together, do not appear so well. The text bristles and glitters with many brilliant ideas scattered here and there. The arguments upon which the doctor attempts to support the demand for "more Bishops" are all weak as elder stems; their lame and trembling backs quiver under even the slightest attack. However, the position taken by our brother is not to be answered in argument of the same kind as those urged for its support.

This is an age of dollars and cents; the most trasby nousense can live if supported by money, while the most benevolent enterprise will perish unless it have behind it "vnigar gold." He who advocates any measure or any enterprise, however grand, only creates a vague dream unless he plant his feet upon money.

Can the A. M E. Church support eight more Bishops at an additional cost of $16,000 for to speak of paying a Bishop one cent less than the present salary would be an insult to common sense.

The estimate of expenses for 1887, not including percentage retained by conferences, is $44,371 45. Add to this $16,000, and you have $60,371 45. The general treasurer under our present financial system has no fair prospect of receiving, per annum, more than $44,-371.45. We would therefore be deficient $16,000 for current expenses. The addition of eight Bishops would create an increased expense and yet, in no way shown by the doctor, would increase the income to any notable extent. Therefore good hard common sense, viewing the matter from an economic standpoint, would say, "No, no, no" to the doctor's demand.

A wise General Conference would waste little time in such extravagance, but would turn its earnest attention to the more practical question of how to increase our income. At present we are only able to keep up current expenses; we are not able to launch out into any benevolent enterprises. Which would it be wiser for a poor man to do: spend his savings for beautiful pictures, or purchase a potato-patch? Instead of us indulging the expensive luxury of having eight more Bishops, why not make a good, strong and effective presiding elder system by which we could double our present income? However desirable eight more Bishops might be, we can't have them for the simple reason that we are not able to pay for the luxury. If we have a great number of good men who would grace a Bishop's chair, they won't spell for eight years at least, so that let them content themselves and we, his heirs, will ever fight,
Her ramparts to defend.
This church our Father Allen named
African Methodist,
Is now and ever shall be famed:
Salvation is her gist.
The' Allen's bones are resting now
Beneath yon turfy mound;
A victor's mark adorns his brow,
Where harps incessant sound.
Shout, shout, ye sons of Allen brave,
Nor scorn your fathers choice;
May evergreens bedeck his grave,
And sons echo his voice.
All hail, the church that Allen framed,
The negro's apex found,
She's crossing now the stormy main:
She'll belt the globe around.
But who will meet to celebrate,
One century hence to-day?
From Caribees to the Golden Gate,
And o'er in Africa?
Those sea-girt lates will swell the throng,
With songs in Allen's band;
None then will ask, does he belong,
To our native land?
O time, yon wrote inception day,
Of this great Church of mine;
And when she victor's laurels sway,
Christ will omega sign.
Adieu, century number one,
We'll meet on earth no more,
For one by one we're passing on
To yon eternal shore.
Hosanna to the Prince of Light
Who put in Allen's heart
The spirit of eternal might
This wondrous work to start.
Rest this one hundred years to come,
Whilst I in sabes lie;
My soul with Allen's gathered home,
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Talk and write as you will, an experiment will prove that the Presiding Elder system can be made the means of bringing us ont of our financial trouble. I rejoice to say that since August 22nd, we have raised for St. James A. M. E Church over $2,700 in clear cash, and Sunday, Nov. 7th, dedicated one of the most beautiful churches in the connection. Bishop Brown officiated; Revs. R. Knight, S. H. Reynolds and Wm. Morris were present.

Personally, I feel that the connectional enterprise of the most importance is our Publishing House, and would favor four years of earnest, strong effort devoted to the task of bringing it out of embarrassment and making it a paying institution. It could be made to raise the episcopal fund, if properly supported. This would happen inside of four years. The present centennial effort has the right ring. We did not observe the 6th for that purpose because we had just finished our church and dedicated it on that date. But we have organized a certain mall club and have prepared a historic monument to be erected to the memory of Bishop Allen. It is made of pine and built in sections, each one of which represents a period in our Church history. The club hopes to send in from $50 to $100 by January first. We also have already authorized Brother Taylor, steward, to purchase about $100 worth of hymn books and Church Services.

St. Paul, Minn.

IN REPLY TO BISHOP CAMPBELL.

BY REV. J. T. DIGGS.

MR. EDITOR:—Having just read Bishop J. P. Campbell's article [on membership and Church theft] in the issue of this week, with a heartful of regret to see how our beloved Bishop allows himself to be blinded and misled by those in whom he deeply confides, please permit me to set myself aright before Bishops, General Officers, New Jersey Conference and the many readers of our church organ, for the reflection upon me by Bishop Campbell, through his prompter, is greater than I can lie quietly under. Now, as to the pastor at Fair Haven, I have nothing with I only speak for myself. As to theft, I defy Bishop Campbell or anyone else to prove that I have defranded any department of the Church out of one cent, but have given as many dollars as any of those bonds pastors to whom the Bishop refers. All who ever knew me, know that I have been a quiet Methodist pastor for over fifteen years, attending to my own work, taking care of whatsoever was my Bishop saw fit to give me, and making as good a report to the annual conference as any other pastor or presiding elder. I never asked for an appointment nor refused any. I always have taken what was given me and made the best of it, whether little or much. I suppose I have done as much in and for the New Jersey Conference as some others who have made more noise about it. I never thought it worth while to sound a trumpet for what little I could do for God and his cause. For after one has done all he can do, he has only done that which is his duty.

EXPLANATION.

As to the excursion from Newark to Ocean Grove, it was a matter of our church in Newark, and has been running for the last six years, and the pastor of three years ago established the Jubilee at the auditorium as an attraction for the excursionists. The day of the church excursion has heretofore been governed by the day given for the Jubilee. The New Jersey Conference of 1886 appointed the pastors of Orange, Ocean Grove and Newark as a conference committee to assist the General Missionary Secretary in arranging and conducting the affair at the Grove. Everything passed off pleasantly that year, headed by Dr. J. M. Townsend, Missionary Secretary. This year time passed away and nothing was said about the Jubilee. Conference had passed without action as to it. My attention was called to it by the Pennsylvania Railroad Company. I wrote to Rev. Dr. Stokes to know what day in July had been given for the Jubilee. He replied by sending me a programme of the season, which had the Jubilee set on the 21st. I then knowing that Dr. Townsend was abroad, wrote to Dr. Arnett, asking if he knew anything of Dr. Townsend's arrangements for the Missionary Jubilee at Ocean Grove. I received no reply. I then wrote to Bishop Shorter, thinking he was yet President of the Missionary Board. Meanwhile Dr. Stokes wrote to me for a list of speakers for the Jubilee Day. I referred him to Elder Sampson as the first on committee as arranged by our conference, but Dr. J. M. Townsend as the one to arrange the programme and solicit speakers. A week or more elapsed; I least, so that I, seem content if the done, they should be dispensed with and methods adopted that would fill the bill.

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escape, and will be seen by the delegation who shall make up the next General Conference, and for his frankness, fearlessness and honesty of purpose, which are known traits of his character, he will no doubt be long and kindly remembered by the brethren as a faithful, progressive condition. Several new mission fields have been entered upon since conference. This work is in the hands of our new or inexperienced men, who are to make full proof of their calling, not by excellency of speech, but by their capability to gather souls for Christ, and to train them in harmony with the teachings of the Holy Scriptures. We rather appreciate the custom of the fathers, who tested well all inexperienced men before clothing them with higher ministerial powers.

PROGRAMME OF THE GREAT CENTENNIAL CELEBRATION OF THE A. M. E. CHURCH, TO BE HELD IN ALL THE CHURCHES IN THE MONTH OF NOVEMBER, 1887.

1. In all the cities where there are two or more A. M. E. Chnrches, as in Philadelphia, Baltimore, Washington, Wilmington, Charleston, Nashville, Savannah, Atlanta, Chicago, St. Louis, Memphis, etc., etc., we earnestly recommend a grand union opening meeting on Wednesday night, November 9th, or on the night of the 16th, uniting all the choirs of the city in one grand sacred concert. Local committees will see to it that the exercises are made lively and effective—a real time of gladness, thanksgiving and praise. Let pastors, choirs and officers be all thoroughly alive to the occasion.

2. On Thursday night, a grand public oration or several addresses on the independence and successful work of our Church. We urge that this meeting be made free of charge, and that tickets therefor be given to all respectable persons who will attend.

3. On Friday, or on the same night of addresses, prepare a "Centennial Banquet." Make it a season of congratulation and pleasure for all.

4. On Sunday morning a Centennial prayer-meeting from 5 to 7 A. M. At 10 o'clock a sermon on the rise and progress of the Church. Text, Acts 13, 41: "Behold, ye dispisers and wonder, (and perish), for I work a work in your days, a work which ye will in no wise believe, thongh a man declare it unto you." (Collect your envelopes).

5. At 2 P. M. Sunday school concert with short addresses. (Collect your envelopes).

6. At night, a eulogy on the life and infinence of Richard Allen. Collect your envelopes. Conclude with the prayer of thanksgiving. (See evening prayer, Ritual of the A. M. E. Church, page —), and then repeat the Creed and sing: "From all that dwell below the sky," etc., ending with the doxology, "Praise God from whom all besings flow," and benediction.

II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at ——— hall, ——— street, Philadelphia.

2. Thursday night (Thanksgiving Day) Centennial Banquet at each of the churches, or such other exercises as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at ——— hall, ——— street.

Speakers: Prof. T. McCants Stewart, of N. Y.

2. Rev. ———, of Fla.
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5. Portrait of Bishop Allen, life size, executed by the colored artist —— to be presented to the connection by Rev. C. O. Shaffer, through Bishop Payne. Address and reply.

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4. At night, hymn, O, God our help, etc, 701, Ritual 16. A eulogy on the life and infinence of Richard Allen. Conclude with the prayer for the clergy and people. Ritual of the A. M. E. Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 602, Ritual No. 12, and doxology, "Praise God," etc., Ritual No. 26. Collect envelopes, and report the amount. The creed and benediction.

Subscribe for the Recorder.

NORFOLK DISTRICT LETTER.

BY REV. J. E. W. MOORE.

MR. EDITOR:—The work in the Norfolk District advances in every particular, much to the satisfaction of the workmen and all who are immediately concerned.

At Norfolk, the head of the district, there are evidences of energy and thrift both upon the part of the pastor and people. Since our second quarterly meeting at this point thirty-five have been added to the congregation and five hundred and sixty-seven dollars and fifty cents have been collected for building purposes, making a total of two thousand fifteen dollars and thirty-seven cents raised since the annual conference for said purpose. The temporary edifice in which Elder Cook and his people will worship until the completion of the new church was opened for divine worship Sunday, November 6th, the day, according to appointment, of the third quarterly meeting. Everything was properly arranged. The opening was a success. The presiding elder was ably assisted during the day by Dr. Hunter, of Portsmouth, and Elder Peter Sheppard, of Drummondtown. Elder Cook is doing a grand work for God and humanity. Shall we not pray for his continual success?

London Bridge and Princess Anne Circuits are being successfully supervised by Elders Thaddeus Peedan and Lemuel L. Lee. These circuits during my second quarterly visit were under the influence of a gracious revival, since which time some thirty-two accessions have been made to the several churches.

BERKLEY CIRCUIT.

The progress being made by this circuit is an evidence of the worth of Elder Scarboro as a Christian minister. Since our last quarterly meeting thirty-four have been added to this circuit. Our church in Berkley, the head of the circuit, exerts an infinence calculated to strengthen African Methodism in Norfolk county.

The Chesapeake Bay are two counties belonging to the Old Dominion, viz., Accomack and Northampton. In these counties we have two stations, four circuits and four missions. This part of the district has increased in membership twenty per cent since the rise of our last annual conference, and from the present aspect, I think the increase financially will be equal to that in membership.

Elder Offer, at Eastville, has labored incessantly and ardently in this station for nearly three years with cheering results. During our second quarterly visit to this station we were received on probation and a large number of precious souls were at the anxious seat pleading with God for mercy.

Bridgetown Circuit, under the care of Elder B. H. Gowens, has received on probation since conference twenty-six. The elder took hold of the circuit determined to complete the church at Bridgetown. The work goes on successfully. This church when completed will surpass in finish any of our churches on the Eastern Shore.

Elder Lewis, at Franktown, continues to build up this circuit. The new church is in a fair way to be near completion slowly but surely. These people believe in paying as they go. Several accessions have been made to this circuit since conference.

Shepherdsville Circuit moves onward under Elder James A. Haynes, in company with whom I went to Hack's Neck for the purpose of organizing a new mission, but was prevented by the inclement weather, yet the work will go on, for Elder Haynes believes in extending our work.

Onancock Station. This station has been strengthened by a glorious revival, such as they say has not been witnessed there for a number of years. The meeting of the district conference at this point did much toward advancing African Methodism in that vicinity. Too much credit cannot be given to Elder J. C. Williams for the present status of our church at Onancock.

Drummondtown Circuit advances steadily under Elder Sheppard, who will not permit old age to lessen his activity for Christ. In every department of this circuit can be seen the effect of the persevering energy of the Christian father. The work some conferences has been blessed with the outpouring of God's spirit and already number has been added to the church as the fruit will be finally saved.

The mission work of the district is in a progressive condition. Several new mission fields have been entered upon since conference. This work is in the hands of our new or inexperienced men, who are to make full proof of their calling, not by excellency of speech, but by their capability to gather souls for Christ, and to train them in harmony with the teachings of the Holy Scriptures. We rather appreciate the custom of the fathers, who tested well all inexperienced men before clothing them with higher ministerial powers.

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DISTRICT CONFERENCE.

BY REV. S. M. JOHNSON.

MR. EDITOR:—Please allow me space in your paper to say something about the Baltimore District Conference, which met in Water's A. M. E. Chapel, Baltimore, October 19, 1887. The pastor, Rev. R. F. Wayman, had made all arrangements for the reception of the conference. Rev. William B. Arnold, the presiding elder, called the conference to order, and conducted religious exercises by singing hymn, "And are we yet alive."—p. 264. At the conclusion of the hymn, Rev. R. F. Wayman offered a prayer that will long be remembered; after which Rev. J. M. Cargill was elected secretary, and your humble servant reporter for the RECORDER. The hour of meeting was 9 o'clock and the hour for adjournment was 1 o'clock. The elder appointed the committees and they were confirmed by the conference. The presiding elder was asked to make his report, which he promptly complied with. It was found that four churches were deficient. Rev. J. M. Cargill moved that the conference would say to those churches, they were not exempted from the law. Rev. W. A. Gaither seconded and Rev. James T. Morris were introduced. The report of the financial ability of the people throughout the district was called for. Rev. R. F. Wayman, the chairman of the committee, read a very interesting report on the subject, pointing out the financial ability of our people; after which the conference made some very creditable addresses on the same. Rev. J. M. Cargill read a programme for the District Sunday School Convention, which was referred to committee on Sunday schools. Meeting adjourned. Benediction by Rev. C. Bourne.

EVENING SESSION.

The district conference convened at 8 o'clock to hear the opening sermon by Rev. William B. Arnold, presiding elder. Hymn, "Oh, for a heart to praise my God."—p. 491. The elder selected for his text, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds."—James I, 25. Subject, "The perfection of the law of God," and he spoke at length. Among many other good things he said, "Man made in the image of his Creator, has a copious soul; to fear God and to keep his commandments are too often overlooked as important duties. This passage points out to us in a clear manner the mistakes made in this direction. It is my opinion that this scripture points to revelation in general: it is the law of love. What is the law? And what is love? Law is some precept of moral action and a rule by which to measure moral deportment. Cursed be the man who shall question the authority of the Law-giver. This law is the rule by which he measures the lives of his subjects. Love is the first impression made on man's heart. It is the standard by which all moral action should be governed, and the humblest creature can keep it to the glory of God. Every obligation urges that man should love his God and his fellows. Christ has given a new commandment, that you love one another. This is the law of liberty; even the archangel could not unfold the perfection of the law. This law is perfect from so high a source needs no amendments. All other law has been repealed or amended, but this law declares what must, and what shall be done." At the conclusion of the sermon, Rev. J. M. Cargill read the following resolution:

Resolved, That we, the members of the Baltimore District Conference now in session, have heard with pleasure the able and instructive discourse from Rev. William B. Arnold, presiding elder, do by vote affirm it, as well worth our highest indorsement. Signed, J. M. Cargill, R. F. Wayman, S. M. Johnson.

SECOND DAY'S PROCEEDINGS.

Conference convened at 9 30 o'clock, Rev. William B. Arnold in the chair. Rev. J. H. Ballard conducted exercises by reading hymn, "Jesus, great shepherd of the sheep," and offered prayer. The report of the moral worth of the people in the district was called for, and Rev. C. Bourne, the chairman of the committee, presented a very worthy paper, showing the advancement of our people morally. Rev. G. T. Watkins, B. D., Lloyd W. M. Traverse were introduced. Rev. J. M. Cargill read the paper on the subject, "The means necessary to make the churches financially more prosperous." The paper was witty and proved many to be friends of Trinidad. He is the progeny of a father born in Connecticut, and a mother, a native of St. Christopher, B. I. He received his primary education in the West Indies. On coming to the United States he once entered Strait University, New Orleans, and continued to pursue his studies, after which he engaged in the vocation of teacher in the public schools of Louisiana and Mississippi.

In 1876 he entered the itinerant ranks of the Methodist Episcopal Church, where he gave much satisfaction. But on learning of the superior advantages that awaited him as a minister of the Gospel in the A. M. E. Church, he renounced his allegiance to his former church, and was received at Cape Girardeau, Mo., by the Rt. Rev. T. M. D. Ward as an elder, and was at once appointed pastor of St. Peter's Chapel, St. Louis, Mo.

He found the church in ruins, the result of a fearful cyclone, by reason of which the congregation had become disheartened and scattered. He at once called a meeting of the remaining members of St. Peter's Chapel and regrouped them, stimulating them with new courage and impetus. He, with his Board of Trustes, then changed the former model of this church and rebuilt for his congregation an edifice commensurate with the spirit and genius of the mechanic, artisan and intelligence men of the period, the cost of which was $7,-000. At the expiration of the two years he had cancelled the debt, and, with a membership of a hundred and twenty, full of hope and ambition, he left his flock and departed.

In September, 1885, Elder R. L Beal, having received the appointment by Rt. Rev. John M. Brown as pastor of Bethel A. M. E. Church in San Francisco, arrived in this city and found his church recently reconstructed in its interior and exterior and refurnished in a manner that necessarily (in view of its diminutive congregation) resulted in causing him to find a debt of more than ordinary magnitude to contend with. Yet, after finishing two terms with Bethel Church Society in this city through his vigilance, intelligence and industry, he has succeeded in meeting the current expenses of said church, including interest on mortgage, which he has also decreased, also reduced the floating debt.

In conclusion we are free to assert that we hazard nothing in saying that Elder Richard Lewis Beal and his amiable companion carry with them the best wishes of the good people of the state of California wherever they may roam in aid of the Christian Church.—*The Elevator.*

HORSFORD'S ACID PHOSPHATE
THE BEST RESTORER.

Dr. T. C. SMITH, Charlotte, N. C., says: "It is an invaluable nerve tonic, and the best restorer when the energies flag, and spirits droop."

A banquet was given Oct. 28, in Paris, in celebration of the anniversary of the dedication of the statue of "Liberty Enlightening the World" in New York harbor. Mr. McLane, United States minister; Mr. Blaine; M. Spuller, minister of public instruction; M. de Lafayette, Col. Lichenstein, of President Grevy's military household, accepted invitations to be present. The invitations were issued in the name of Count de Lesseps. Members of the French-American club were in attendance at the banquet.

DEFENDING NORTH LOUISIANA ANNUAL CONFERENCE.

BY REV. I. J. WILLIAMS.

MR. EDITOR:—Please grant me the privilege of speaking a few commonplace words through the RECORDER. I appear in the defense of North Louisiana; its Bishop and members, in answer to an article by Rev. J. H. Hord, one and one only, member of North Louisiana, which appears in the RECORDER of October 13th, 1887, entitled "North Louisiana on the Transfer System." North Louisiana has never yet, to my knowledge, been called upon to discuss the transfer system. Never was any opposition more untrue. Had the writer said that he, J. H. Hord, was expressing his sentiment on the transfer system he would have said the truth and nothing else but the truth before God. But when he says finds a Bishop blamed for doing what the law directs him to do (transferring ministers from one conference to the other conference). How can these things be when a Bishop in the A. M. E. Church, by virtue of law, has the right to transfer ministers? Brother Hord ought to know that the transfer system was not intended for a cloak with which men's sins are to be hid from the ruling of justice, and this is not the conception of North Louisiana. Brother Hord ought to have said, I am not opposed to the transfer system, instead of saying that "North Louisiana says so." North Louisiana has said nothing respecting the subject and Brother Hord is not the North Louisiana Conference, but one single member of that conference. The writer should have said, "I," instead of "we," are opposed to men coming to our conference through that system, for that conference has never yet asked J. H. Hord to speak for it. There are two transferred ministers to this conference: Revs. J. W. Hamilton and J. Goins, who are tried and true men, just what Brother Hord says he wants, and they are filling that important position—presiding elders—and they are doing the people without a fault. He, Hord, should have said, and not "we" do not believe in the Bishop taking up men along the road and bringing them to the North Louisiana Conference, etc. This truly is not the sentiment of North Louisiana Conference. If the Bishops think ministers will be more useful and are more needed in one conference than another, he is wise to say to them, follow them we, as I suppose Bishop A. W. Wayman did when he transferred Rev. Dr. Goins to North Louisiana. Of course pick them up on the road, for men like Hankins and Goins cannot and must not be passed by. Ever more bring such men, Bishop These men might have asked for a transfer; how ever, North Louisiana is proud of them. Brother Hord throws a red action when he says, "We want men born of God and divinely called to preach the gospel, that can stand grubbing." If he has to grub them through the paper they can't stand it. I admit without this qualification all others are utterly useless but I from my very soul pity the man who attempts to direct others in a way that he himself has never known. But Jesus has settled this matter at once when he said, "If the blind lead the blind, both will fall into the ditch." That is, if the unconverted teach the unconverted they both will fall into hell. Then let a preacher examine himself.

Delhi, La.

ELDER RICHARD LEWIS BEAL.

The above named clergyman, who has just finished his second term as pastor of Bethel A. M. E. Church in this city, has, in our opinion, much to be proud of—because of his ancestry, because of his antecedents and by reason of having enjoyed through life, up to the present period of his eventful existence, an enviable reputation as a man, and distinguished, though unassuming, unheralded and nncontestatious leader in the great Christian Church of the world, regardless in the main from what his actions in unity have demonstrated in our midst, from the date of his arrival on the golden shores of the Pacific accompanied by his inestimable consort, until he has finished his holy mission of creed or faith, other than the unbelievers in the great Jehovah, God.

Elder Beal first beheld the sunlight of day and the silvery moon and twinkling stars illuminating the firmament by night on the island of Trinidad. He is the progeny of a father born in Connecticut, and a mother, a native of St. Christopher, B. I. He received his primary education in the West Indies. On coming to the United States he once entered Strait University, New Orleans, and continued to pursue his studies, after which he engaged in the vocation of teacher in the public schools of Louisiana and Mississippi.

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OUR GEORGETOWN (S. C.) LETTER.

BY HON. W. J. MOULTR

Entered at the Philadelphia post office as second class mail matter.]

THE

Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions or merchandize can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, to insure prompt attention must be addressed to

REV. J. C. EMBRY,

GENERAL BUSINESS MANAGER, P. O. BOX 906, PHILADELPHIA, PA.

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Ordinary advertisements, per agate line.
1 time.....10 cents
4 times (one month).....30 "
13 " (three months).....75 "
26 " (six months).....$1.25
52 " (one year).....2.00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited in the first of the current month. After the 15th, to the first of the month following. All our terms are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence in the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

PLEASE NOTE THIS.—Our Centennial Envelopes are sent out for collection in behalf of the Department only. They are not to be used for making local collections. They are not to be returned to us, but we want the money only. Open them in church, count the money, and send it by postal order or bank draft, payable to Bishop J. P Campbell. Address all letters containing centennial money to Rev. J. C. Embry, 631 Pine St., Philadelphia. Where no orders can be gotten, register the amount and address the letter as above. In making returns of Centennial collections, please give name of pastor, name of the church and the name of secretary of committee, also the conference.

J. C. EMBRY, Manager

THERE will be very strong opposition at our next General Conference to retaining both presiding elders and episcopal districts, and so there ought to be.

BEING considerably indisposed in the early part, and extraordinarily busy in the latter part of last week, we enlisted the ready pen of Dr. C. S. Smith. The three editorials, "Use Your Sword," "Thanksgiving" and "Our Sunday School Literature" are to be accredited to his kindness.

CENTENNIAL returns are coming in rapidly and encouragingly. Rev. Jonas Moutgomery, of Eaton, Pa., sent in the first fruits. The largest amount thus far has come from Dr. Jenifer, at Providence, R. I. We observe from communications, that large money has been collected at some other places, but it has not yet reached this office.

WE ARE very grateful to Rev. J. M. Henderson, of St. Paul, Minn., for raising nearly $3,000 since August, completing the beautiful new church and saying cheerful words for the Book Concern. His article in this issue of the RECORDER includes a very practical reference to this department. If once the Publishing Department can be put on its feet squarely, it will do all that Brother Houderson suggests; take care of itself and pay our Bishops.

THE CHRISTIAN RECORDER premium Calendar for 1888 is out. We expect to raise our subscription by March 1st, to at least 10,000. In order to do this we are offering probably as attractive a list of premiums as ever went from this office. No less than forty different articles are offered to choose from on securing us a single subscriber, while for larger numbers we shall give out good watches, silver sets, parlor organs, bicycles, silk dress patterns, parlor sets, &c., &c.

THE BENEFIT which the ocunection will derive from the Centennial cannot be easily estimated. Where a whole week is given to the subject, our people will receive a new impetus and our work will advance rapidly. Rev. W. H. Bryant, of Chester, Pa., thus celebrated the A. M. E. Centennial, sparing no pains to make it serviceable to all concerned. His audiences were good all the week.

The programme of Dr. Jenifer was very interesting. His address on the A. M. E. Church was entertaining and instructive.

THE CENTENNIAL PROGRAMME of Dr. Derrick, in New York, included two entire weeks and engaged the attention of nearly all denominations, beneficial and benevolent associations, many African Methodist preachers from suburban charges, the editor of the CHRISTIAN RECORDER, Rev. N. B. Stewart, of British Guiana, and Bishop Disney, of the Tenth Episcopal District. The following is an outline of his elaborate programme: Sunday, November 13th, General Praise and Song Meeting: preaching by Rt. Rev. R. R. Disney; November 14th, address to Daughters of Conference and Centennial Committee, by Rev. J. P. Sampson, A.M.; November 15th, The Church's Night—Fraternal Greetings; November 16th, Grand Army Night; November 17th, Old Folks' Night; November 18th, Society Night; November 20th, preaching, morning and night, by B. F. Lee, Centennial Sacramental at 3 P. M.; November 21st, Addresses to Knights Templar and other orders; November 22nd, Young People's Night; November 23d, Madame Selika and Blind Tom, at Steinway Hall; November 24th, Children's Night; November 25th, Members' Night——Farewell. It is very doubtful whether African Methodism in New York ever before wielded so great influence as in this centennial demonstrations. The secular press throughout the city paid the greatest deference to the meetings and the subjects treated, giving the doctor a crowded house on nearly every occasion.

THANKSGIVING.

According to the proclamation of the President and of the governors of the several States, the American people are recommended to observe this day as one of thanksgiving to the Creator of the universe for his continued mercies and blessings. The spirit that prompts the setting apart of one day in each year for such a purpose is in keeping with the highest needs of humanity, and is in substantial agreement with the desire of every soul that looks up through nature to nature's God. The trend of the most enlightened thought of all civilized people is toward peace and unity; a fact itself that furnishes an occasion for real thanksgiving and praise, and which is due to the presence of the divine influences that found their incarnation and expression in the life and utterances of the Prince of Peace. The signs of the times point to the near approach of the day when all the world shall be kin. Another occasion for rejoicing is the general prosperity which the country at present enjoys. We have been preserved from the ravages of war, the distress of famine and the blight of pestilence. Our national advancement has been commensurate with the general prosperity that has existed, and has revealed to us more fully the important mission that we are to fill among the nations of the earth. The day has its lessons for all, whether high or low, rich or poor. It teaches us that this nation is founded on the God-idea, that it recognizes the existence of a supreme and overruling Providence, and that the benign influences of the sanctuary are helpful in molding both individual and national life. It is to be hoped that on this day the voice of rioting and revelry will not be heard in the land, but that everywhere the people will rejoice and give thanks in a manner in keeping with the dignity of our citizenship, and the consciousness of our accountability to Him from whom cometh every good and perfect gift.

OUR SUNDAY SCHOOL LITERATURE.

Previous to 1885 the A. M. E. Church had but two Sunday school publications—The Child's Recorder and the Turner Catechism. To these two the Sunday School Union has added eight others, as follows: the Teacher's Quarterly, the Scholar's Quarterly, Juvenile Lesson Paper, Gem Lesson Paper, Primary Lessons for Beginners, the Handy Songster, Sunday School Record and Teacher's Class-book, making a full complement of graded Sunday school helps. Comparing periods of time, it will be seen that, in the production of Sunday school literature, the Sunday School Union, in two years, accomplished just four times as much as the Church accomplished in sixty-nine years. This does not mean that the Church could not have accomplished more, but merely that it did not. The great lack of the Church has been not so much in ability as in organization. Prior to the formation of the Sunday School Union we had made no organized effort to provide our Sunday schools with a suitable literature, and to turn the profits of the business resulting therefrom into our own coffers and to our own account. We were content to enrich others and leave ourselves poor. It is said, however, that everything that ought to be comes in its own order and time. The Sunday School Union was formed at a time when the conditions were such that its success was assured from the begining. The Church realized its need, the possibilities of its usefulness, and was, therefore, prepared to give it a hearty welcome. The responses to the benevolent demands of the Union during the present quadrennium, as indicated by the report of Children's Day money are exceedingly gratifying, nearly sixteen thousand dollars having been contributed to that fund.

The business that the Union has developed is, perhaps, one of the best evidences of its success and usefulness. It has "gathered up the fragments" to a much larger extent than was anticipated by its most sanguine friends. The semi-annual statement, published in last week's issue of this paper, shows that, during a period of six months, the business of the Union amounted to $5,028.98, which at the same proportion would amount to over $10,000 a year. This represents the present business of the Union from the sales of its publications, miscellaneous books, etc., and does not include one cent of Children's Day money. Ten thousand dollars handled by ourselves that used to be handled by others, and the profits therefrom being used to build up our own institutions. So long as denominational institutions are regarded as necessary they should be sustained to the fullest extent of our ability and resources.

The Union has succeeded admirably in providing a suitable literature for our schools. There is nothing flimsy or trashy about a single one of its publications, and they will compare favorably with the best of their kind that can be obtained elsewhere. The same reasons that urge the use of our Church literature by our churches, also urge the use of our Sunday school literature by our Sunday schools. Not only is it adapted to our wants, and in matter and style equal to the best, but is as cheap as any other. It has been examined and received the unqualified endorsement of the best Sunday school workers in our Church, and is being used by hundreds of our schools. There are, strange to say, hundreds of others that do not use it, and the main object of this article is to entreat all to fall into line. The year 1888 is rapidly approaching and our schools will be renewing their orders for lesson helps. From whom will you order? If you are loyal to your own institutions, and desire their prosperity, you will order of our own Sunday School Union, the only authorized publishers of lesson helps for African Methodist Sunday schools. There is nothing gained by helping to build up and enrich others. Our first duty is to ourselves. Instead of ten thousand the Union ought to do a business of at least twenty-five thousand dollars a year, and will when all of our schools shall have fallen into line. The Union is prepared to furnish every A. M. E. Sunday School with all the literature it may need. Let every school give it a fair trial, and we are sure that satisfaction will follow.

USE YOUR SWORD.

Trite and seemingly inexplicable was the saying of the Master, "I came not to bring peace but a sword." He was not a man of war, but of peace; and yet he knew that his firm and unyielding defense of the right would create strife, stir up the passions of men, disturb the peace of society, divide families, cover the strongest ties of friendship, fill the streets of Jerusalem with the cry of an enraged and howling mob—Crucify him! Crucify him! and that there would be wars and rumors of war until the principles he enunciated, and for which he died, should dominate the life and thought of all kindreds and tribes of people. True to his mission, he breathed the spirit of peace whenever and wherever it would avail; but when it was necessary he wielded the sword—the sword of stinging rebuke and bold denunciation of wrong doing, both in high and low places, and branded the selfish and corrupt leaders of a misguided people as vipers and hypocrites; and though they gnashed their teeth and sought to do him violence, he remained firm and undaunted. He acted upon the principle that honorable warfare is better than dishonorable peace, and that peace secured at the sacrifice of right and duty is not the peace that is permanent and abiding. Every person called by the Spirit and sent forth by the authority of the Church to preach the gospel is supposed to carry a sword, which is the symbol of his warfare, his conviction of duty, his devotion to principle, his courage, aggressiveness and loyalty.

Use your sword. It is the symbol of your warfare. Paul exhorts us to fight the good fight. Our weapon—the sword of the Spirit which is the word of God; and he tells us that the word of God is sharper and quicker and more powerful than a two-edged sword, piercing and dividing asunder even to the joint and the marrow. No Christian minister can hope to war a successful warfare without inciting enmity against him. Remember that though foes assail, it is your business to use your sword.

Use your sword. It is the symbol of your conviction of duty. There can be no stability of action unless there is positive conviction of duty. It was the sublime conviction of duty that led the Master to tread the wine-press alone. Are you a leader? If so, what is the mainspring of your action? Selfish ambition? Thirst for gain? Desire for popular applause? To be counted a good fellow by the crowd? Scorn such motives. Hold them in utter contempt. They are groveling and unmanly. Be actuated by a firm conviction of duty grounded in reason and righteousness.

Use your sword. It is the symbol of your devotion to principle, of which Christian martyrdom is the highest expression. Never struggle in a cause in a half-hearted way. The advocacy of right principles is worthy of your most intense and constant devotion, and herein is explained the saying of the Master: "He that loveth father or mother more than me is not worthy of me." Whatever right principles you embrace, whether they relate to a religious or a civic society, prove the sincerity of your acceptance of them by your devotion to them. If you are a preacher, you are a leader; and in whatever branch of the Church militant you may have cast you lot, let your devotion to the cause which you represent be the seal of your sincerity. Your devotion will be the measure of your earnestness, and in proportion to your earnestness so will be your success.

Use your sword. It is the symbol of your courage. Cowards don't carry swords except for bravado, and they are never found fighting at the front, but always skulking in the rear. The highest and most endoring courage is that which springs from a firm conviction of duty. The ultimate success of even the most important causes is oftimes hazarded by the lack of courage on the part of their champions. Many a crisis is left unsettled because those who possess the virtue of courage fail to display it, and many a wrong is allowed to go unchallenged and unrebuked for the same reason. It is useless to have convictions on any principle or line of duty unless there is the necessary courage to emphasize them. This is what is meant by the saying: Faith without works is dead. In the selection of leaders no greater mistake can be made than to choose persons who have not the courage of their convictions. The Church stands sadly in need of brave, courageous leaders.

Use your sword. It is the symbol of your aggressiveness. If at times the Church seems to be more like a parched pool than a gushing torrent, it is because its leaders have relaxed their aggressiveness, and, like the intrepid but impolitic Hannibal, have pitched their tents on the plains in sight of the enemy, instead of marching to victory. The age demands that those who assume to lead in any department of life shall be aggressive. The Christian warfare is perpetual, and those who are engaged in it are required to go from conquest to conquest. No halting or lagging, but aggressive action. Our Church needs to be possessed of a greater spirit of aggressiveness than it now can justly claim. There is much territory that we can occupy, many heights where we can plant our banners, outlying posts that we can man, and multitudes of souls whose present and eternal destiny we can influence along the line of righteousness and truth. Give us an aggressive leadership and we shall not only recover our lost ground, but advance to new victories and more splendid achievements.

Use your sword. It is the symbol of your loyalty, and, if you are a leader the insignia of your position. The rank and file of an army carry muskets, the commanders always carry swords, and in the thickest of the conflict their gleaming blades can be seen piercing the smoke of battle, pointing their undaunted followers to this or that object of attack. The true commander never sheaths his sword so long as there is an enemy to be subdued. Your obedience to constitutional authority will be the chief test of your loyalty. It is painful to witness the impunity with which a few men among us flagrantly violate constitutional enactments and defy constitutional authority. Certain enactments passed by the last General Conference are no more regarded by these men than if they had emanated from the seat of Russian despotism. The unity of no organization can be perpetuated unless its lawful authority is obeyed and respected. This can be demonstrated with the same precision as can the axiom: The whole is greater than any of its parts. All the members of any organization are equally bound to obey its authority. This is an inexorable law from which none can justly claim exemption. The one great need of our Church is loyal leaders—a loyalty that will be evidenced by cheerful obedience to the mandates of the body of which they are the creatures.

Use your sword—not only as the symbol of your fidelity to your Master, but to the denomination of which you are a member, remembering that loyalty to constitutional authority is the price of perpetual unity.

Personal.

—James Russell Lowell will contribute a paper on Walter Savage Landor to the Century. It will be accompanied with a number of unpublished letters by Landor

—Mark Twain has written something in the form of a play, entitled "Meisterschaft," which will appear in an early number of The Century. The play, as may be supposed, is in two languages

—Dr. B. W. Arnett is in the city furnishing facts and figures for the Centenial celebration that takes place here this week. The doctor appears to be in excellent health, and is full of enthusiasm for African Methodism.

—Hon. C. H. J. Taylor, the accredited representative of this government to the Republic of Liberia, is in the city en route to New York. Mr. Taylor will not return to Liberia. He has tendered his resignation, to take effect January 11. He entertains a very poor opinion of Liberia.

—Rev. T. Gould writes from Boston that "Charles Street A. M. E. Church is alive. We have had one hundred accessions since conference. On Sunday, Nov. 13th, was rally day, at which time $827.95 was collected." He adds that he hopes to raise the amount to twelve or fourteen hundred dollars on next Sunday—gleaning day.

Literature.

That capital serial, "A Man of the Name of John," is concluded in the December number of Cassell's Family Magazine.

A pathetic account of an organized method adopted by our soldiers, when in the field, for celebrating the return of Christmas, will be given in the December number of The American Magazine, by one of the survivors of the society which held its last meeting during the war.

Mrs. F. H. Burnett's new story will begin in the Christmas number of St Nicholas. It is called Sara Crewe, and it depicts the life of a little girl in a boarding-school in London. This number of St. Nicholas will have stories by Washington Gladden, H. H. Boyesen, Frank R. Stockton, and J. T. Trowbridge, with an illustrated account of the voyage of the World balloon, written by the reporter who took the trip from St. Louis last summer.

The Quiver for December opens a new volume and we will venture to say that no handsomer number of this periodical was ever issued. Not only is the quantity of the magazine increased but its quality has been vastly improved. The frontispiece of the current number is a beautiful lithograph representing a young bride bidding good-bye to the old home. The parents kiss her farewell at the cottage door while the husband waits until she turns to him to begin her new life.

Messrs. Cassell & Company, Limited, announce that they are about to publish The Woman's World in this country as well as in Europe. There is no magazine in America that is published exclusively in the interests and for the sole edification of women, or perhaps we should say which covers the field so thoroughly as does The Woman's World. Mr. Oscar Wilde, whose name is a household word and who has long been regarded as the apostle of good taste in dress, is the editor, and he has gathered around him a staff of writers which anyone who consults the list will say is at least remarkable. There are titled ladies by the score and there seems to be no well known writer on either side of the ocean who has not promised a contribution.

The Pansy has begun its new year already, the year we shall shortly be calling 1888. Pansy's story to last all through the year is "Up Garret," sequel to "A Sevenfold Tronble," with the same people in it. Her Golden Text Story is "We Twelve Girls," an actual history of how twelve girls tried to live by certain golden texts. Margaret Sidney also makes another story ont of the Children that figured in the "Little Red Shop" last year. Her story this year is about "The Old Brimmer Place." Rev C M Livingston writes a serial, "Treasures: Their Hiding and Finding" The Pansy is going on as heretofore, a monthly magazine made up of weekly parts: the first part containing Pansy's Golden Text and other stories: the second part Pansy's own and other stories; the third part stories of what is going on in America; the fourth part stories of life abroad; the fifth of missionary work. This weekly arrangement adapts it to Sunday School use, the weekly parts being given out separately. It is better than any Sunday school paper; indeed it is the Sunday school paper. A sample copy can be got by sending five cents to the publishers, D. Lothrop Company, Boston

OPEN LETTER.

TO THE TRUSTEES OF ALLEN UNIVERSITY, COULMBIA, S C.:

DEAR BRETHREN:—Rev. Wm. H. Heard officially notifies me that you have elected me to the deanship of Allen University Theological Department. With prayerful consideration and thoughtfulness, I have been trying to see the possibility of my coming to your call. I am, indeed, sorry to find that the condition of African Methodism in this city will not allow me to leave just now. This is the opinion of experienced pastors, therefore I am compelled to pray you to have me excused. I assure you, however, that I am in sympathy with Allen University and am deeply interested in the progress of the people of my native State and conference and exceedingly regret that circumstances will not allow me to obey your maternal and fraternal call. I trust that in the not distant future, I shall be able to serve you in a much humbler sphere.

Fraternally yours,
JOSHUA HENRY JONES.

Lynn, Mass.

WANAMAKER'S.

PHILADELPHIA, Monday, Nov. 21st, 1887.

IN WRITING "Pansies, Jonquils, Apple" always state the particular kinds you wish.

IN THE FULLEST SWELL of the Dress Goods Trade. If stocks are ever full they are full at Indian Summer time. Doing such a pleasant and shopping is easy. It is the gathering-in time of the year.

We will point out some of the stand-for-more stuff and let each mean a hundred.

56-inch silk-and-wool cheviot Plaid. A $1 stuff for 67½ cents. Sprinkled with bright specks of silk and a glance of silk in the plaid-threads. 5 colors.

A silk-flecked and color-mixed check; a cheapat-$1 stuff for 75 cents. 54-inch.

A sturdy cloth not into half-inch squares by color-stripes and lighted by inclined threads of sour-rotted silk. 50-inch. A $1.25 stuff for $1.

A solid serge, plaided by narrow color-stripes and inch-wide body-stripes. 50-inch. $1, from $1.25.

Enough to be suggestive.

ENOUGH 50-INCH 50 CENT HABIT CLOTH FOR a generous dress, $3. Enough of the ordinary 50 cent stuff $4. Habit Cloth is 11 inches wider than the common run of such goods. Warmth with lightness; a soft, perfectly finished surface on good, strong, well-spun, well-woven yarn.

DOUBLE WIDTH (54-INCH) DOUBLE-FACED, extra heavy, printed-on-both-s des Cashmere Finish, 50 cents a yard. You have paid us $1 for just like it. For curtains, portieres, or like use. In various colors and contrasts.

HOLIDAY BOOKS FILL MOST OF THE EYE-space in the Book Store. It is their time. But it doesn't follow that brave binding and liberal color are always needed to make an end-of-the year Book gift welcome. Take one of the most practical Books we have—Mrs. Rorer's Cook Book. No recipe in it is stale; it has been tried and proved good. Almost any housekeeper can save the cost of the book over and over by taking its hints. What finer present where it would fit?

Whoever wants to know what good judges think of the finest Books, should look to see what leads the least the Book can be proper'y sold for, has a direct answer in Book Prices. 5 cents, 50 cents a year. Portrait of Hon. George H. Boker, in November number.

Every bit new Dickens' Calendar for 1888. Our thirty good, better, best. A Dickens thought for every day in this Fall. 50 cents, 75 cents, $1.

Our new 32-page Book Catalogue sent free to any address.

IF THE SHYENA RUGS AT MAKERS' PRICES were one sided things they would be cheap enough. Either side up is right. Get the wear of one side, keep and you have a new rug. Two Rugs for about what one commonly costs.

We took all the made-stock of 3 leading Philadelphia manufacturers. Newest patterns; out of the fashion this Fall. No scrimp in quality. A multitude of style and sizes.

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7x 7 feet,	$9 00	$6 50
Carpets—		
6x 9 feet, only	$14 50	
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Mothers' Corner.
"Talks with Mothers," by eminent physicians. "Croup," by an eminent physician of New York. "Something About the Eyes," by an eminent Philadelphia specialist. "A Year's Fun," "Play Hours with Little People," descriptions of numerous games, &c., by Mrs. A. G. Lewis.

Children's Page
Splendid stories for boys and girls.

MAUD CRAHAM, the Heroine of Spring Farm.

"Pocket Money for Wives," by Marion Harland.

A good article on "Flirtation Societies," by "Hints on Etiquette and Good Manners," by Mrs. S. O. Johnson (Detsy Bysterbye).

"Hints on Money Making" for women, by Ella Rodman Church. Biographical sketches, with portraits, of well-known women.

"House Plants," by Eben E. Rexford. Finely illustrated.

WINTER STYLES.—Parisian and American Novelties in Beautiful Evening Robes, Lovely Tea Gowns and Stylish Costumes. Superb Wraps for Cold Weather Wear. Magnificent Long Cloaks and Elegant Visites. The New Millinery Creations. Handsome Carriage Hats and Artistic Opera Bonnets. By Mrs. J. H. Lambert.

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By Miss. Eliza R. Parker.

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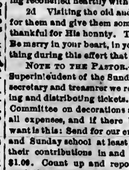

"Just, 'Forsooth, Josiah Allen!' It will kill you to drink so much of this water!!" "But that of the chaperone can't, Samantha!" "Yes I will! [Answer] expenses were added in that 5 cents it wouldn't count for much." "But that man was awfully sick, Josiah Allen, or he had drowned!! I tell you, Josiah Allen!" "And in this the same delicious humor that has made her works a household treasure."—N. Y. Herald. "Mrs. Josiah Allen is a character."—Boston Transcript. "Mrs. J. A. Allen is a character."—Cleveland Leader. "Mrs. J. A. Allen is a character."—Cleveland Herald. "Mrs. J. A. Allen is a character."—Cleveland Plain Dealer. "Mrs. J. A. Allen is a character."—Cleveland Leader. "There are parts so excruciatingly funny we have had to sit back and laugh at the same."—Weekly Witness. "Unquestionably the best."—Detroit Free Press.

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Centennial Circular.

1st. When the Jubilee Week has come let the first two days—Monday and Tuesday—be spent as days of preparation. First, by visiting and cheering your friends, by settling old disputes and becoming reconciled heartily with all men.

2d. Visiting the old and sick in your church and neighborhood. Tell them of the Centennial, pray for them and give them some relief, if in your power. Confess your sins to God. Get his blessing. Be thankful for His bounty. Think of what great things He has done for us in the past hundred years. Be merry in your heart, in your house, at your work and sing. Then make up your mind to do something during this effort that will send a blessing to those who shall celebrate the bi-centennial in 1987.

NOTE TO THE PASTOR.—Call your committee, namely: the Stewards, Leaders, Stewardesses and Superintendent of the Sunday School. Organize at once. The pastor is chairman. After naming your secretary and treasurer we recommend the following committees to be appointed: 1. Committee on printing and distributing tickets. 2. Committee on Centennial Banquet for Thursday or Friday night. 3. Committee on decorations and music. Try to make enough out of your tickets and banquet to cover all expenses, and if there be a few dollars, or a hundred, left over, all well. What we want is this: Send for our envelopes and distribute them to every man, woman and child in the church and Sunday school at least ten days in advance of the time. These you will ask the people to put their contributions in and return on Sunday, all giving according to their ability, from 5 cents to $1.00. Count up and report the whole amount contributed on Sunday, and on Monday morning the names of the city or town (or circuit to which the church is joined). 2. Name of pastor, name of secretary and address, name of Sunday school superintendent and his address. To each one of these names we wish to send a Centennial copy of the CHRISTIAN RECORDER, to be issued about December 18th or 22d, containing a complete list of all churches, with the names of pastors, secretaries and superintendents, that have held a celebration and the amount contributed to the "Centennial Publication Fund."

Call your meeting early, choose your week in the Centennial month and notify us at once of your intentions to celebrate, and the number of envelopes you will need. Publish the matter; aim to make it a grand success.

Yours for Christ and His Church,

A. M. E. CENTENNIAL COMMITTEE.
J. C. EMBRY, Corresponding Secretary, Box 906.

NOTICE TO SUBSCRIBERS.

We begin once more to send out subscription bills. We urgently request all who are in arrears for the paper to pay us immediately.

Please remember that subscription to the paper is payable in advance. We shall be compelled to stop sending to all who owe us until payment is made.

Respectfully Yours,
J. C. EMBRY, Manager.

NOTICE FROM THE MANAGER.

1st. On and after December 1, 1887, we resume the cash plan of business. All orders for merchandise, books and Church requisites must come with the money.

2d In making orders, first ascertain the price of what you want, then send on your order.

Remember, cash with your order after this.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

TO THE NORTH ALABAMA CONFERENCE.

All candidates for elder's orders and third year's sindies are requested to meet in Brown's Chapel, Selma, Ala., on the 22d day of November, 1887. By order of Bishop Payne.

J. M. GOODLOE,
F. B. MORELAND,
Committee on 3d year's studies and elders' orders.

NOTICE.

To the Fifth Presiding Elder District, New Jersey Conference. Brethren: You are hereby requested to hold Centennial meetings and take Ceutennial collections this month.

Truly Your Brother,
G. M. WITTEN, P. E.

NOTICE.

We again urge the pastors who shall take part in the Centennial to make returns promptly to Bishop J. P. Campbell. Send by postal order, if possible, but when this cannot be done, register the money in a letter addressed to J. C. Embry, and be sure to mark inside, "Centennial Fund."

In all cases, give the name of the pastor, and the name of the church, and tell us the conference you are in, as we desire to credit each conference with the amount sent by it in our report. By doing this you will oblige us, and facilitate our work.

A receipt will be sent to each and all persons immediately on receiving their money.

J. C. EMBRY, Manager.

NOTICE.

All candidates for admission into the Alabama Conference must put in their appearance at Eufaula, Ala., Tuesday morning, November 29, 1887, for examination; and, also, all those on the first year's study must be present at the same time. Positively the committee will not examine any candidates after Tuesday night. The conference will meet on Wednesday morning, 30th, and our reports must be ready.

E. H. DIXON, Chairman,
Montgomery, Ala., Sept. 17, 1887.

TO THE ALABAMA CONFERENCE:—Please do not bring your wives.

GLENN HUNTER.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHURCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E. Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22, 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the House of God, and even pulled them from their knees, while in the act of prayer, and ordered them to the back seat"

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitians, under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E. Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the founder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and his Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, R. R. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D.

2. The Pioneer Preacher and Layman of the African M.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M. Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T. M. D Ward and J. H. Hubbard.

7. The A. M. E. Church from Allegheny Mountains to the Mississippi.—T. H. Jackson.

8 A. M. E. Church beyond the Mississippi.—J. M. Wilkerson, John Turner.

9 The Organic and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11. The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth. J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammit, A. Grant, Frank Green, Henry Wilhite, W. R. Carson.

14. The A. M. E. Church in its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. P. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its Influence on the Colored Societies?—B. F. Lee.

19 Our Children: What are they doing, and what are we doing for them? C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Educatiou, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S. Scarborough.

21. What have the Educational Needs of the Race, and how far can the A. M. E. Church supply them? Must they come from within or without?—S. T. Mitchell.

22. What have the Women done to build up the A. M. E Church, and what has been their Influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future.—M. B. Salter.

25 The Aim and Character of the Preaching of the A. M. E. Church.—G. H. Snaffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West Indis Island a Co-ordinate part of the A. M. E Church.—R. R. Disney.

29. The History of the A. M. E. Church in the District of Columbia.—J. A. Handy, J. A. Sims.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M. E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D. Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church.—W. H. Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—J. S. Durham.

JOHN M. BOWN Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the one hundredth year since our existence commenced, and that services be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarterly conference and pastor and church; the general arrangements to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J. P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November he observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver one or more addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the General Conference Volume. The average length of each address to be twenty-five minutes.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazway, 214 West Vermont St., Indianapolis, Ind.

This is pertinently put: "Boycott your temper, strike your vices, and work for your living."

I have been benefited by praying for others; for making an errand to God for them I have got something for myself.

It is in vain for anyone to speak of divine things without something of divine affections. He has not been able to prevail upon himself to be holy, and no marvel if he fail in prevailing upon others.

Afflictious hunt us again into God's fold when we have leaped out. Here are God's file to rub off our dust; God's soap and fuller's earth to remove spots; God's fan to blow away our chaff.—*Francis Roberts.*

MISSISSIPPI CONFERENCE NOTICE.

All candidates for admission into the Miss. Annual Conference are requested to be present at the A. M. E. Church in Raymond Miss., December 7th, also those in their first and second years' studies. The different committees are requested to be present on same date. All General Officers who anticipate attending the Miss. Conference please notify by card Rev. Jacob Cartwright, Pastor.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,... " Turner

OCTOBER.

South Kans's 1, Emporia,..... " Brown
Pittsburgh ... 5, Park's B., W. Va " Campbell
Kansas.....12, Omaha,..... " Brown
Tennessee,..12, Nashville,.... " Turner
Indian.....13, McAllister..... " Ward
North Mo.,..19, Hannibal,.... " Brown
Missouri....26, St. Louis,.... " Brown
West Tenn.,26, Memphis ..... " Turner

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas,.. 9, Little Rock,.... " Ward
Florida,...10, Tallahassee,.... " Payne
Sh Arkansas17, Helena,..... " Ward
Nh Alabama23, Selma,..... " Payne
Macon,.....23, Talberton,..... " Brown
Nh Carolina23, Warrenton..... " Campbell
Wst Arkan's 24, Camden,..... " Ward
Alabama,..30, Eufaula,..... " Payne
Texas.....30, Beaumont,..... " Wayman

DECEMBER.

Columbia,.. 7, ... " Campbell
Nth Miss,... 6, Yazoo,..... " Ward
N. E. Tex., 8, Dallas..... " Wayman
Georgia.....14, Savannah,..... " Brown
Mississippi, 14, Raymond,..... " Ward
West Texas,15, Lastrop ..... " Wayman

JANUARY.

North La., ..25, Shreveport, ... " Wayman

FEBRUARY.

Sth Carolina, 1, Mt Zion Chris'n " Ward
East Florida, 15, Palatka,..... " Payne
Louisiana,... 25, New Orleans,.. " Wayman
St. Thomas, ...St. Thomas, W I Disney

MARCH.

Virginia .... 28, ... " Turner.
Demerara.....Georgetn B G S A Disney.

APRIL.

New Jersey,.. 4, Millville,..... " Campbell
Baltimore,...12, Baltimore..... " Wayman
Bermuda,.....Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York.. 6, Albany.
New Engl'd 13, Boston.
Ontario.... 20, Chatham.

JULY

Nova Scotia, Amherst, N S

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Greene Co., Ohio. During the winter Jacksonville, Fla.
Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.
Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.
Bishop T. M. D. Ward, D.D., Saratoga, D. O.
Bishop H. M. Brown, D.D., LL. D., 1404 Rhode Island Avenue, Washington, D. C.
Bishop H. M. Turner, D.D. LL. D., 58 Young street, Atlanta, Ga.
Bishop R. R. Disney, 512 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from which they will forward their letters when absent; the exception is when they are known to be holding conferences or visiting certain points. For the Council of Bishops

JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Thursday night, Nov. 3, Waverly, Md.
Sunday morning, Nov. 6, Pisgah, Washington, D. C.
Sunday afternoon Nov. 6, Wesley, Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug 24.

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Death, Hades, &c, Steward,..... .50
Elements of Divinity, or, Divine Attributes, Steward,..... .35
A. M. E. Church Review [quarterly] per copy, 40c.; per year,..... 1.50
Turner's Catechism [authorized by General Conference] per dozen, .50

NOTE.—On all the above a special discount will be given to *the trade*, and to others when ordered in lots of $10 worth and over.

COURSE OF STUDY.

PREPARATORY COURSE.

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FOR SALE BY

Publication Department
OF THE
A. M. E. CHURCH.

NOTICE.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please do so at once. If, through fault, please do not accuse me of partiality; also please send on your amount of subscription.

J. H. MORGAN.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

THE ENGLISH SPARROW.

Whatever doubt in regard to the wholly injurious habits of the English Sparrow, Passer domesticus, may have remained in the minds of farmers and gardeners, it must now be dispelled, when the mass of facts are fully known which have been collected by the Department of Agriculture, and published in the Report of 1886, recently distributed.

The information on this subject in the possession of the Department was obtained in answer to circulars which it had distributed in all parts of the country. Thirty-two hundred replies have been received.

The ravages of the English Sparrow affect almost every crop produced by the farmer, fruit-grower and truck gardener, and extend over the entire year. Indeed, it is safe to say that it now exerts a more marked effect upon the agricultural interest of this country than any other species of bird; and its unprecedented increase and spread, taken in connection with the extent of its ravages in certain districts, may be regarded with grave apprehension. In the early spring it prevents the growth of a vast quantity of fruit buds of trees, bushes and vines, of which the Peach, Pear, Plum, Cherry, Apple, Apricot, Currant and Grape suffer most.

But it is not only the buds, but the fruit itself, which is eaten or mutilated so as to make it worthless.

Detailed accounts are given of ins destroying Lettuce, Peas, Beets, Radishes, Cabbages, Cauliflower, Blackberries, Raspberries, Strawberries, Grapes, Tomatoes, Plums, Peaches, Pears, and Apples. It appears to be particularly destructive to Grapes.

The Report commends to the legislative bodies of various States and Territories "the immediate repeal of all existing laws which afford protection to the English Sparrow.

"The enactment of laws legalizing the killing of the English Sparrow at all seasons of the year, and the destruction of its nests, eggs and young," and other legislation providing for the destruction of the birds by persons appointed for the purpose.—*Vick's Magazine for November*

THE PILLOW-INHALER

Introducing, as it does, an entirely new form of inhalation, is the most powerful cure that has ever been discovered for catarrh, bronchitis, incipient consumption, and all diseases that affect the respiratory organs.

The Pillow-Inhaler enables a person to inhale the fumes of appropriate medicine constantly while he sleeps. The inhalation is done at night, while the patient is taking ordinary rest and refreshment in sleep. The Inhaler is apparently an elegant hair-pillow, and contains no machinery, nothing to get out of order, nothing to explode, and has no concealed reservoirs in which are poured healing balme, the volatile vapors of which permeate the patient's inflamed tubes and air-cells and produce marvelous results. It is perfectly safe and can be used by any one.

The testimonials as to the efficacy of the Pillow-Inhaler, which have accumulated during the past six years, are such an array of extraordinary facts as would be almost incredible, but for the fact that they are in the handwriting of multitudes who have been cured and benefited.

Inhaling for a few minutes a day by the old-fashioned method of portable tube inhalers sometimes cured; imagine the increased power arising from a prolongation of the act to about eight hours in every twenty-four.

If you are a sufferer and have been so long, you have become very skeptical, but if you will try the Pillow-Inhaler, your skepticism as to the possibility of relief and a removal of the festering issues and distressing breath will become vividly apparent to you each day. The Pillow-Inhaler will *cure* catarrh; it makes no difference what else has failed.

Call and see it or send for explanatory pamphlet and testimonials. The Pillow Inhaler Co., 1520 Chestnut Street (2d floor), Philadelphia, Pa.

The Austrian government has introduced a bill in the reichsrath to restrict excessive drinking. The result of this tyrannuous act will be to drive the oppressed sons of Austria to America, the land of the free, where there are no despots to say that a citizen shall not drink himself under the table if it pleases him to do so.

A ferryman on the lower Danube, who has been in the habit of conveying across the river workmen returning from Roumania, who took this route to avoid producing certificates that they paid taxes in Roumania or money in default thereof, has taken them to a small island, where he murdered and robbed them of their savings. A judicial inquiry reveals the astounding fact that hundreds of workmen have been dispatched by the fiend and their bodies buried or thrown into the reeds along the river banks.

Customer—What do you sell these cigars for? Clerk (absently) Havanas—But they ain't, by a long chalk!

No woman can be contented and happy if her skin is covered with pimples and blotches. These disfiguring eruptions are easily removed by the use of Ayer's Sarsaparilla. This medicine is perfectly safe to take, and it is a thoroughly reliable blood purifier.

When two men start out with the understanding that they are to get full they decorate the town with all-agree work.—*Merchant Traveler.*

A PARTY OF HARVARD STUDENTS

Visited Cape Cod last summer to study the natural history of the coast. Their amusing experiences have been described by one of their number for the *Youth's Companion*, which will publish the article in its coming volume.

NOTICE FROM THE MANAGER.

1st. On and after December 1, 1887, we resume the cash plan of business. All orders for merchandise, books and Church requisites must come with the money.

2d In making orders, first ascertain the price of what you want, then send on your order.

Remember, cash with your order after this.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is ample and plain as can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

SPECIAL NOTICE.

To the presiding elders of the Columbia Annual Conference. Dear brethren: Please inform me by postal at once if you have any applicants for the ministry or candidates for local orders.

To the General Officers of the Connection: Dear brethren, as many of you as expect to visit the Columbia Conference at Newberry, S. C., Dec. 7th, you will favor the pastor by dropping him a postal to that effect, who is holding no stone unturned that will add to the pleasure of the conference.

Your yoke-fellow in Christ.

O. PERRON NELSON, Pastor,
Address, Newberry, S. C.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 312 East 9th St., New York, will receive the recipe free of charge.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

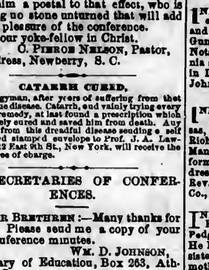
WM. D. JOHNSON,
Secretary of Educatiou, Box 263, Athens, Ga.

NOTICE.

To the Presiding Elders of the West Texas Annual Conference: You will please notify me at once as to the number of candidates each will have for the traveling work. Likewise we will be pleased to have the General Officers communicate the fact to me that they intend visiting the conference, so I will be able to prepare homes for them. This is imperative.

H MCKENNA, Pastor,
Bastrop, Texas, Box 2.

RICHARD ALLEN'S AUTOBIOGRAPHY AND THE OUTLINES OF AFRICAN METHODIST HISTORY TO ONE ORDER FOR $1.25.



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Information Wanted.

[We make no charges for publishing these notices from subscribers, but reserve the right to refuse any communication, with notice, to insert or discontinue. Persons desiring the insertion of notices should write them plainly, and report any case in which money has been supplied by means of letters in the Christmas Round Robin.]

INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Howard Summer. Any information about her will be gladly received by her brother, Rev. A. R. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yesco County, Miss, and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by E. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy; Mother belonged to William Gunn. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Marin, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Charles, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs. Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS J. Padgett. His father's name is William Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muchakinock, Mahaska county, Iowa.

INFORMATION WANTED OF MY SONS George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Caroline to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Susannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Alabama, Pikens County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper." His sisters names, Calline Cooper and Eliza Cooper, The mother's name was Faga Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all sold on Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Lock box 40), Chambersburg, Pa.

INFORMATION WANTED OF MY MOther, Eliza Ann Mitchell, who was sold in Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY BROther, Eugene Swayze, who was born in Yesco County, Miss, and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by E. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MY BROther, Bety Mitchell. She was sold at New Orleans in 1860 to a man named Howard Summer. Any information about her will be gladly received by her brother, Rev. A. R. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was Elias Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Eillabeth Sidney Trigg, who was raised by Judge Conly F Trigg, of Abingdon, Va., but was owned by Judge J. P. White, who bought her from John L Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., TEXAS.

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NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Bishops of the A. M E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M E Zion Connections, held in Washington, D. C., July 15-17, 1883

In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed. Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

SUNDAY SCHOOL UNION NOTICE

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.

P. M. MARTIN, Pastor.
Shreveport, La.

The German Bank of Berlin has entered into a contract to construct railways in the Argentine Republic. The Argentine government gives a guarantee for twenty years.

Don't suffer cold to accumulate on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar, and achieve an easy victory. Sold by all Druggists at 25c., 50c., and $1.

Clean's Sulphur Soap heals and beautifies, 25c.
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Pike's Toothache Drops cure in 1 Minute, 25c.

The meeting called by the Lord Mayor of London to consider the case of the unemployed workingmen, who have been so riotously inclined of late, went to the extent of passing some meaningless resolutions, and that was all.

Consumption Surely Cured.

To the Editor:—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

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Whether by land or sea, who are liable to be out of reach of drug stores and doctors, would do well to have a supply of Ayer's Pills at hand. For this purpose, the Pills are put up in bottles as well as boxes, and may be conveniently carried in one's pocket. Six of the most distinguished physicians of Syracuse, N. Y., in giving their joint testimony as to the excellent medical combination of Ayer's Pills, make this point: "Their beautiful coating of gelatine and sugar is a great advantage, in that it protects them from change by time or climate, and renders them pleasant and even agreeable to take."

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Bishop J Campbell's 1922 Nld Hse

"MORE BISHOPS" UNDER REVIEW.

BY REV. P. M LEWIS

No. 6

DR. JAS H A. JOHNSON'S XI ARTICLE

Here the doctor discusses one of the gravest features of our Church work, namely, the business ideas needed in order to regulate and enforce more wisely, vigorously, constantly and religiously this work.

The proper regulations of our financial system and ample provisions for new coporations and institutions and for the support and perpetuation of those we already have, and all other departments of our Church, I believe demand serious and immediate attention by the ensuing General Conference and our Church at large; hnt of these I mean to speak particularly in another place

The doctor argues, in effect here, that the episcopacy is the position in which men of our Church must be placed before they can conceive and formulate and enforce the plans necessary for the ideal Church of ours. But for fear that it may be said that this is not the gist, or that my argument here is misleading I will quote. "The episcopacy of a Church is as a grand observatory; it is the station at which and in which men must see, form conceptions and devise plans, with malice toward none and with charity for all, to promote every interest of the Church, both spiritual and temporal. It is the position in which men must be placed to see the difference between fossilized notions and timely ideas The A. M. E. Church today needs those men at the head of government,"etc.

Now, I ask, has not the doctor claimed too much for the mere ordination to this exalted office? Far be it from me to say or do the least thing which would have the appearance of attempting to detract from the true merits of our immortal dead, from Allen to Shorter, and our beloved and honored living, from Bishop Payne to Bishop Turner, and yet I cannot help but think one of these sainted souls, in heaven or on earth, will claim such exclusive qualifications and pre-eminence in these abilities as set forth above by the doctor inherent upon them through the ordination to the office of Bishop. I have never known of any Methodist to claim such before, from the most renowned to the most ill-informed, and such arguments among Methodist Episcopals are misleading.

In proof of the correctness of my position I call on our Church to answer. At what time did the Bishops of our Church and their contemporaries conceive of the plan, lay the foundations of, do the greater part of their individual work in making our Church the grand and effective organization for good that she is to-day? Answer they were Bishops No. It was when a majority of those pioneers were elders. When the immortal Allen began to assert that manhood which contends for the inalienable rights of human being; when he first sounded the trumpet of salvation under the impulses of African Methodism, that mighty man, whose spirit and work have belted the world and associated it to heaven and still resounds from worlds to worlds, which spirit and voice laid the foundations of our Zion—that man was an elder then

When all of our beloved Bishops, both dead and alive, with their indomitable wills and energies and matchless business qualifications; most of them eminently learned, first swept over this world on the wings of almighty wisdom, power, eternal love and life, founding and building up our Church in all of her departments, they were elders. Again, shall we fail to note the equal merits of that innumerable host of elders who never have nor will ascend to the order and office of Bishops in our Church? Recount the wisdom and labors of Tapsco, Revels, Turner, Gaines, of the South; Handy, Tanner, Embry, Lee, Derrick, and Dr. Johnson himself, and a host of others too numerous to mention. Has the work of any men in or out of our Church been greater, and the personal bearings more impressive for good than these? Wisdom, truth, justice and love answer, no. Then it is not necessary for one to ascend to this office before he can comprehend the timely ideas required to formulate and execute the plans needed to carry our Church forward to success; neither are we put in the necessity of looking to and depending solely upon this aggregate in our Church for the proper conceptions and formations of those ideas and plans.

It is true that we always expect to find those qualities fully possessed by every incumbent of the Bench of Bishops, and why? Simply because we try to elect to the office of Bishop every time a brother who has proved himself to be in possession of all of those abilities; therefore we expect with just reason to see them fully and incessantly represented by our episcopal board But the aggregate number of brethren off of the board possessing those qualifications is far greater than that comprising the board. Therefore, the greater strength is outside of the board; and therefore, the most of said ideas and plans took original forms within the minds of brethren who were not on the board at the time of such formations, hnt in many cases were elected and ordained to that office in after times.

If I am right, it is not necessary for a brother to be made a Bishop before he is possessed with the abilities requisite to carry our Church to the highest stage of usefulness, and as African Methodist Episcopal. Neither is it necessary in our success for us to transcend the well established rules of all wise and well-regulated, strong, influential and successful Methodists, by electing an unusual and unprecedented number of these brethren to the office of Bishop. The value of our Church would not be enhanced by such steps, hut rather by an increase of such brethren in our Church work in general.

Remodel our business systems a little, and uniformly and universally; as a Church, excute more vigorously and incessantly, in the fear of God and the interest of man, and all will be accomplished that can be.

NOTES BY THE WAY.

BY BISHOP A. W. WAYMAN.

MR. EDITOR:—When the North Georgia Conference adjourned at Rome on Tuesday, Nov. 15th, there was something that was remarkable to me in Georgia, and that was the Superintendent of the railroad sent two special first-class coaches from Atlanta to Rome to convey the ministers to the several appointments that went in a certain direction; and as I had to go another route I did not leave until night, then left for Cave Spring, Ga., where I spent the night after speaking to a large congregation.

Cave Spring takes its name from a large spring of water that runs out from a rock very clear and beautiful. In the town there are two deaf and dumb schools, one for the whites and the other for colored misses. On Wednesday morning I visited the colored department and there found a large number of misses being taught by a colored gentleman, who is the principal; and his wife is the matron. They are from what belonged to the M. E. Church, South, but now it belongs to the State of Georgia, which pays so much every year to support it. I was very much pleased with the mode in which Mr. Gordon conducted the school, and promised to call the attention of our Bishops and ministers to the importance of the school and ask them to make inquiry all over the State for deaf and dumb colored children and have the parents send them to the said institutions

PROGRESSIVE CHURCH ARCHITECTURE

BY REV. J. M HENDERSON.

The Christian Church, from earliest times, has shown a willingness to take advantage of all opportunities to improve. Church government, its machinery, is almost entirely of human origin; many of the most prominent features are borrowed from civil government The crude methods employed in the early church have, through the long succession of centuries, been developed and improved upon; had features have sometimes been entirely discarded and new methods adopted; in other instances faulty features have been emended, altered, developed, until they became proximately perfect. True, there sel dom has occurred an instance in which, when an innovation or change was needed, the hosts have not met in battle. Strong men have ever been found to champion the landmarks against the vehement onset of the progressives. Notwithstanding the warm and loyal defense each landmark has received, one by one faulty methods, however ancient, have disappeared and new methods have taken their place.

Nothing causeless ever comes, all existing forms are the result of a previous process; Methodist Episcopalianism, as it exists to-day, is but the result of the long process of development through which the seed society has passed. We bear in our form of government features which mark every epoch and reflect every period through which the church has grown.

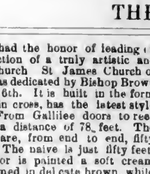
What is true of the internal forms of polity or doctrine is also true of the architecture of our houses of worship. The early Christians soon found it necessary to provide for themselves churches or a place for worship. They were not original in the design of building adopted; however, they did not, as is sometimes erroneously supposed, copy after the temples of the Jews and alter heathen temples. At first they were under the whip of necessity and sought to provide houses of worship chiefly for the purpose of accommodating the congregation. The heathen temple was designed for the accommodation of priests only, who, in the seclusion of the temple, performed the rites, while the people waited on the outside; but the Christian method of worship was different. The liturgical services in which the people were to participate, and the homilies to which they were to listen, demanded a place suitable to accommodate a multitude.

The popular places for concourse in those early days were the basilicas of the Grecians and Romans. The first Christian churches were modsied after this. However, in the course of time, more than a mere place of gathering was demanded; the early church, modsied after the basilica, was but a utilitarian structure. It served the purpose of a place to gather, but there was nothing in its form to awaken Christian feeling or sentiment. What was more sentimental than that the cross, lifted by Christianity from being the symbol of infancy to the majestic emblem of immortality, should be adopted and its form preserved in the houses of worship. Thus the basilica was easily transformed into the cross-shape; at the places of the side entrances trancepts were added. In the east end the apse became the choir; the tribunal bench the altar, and the altar the table. Some of the earliest examples of this new development from the primitive basilica are still to be seen in Scotland; for instance, the church of Dameny and Inchkinloss, mentioned by Mr. Parker in his Glossary of Architecture. Thus in early times we find evidences of a desire to make the house of worship suggestive of religious sentiment. This idea has obtained more and more strongly through the centuries. Thus five different styles of church architecture have been evolved Intelligent Christians have long since endeavored to render their beautiful the house of God.

Nor are the African Methodists behind. The M. E. Church, at first, only attempted to build chapels; but increasing taste and increasing wealth awoke and drew out the growing desire for architectural beauty. In our connection we have progressed from the simple chapel of Allen to the splendid Metropolitan; from the rude log meeting-house and whitewashed plank structure, to the beautiful St. Paul's of Raleigh.

However, among our noted churches we have but few the architecture of which would stand critical analysis. There, however, is some excuse for this. Many of our finest churchee are in crowded cities, where there is scarcely ever room to erect a structure which will admit of any exterior beauty at any parts except the front. However great may be the dearth, thns far, in the way of beautiful structures, a day is coming which shall witness the erection of many buildings of great taste. The more educated and tasty among the laity are now gaining ascendancy in our societies; our ministers, also, are becoming more progressive and our means are increasing. I believe that the little St. James society of this far Northwestern State has had the honor of leading all in the erection of a truly artistic and beautiful church St James Church of this city was dedicated by Bishop Brown November 6th. It is built in the form of the Latin cross, has the latest style of apse From Galilee doors to rear of apse is a distance of 78 feet. The transcepts are, from end to end, fifty feet long. The naive is just fifty feet. The exterior is painted a soft cream color, trimmed in del cate brown, while the roofs are of grey slate. The great doors are beautifully panelled The roof is ornamented save with ornamental end fillians. The exterior is modest, yet exceedingly attractive

The interior is a perfect art study The chancel is handsomely furnished with choir partition of fine panels, carved pulpit and chairs of butternut, altar handsomely carved, rails, pulpit and altar posts all of turned or panelled and carved designs. The pews, of latest style, are made of beautifully finished butternut, furnished with book racks of black walnut One broad aisle six feet wide passes up the naive, the pews of the transcepts set at right angles with those of the naive, leaving a comfortable space around the altar, which is in the form of a segment. The floor is all completely covered with beautiful carpet of conventional pattern and color. The entire finish is in natural wood, the roof is open timbered supported on seven richly moulded and carved beams which terminate three feet below the wall plate with delicately turned pendents. The walls are recoed in delicate tints, ornamented with columns, arches and stencil work The ceiling of the apse is tinted a pale soft azure and decked with gilded stars; it also contains three windows of unique pattern worked in leaded glass. The rear window is in imitation of the veil of the temple rent in twain, the sections separated by ruby. The large windows of the transcepts are fifteen feet in height and contain leaded glass of most exquisitely harmonized tints and beautiful designs. The center-piece of one is a crown made of opel and ornamented with jewels of amber and ruby; the other has for its emblem an opal cross resting on a rock of crystel. The window in the naive over the greet door is of leaded glass, the base being deep blue, while the upper part is tinted, it passes by scarcely perceptible gradations into faintest. softest ezure and then grades upward in amber, thus presenting a perfect imitation of a sunset sky. The emblem is an open Bible of opal, upon the leeves of which fall rays of amber.



The auditorinm is heated by a furnace. The basement forms a commodious Sabbath school room, also is used for entertainments, classes, etc. The cent here presented gives a graphic view of the interior. The naive of this beautiful structure was once a Jewish synagogne, which was purchased four years ago under the pastorate of Rev. R. Knight at a cost of $6,000. The present structure was projected under the pastorate of Rev. C. S. Jacobs. The design and interior first was drawn by Walter Ife, architect, under direction of Rev. J. M. Henderson and the trustees. Excepting the frame work this all has been completed since Aug. 22nd, at which date the present pastor began his term. We now have, according to Bishop Brown and others, by far the most beautiful church of the size in the connection. The lot and old building were purchased by the indomitable Rev. Knight, who broke up the fallow grounnd; the debt, over $1,200, was paid and $600 toward the new building raised during the two years' pastorate of that prince of pastors, Rev. C. S Jacobs. During the past ten weeks, under the present pastor, over $2,700 in clear cash has been raised. The entire cost of building, including furniture, falls helow $5,600. It would be difficult to find any city which could claim the honor of contributing more liberally and expending more judiciously in the erection of a church than our beautiful Saintly City, nestled among the hille upon the far head waters of the Mississippi. I have not written the above with any desire to boast or arrogantly assnme undue credit for a work the success of which is so largely due to the self-sacrificiug lebors of Knight; the indomitable struggles of Jacobs, and the steadfast and loyal co-operation of our very progressive and intelligent Trustee Board; but I do feel a just pride in presenting to our connection, through the columns of the RECORDER, the account of the blessings God in his mercy has bestowed upon a deserving people. All of the money needed, $2,700, save $600 raised by Rev Jacobs, and the amount borrowed, an amount of over $2,700, has been raised during the past ten weeks by less than 100 persons

On the 29th of last May we began, without a dollar, and built at Joliet a beautiful chapel 32x50, furnished and carpeted it and opened it before the setting of the lowa Conference in August, and left the people a property worth over $3,000, with but about $800 of debt, whereas at the beginning of the year they had nothing Dear brethren, with hnndreds of you I have had a personal acquaintance in years past. I want to say tnst especially during the last two years I have endeavored to identify myself fully to the race and our Church I find in this new and better spiritnal life incentives to effort and a source of zeal and vigor of which before I had never even dreamed. With grateful heart I cell to mind and now thank God for the many good bnt painful lessons learned while a deacon under the intrepid Carson, of Texas; the kingly W. B. White, and the fatherly and talented W. A. Dove, of Missouri; to have elweys loved and obeyed my presiding elders, and now find, in the person of Rev. Trevan, one of the most modest, dignified and consecrated Christian gentlemen and efficient officer that I have ever met.

Brethren, I append the above concluding paragraph to let the old friends from whom I have been separated for years that the religion of the Lord Jesus Christ is able to transform an embittered cynic into a happy man and useful servant of the Cross.

St. Paul, Minn.

THE A. M. E. CHURCH AND ITS RELATION TO RACE ELEVATION.

BY REV. A J. MOORE.

Individnals, institutions and societies exert certain influences upon humanity; the degree of influence exercised, and the results derived therefrom, depend upon the amount of contact brought about between them and the people.

The lives of Abraham and Moses gave to the Israelitish social system characteristics that can be seen to-day. Their glorious literature, rich in the most magnificent compositions in prose and poetry, presenting the only anthentic and trne account of the origin of the world, constituting in its history its revealed truths, its devotional productions, its moral precepts and discourses, and in its wonderful prophecies the basis of thet religion whose influence has given a new impulse and direction to human culture.

The degree of civilization attained by the Egyptians was due to the general education among the people who were instructed by priests educated at the schools of learning at Thebes, Memphie and Heliopolis. Many instances snstained by history could be cited, illustrating the first declaration; but we pass on to consider whet has been the effect of e Christian society upon a race and in what respect has it aided in race elevetion. We are told in divine writ that "God has made of one blood all nations of the earth;" also "He that cometh to me I will in no wise cast out." In the face of these secred truths, ecclesiastical differeuces and doctrinal disagreements have been the establishment of the many branches of societies now existing.

Our purpose is to deal with the African Methodist Episcopal Church. This Church was founded by Richard Allen in 1794, in Philadelphia. The organization was formed because there were unjust and ungodly discriminations made by the officials of St. George's Church of that city against its colored communicants,

Concerning the organization of the first A. M. E. Church, we quote the following from Dr. B. F. Lee's edition of the Life of Richard Allen: "I hought an old frame that had been formerly occupied as a blacksmith shop, from Mr. Lewis, and hauled it on the lot in Sixth near Lombard street that had been formerly taken for the Church of England. I employed carpenters to repair the old frame and fi it for a place of worship. In July, 1794, Bishop Asbury being in town, I solicited him, to open the church for us, which he accepted. The Rev. John Dickens sung and prayed and Bishop Asbury preached. The house was called Bethel, agreeable to the prayer that was made." Such, briefly stated, was the organization of the first African Methodist Episcopal Church in America, organized that a race of people might enjoy religious liberty unmolested; organized that the hatred spent of caste and prejndice might not be felt by its worshipers in God's house; organized that the divine truth might be verified, "Him that cometh to me I will in no wise cast out."

When that breve little monk, Martin Luther, stood before the Diet at Worms and exclaimed, "Here I stand. I can not do otherwise. God help me," he paved the wey for that religious liberty that shook the Roman Church to its center. Yet he had friends in the Elector of Saxony and other princes. The step made by Allen was one made by a poor negro, unaided by powerful assistance, but ridiculed for attempting such a stupendous undertaking. Studying results, we decide that relative to religious freedom Allen occupied the same relation to the negroes of America that Luther did to the Anglo-Saxons.

The cause that creates an organization has much to do with the character of its work. Methodism was born in England. John Wesley, Charles Wesley and Geo. Whitfield banded themselves together for the purpose of intellectual and spiritual improvement, in contradistinction to the cold formality and ritualistic ceremonies of the Church of England; they advocated experimental religion that is evected in the heart and manifested in believers to perpetuate its divine influences through class-meetings, love feasts and conferences. The A. M. E Church believes with the mother church as to tenets and doc rines, but it also believes this, God our Father, Christ our Redeemer, Man our Brother; established upon this rock ribbed foundation, there is no thwarting the rightly directed religious ambition of its communicants and no fines of demarkation are drawn to act as barriers to elevation in the Church militant. We occupy positions in this Church in accordance with the way we put forth intelligent Christian effort. Our Christian Church have said there is no necessity for a distinct church of this kind. We take the position that as long as prejudice and caste are displeyed in the Protestant Churches, just so long will there be a need for the kind of an organization. A tendency in this direction meulfested itself long before the shackles of servitude were removed.

Bishop Haygood, in speaking of our people and African Churches in America, says, "Indeed the great majority of them belong to churches not only of their own faith and order, but of their own race and color." This tendency showed itself in many ways in the South before their emancipation. I have known them in old times walk from ten to fifteen miles on a Sunday to attend their own meetings. This disposition has become very pronounced and has expressed itself on a very large scale since they were set free.

Despite chaine that divine spirit of independence will assert itself, so it is with this Church; being so constituted it infnses and disemminetes through its functionaries a similar spirit. A proper degree of pride is the outgrowth, and where pride exists efforts for elevation may be looked for. Four or more humble nations achieved greatness by cultivating love and pride for those things which are ennobling. History attests many instances where nations battled for the cause that was not with the sword, but by maintaining the principles of justice, equality, liberty and truth, and were successful.

There is something strange and almost wonderful connected with the growth of this connection. In 1822 the numerical strength was as follows: Number of Bishops, 1; annual conferences, 2; itinerant preachers, 17; stations, 2; circuits, 10; missions, 5; total number of members, 7,027; amount of salery for traveling preachers, $1,054.50; incidental expenseee, $97 25; total amount of money raised annually for ell purposee was $5 151.7. Now, by analysis we find it has Bishops, 10; General Departments, 7; General Officers, 7; annual conferences, 46; presiding elders, 69; appointments, 2,450; ministere traveling, 2,540; widows of preachers, 140; organizations, 3,978; church buildings, 2 732; trustee boards, 2,750; trustees, 12,133; eiewards, 12, 150; official hoards, 4,978; stewardeeses, 9,936; class-leaders, 13,550; sextons, 27,420; local preachers, 9,760; members, 390,000; total members, 405,000 The estimated value of Church property is about $3,000,000, and it has organized 11 institutions of learning and appropriated for their support $77,000

The CHRISTIAN RECORDER is the Church organ under the efficient management of Revs. Lee and Embry, who are doing a grand work for the connection and the race. Statistics are dry things at best, hut just here they illustrate what has been done in the way of race elevation and speak in tones louder than reverberating thunders what has been done by heroic and divinely inspired men for God, for man and for our brother; and fiually it has demonstrated the capacity of the negro for self-government. Stimulated by what has been accomplished during the past century, we will go forward, not like the quarry-slave scorgred to his dungeon, but sustained and soothed by an unfaltering trust, working zealously for future victories to be achieved, when we shall be crowned immortal heirs of that inheritance incorruptible, undefiled, which fadeth not away.

Waco, Texas.

Oh, what a tangled web we weave
When first we practice to deceive.

THE INDIANA ANNUAL CONFERENCE AND TOBACCO.

BY REV. J. MITCHEM.

LETTER NO II.

MR EDITOR:—In this age of progress and refinement much is being said, by a large number of preachers in the Indiana Conference, in regard to "consistency and dignity." Now, I admit that both of them are very precious jewels, and will prove a great blessing to every one who possesses them; but I am quite sure that there is no class of men on earth stand more in need of these jewels than the ministers of the Lord Jesus Christ; but I am forced to believe that a large per cent. of the members of the Indiana Annual Conference are minus both of the jewels above mentioned. I speak of the Indiana Annual Conference because I am better acquainted with it than I am with any other I know its make-up, and I think that by careful examination we will find that a large per cent. of those preachers in the A. M E Church who seem to be so earnest in their sermons, that the people call it "consistent and dignified," are themselves willing slaves to the use of tobacco. Yes, they are guilty of heiping to waste thet one hundred thousand dollers of the Lord's not been done to them. Then for that almighty dollar a great many of yon claim yon are democrats. I must say we are living in stirring times; an age pregnant with great events everywhere, how they are agitating upon the railroads, in the public places of entertainment, in the Southern cane-field, in the cotton field, and, I might say, in the corn-fields of the North, to some extent; justice has

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THE

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REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 5th, to the first of the month following. All orters are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Stamps remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

PLEASE NOTE THIS.—Our Centennial Envelopes are sent out for collection in behalf of the Denominational fund. They are not to be used for making local collections. They are not to be returned to us, but we want the money only. Open them in church, count the money, and send it by postal order or bank draft, pavable to Bishop J. F Campbell. Address all letters containing centennial money to Rev. J. C. Embry, 631 Pine St., Philadelphia. Where no orders can be otten, register the amount and address the letter as above. In making returns of Centennial collections, please give name of pastor, name of the church and the name of secretary of committee, also the conference.

J. C. EMBRY, Manager

DR. DERRICK'S Centennial committee was composed of ladies exclnsively; no wonder his exhibition was excellent.

REV. C. C. GREEN, of Snow Hill, N. J., has built a new chnrch at Haddonfield, N. J., this year and will lay the corner-stone the second Snnday in December.

DR. ARNETT wishes every minister to forward to him a copy of his Centennial programme. This is highly necessary, as he will probably be connected with the Centeunial compiling and pnblishing committee.

THE LETTER published in this issue, tonching the Thibodeanx (La.) troubles is pitiable in the extreme. O, God, how long? Where is the contomptible sympathy wasted on the vile cause of anarchy a few weeks ago?

THE CENTENNIAL CONCERT at Association Hall, Philadelphia, 23rd nlt., was a success. The choirs of several A. M. E. Chnrches acquitted themselves well. The management may he congratnlated npon, having elicited the commendation of the press.

IN HIS Centennial address Dr. Arnett gives the following figures with reference to the A. M. E. Church: 2,858 traveling ministers; local preachers, 5,097, and exhorters, 2,660. Total pnlpit speakers, 10,615; 3,392 churches, whose valnation is $5,341,889.

AFTER enjoying the hospitality of Dr. W. B. Derrick's beantifnl, peaceful and Christian home two days on a recent visit to Flnshing, L. I., we conld not wonder at the racy letter furnished the Southern Recorder recently, respecting the dwelling place of the popnlar New York preacher.

THE New York Bethel Choir, under the leadership of Prof. F. Savage, has lost nothing of the qualities that made it famous in the past. For harmony and melody it is superb. Its chanting the response to the Decalogue wonld lose nothing in comparison with that of choirs in the most aristocratic Episcopal churches.

BETHEL CHURCH, Philadelphia, reports a full, rnnnd one hundred dollars Centennial money; Dr. Derrick says Bethel, New York, will report not a cent less than those figures. Providence, R. I., did not qnite reach that mark, hnt, in proportion, went beyond it. It was from Eaton, O., not Pa., that Elder Montgomery sent first Centennial money.

WHILE up in New York last week we obanced to stnmble npon the Southern Recorder. The editor was laying it on the shonlders of Dr. T. G. Steward in a lively mannar. Among other things he declares that the Southern Recorder, originated for the purpose of encouraging and advocating the temperance oanse, has become a Church organ. So, at last, we have it out plainly, the Southern Recorder is a "Church organ."

MANY TIMES we have informed our subscribers that the editor has nothing to do with snbscriptions, change of address, orders for books, etc. In fact, our readers will find a standing notice to this effect at the head of this page. Please address Dr. Embry for everything, excepting when yon send matter for publication. All letters inquiring for friends, though often addressed to the editor, are tnrned over to the manager on reaching this office.

IN ITS reference to the sermon in Snllivan Street Church, by "Dr. Lee," the Age makes some mistakes; the most serious of which is, that "he said the white Methodist Chnrch," etc., speaking of mission work in Africa. The minister said, "a wealthy church, a Christian Church, a Methodist Church," bnt did not say "the white Methodist Church," nor did he refer to the M. E. Chnrch, which it is presumable was meant by the Age as the "white ohnrch."

THE CRIMES committed by black men shonld be punished. No guilty men should escape, bnt we submit that it is unmanly, cowardly and barbarous to hang a man without dne civil trial, because he is a black man, even though his crime be against the opposite race variety. The lynching case at Frederick, Md., last week did no credit to the intelligence nor sense of honor of the people who snatched the life from a colored man without proper trial.

IN THE city of New York is a case of real plnck and trne American spirit exercised by several colored teachers, who, when the State legislature decreed that there shonld be no more separato colored schools, were left without work, though the law provided that no teacher engaged at the time of the enactment shonld be dismissed. These teachers have steadily and daily taken their places in the school room and drawn their salary, though they really perform no service. They report for duty regularly and stick to their post.

POOR ATLANTA (Ga) lacked the moral conrage to retain prohibitory laws against the sale of whiskey. Since the evils of intoxicants are so plain, what will a wise age, that is possible in the future, think of the character that supports as honorable the traffic in strong drink? The objeot lessons in any single day shonld be sufficient to satisfy intelligent newspaper readers that whiskey drinkers and whiskey sellers are incapable of self-government on this question; hence, like persons demented or insane, shonld be considered nnder the general care of persons of safe and sonnd judgment.

HAD THE CENTENNIAL celebration accomplished nothiog else, the light gained by thousands of our people concerning the record of the A. M. E. Church in particnlar and organized Christian work among colored Americans in general more than repays all the cost of the Centenoial. The little book which Richard Allen wrote of his own record has been too slightly regarded herstofore, bnt the Centennial has thoronghly awakened an inquiry into the interesting sketch of this interesting man. We keep the autobiography of Richard Allen on our shelves for the purpose of supplying the demand.

HAVING spent last Sunday in Smyrna, Del., with Rev. J. W. Norris, whose thrift and that of his people has been mentioned in these columns recently by two Philadelphia Conference ministers, we can but indorse all they have said and, indeed, add to it; first, Carrie and Harry, both of whom were born to Elder Norris November 13th; and, second, a good Centennial programme enthusiastically carried out in all parts. The Church has no more energetio congregation anywhere than in Smyrna, where they have a beantiful ohnroh, a good ohoir, and a majority of families living in their own houses. We have one big fault to find with them: they have taken too few CHRISTIAN RECORDERS, but they promise to make amends.

THERE WAS not a little surprise expressed that none of our Bishops could be at the Centeunial exercises in Philadelphia. The presence of one or more would have enhanced the interest of the occasion. Their absence strongly favored Dr. Johnson's claim and substantiated some of his argument. All seem to have been so busy holding conferences that the Centennial at the historio beginning place of African Methodism had to forego their presence and service. It was a little humiliating to African Methodists, as well as surprising to non-African Methodists. It is probable that at least one of our Bishops was in New York last week, hnt the pressing on, necessary to the opening of conference prevented Philadelphia from enjoying his presence. "More Bishops," Dr. Johnson.

IN HIS address at Bethel Church, Philadelphia, Mr. J. C. Durham made a statement that should be known and carefully remembered by every colored oitizen: that our popnlar newspapers receive their tone very largely from minds prejndiced against the colored race, being from the Sonth to a very great extent; that, though honest in intention and pnre in motive, they are likely to write to the disadvantage of the colored people. Magazines are giving the reading world much information relative to the statns and relationship of the raoe varieties here from this same olass of writers. This, he urges, shonld cause African Methodism to bestir herself and make all her literary avonnes accommodate strong and nervons thonght, both to declare and exemplify the Afro-American's ability, defend his rights and honor, and make aggressions npon the camp of the army of nnjust writers. All this we indorse most heartily, and regard as a strong warning, coming to us from without.

THE CENTENNIAL MEETING in Bethel Church, Philadelphia, 25th inst., was well attended. Probably few less than two thousand persons were in attendance. All denominations were represented. The most scholarly colored men in the city, its best business men—all took an hour with African Methodism. From a distance were some of our most thoughtful and advanced preachers, and some of our most thonghtful laymen. The Philadelphia Conference was well represented. Washington, D. C., was represented by Mrs. John A. Sims and Mrs. Dr. James A. Handy; Trenton, by Mrs. Yeoman; Ohio, by Dr. Arnett and Mrs. Bishop, mother of Mrs. Yeoman; Revs. T. A. V. Henry and J. Height Bean, of the New Jersey Conference, and Revs. A. W. Upshaw and Dr. J. T. Jenifer, of the New England Conference; Rev. W. J. Laws, who was one of the speakers. Rev. C. S. Smith, Secretary of the Sunday School Union, was present also. Elder Laws dwelt somewhat on the pecnliar influence of the A. M. E. Chnrch on the people within it. The speeches of Mr. J. C. Durham, of Philadelphia, and Prof. T. McCants Stewart were listened to with interest. Mr. Stewart thrilled the great andience with the electricity of his oratory, as of yore. He looked as well in the pulpit as ever. His address was historio. It was learned in constrnction and inspiring in delivery. The speaker indicated the course that might be pursned by the great Chnrch in 1916, when the centesnial of connectional organization would be celebrated. Mr. Stewart is a happy speaker, eloquent and strong. The presentation speech of the beantiful orayon portrait of Bishop Allen, by Rev. C. T. Shaffer, was happy. Dr. Arnett's response, of conrse, was brilliant, jingling with statistical figures. The work had been executed by our city artist, Mr. Stidnm. It is a great credit to his genius.

THE "CHRISTIAN RECORDER" PREMIUM LIST.

We are exceedingly anxious to increase our snbscription list to 20,000. There is no good reason why we shonld not begin 1888 with more than half that number. Those who snbscribe now will receive the CHRISTIAN RECORDER thirteen months for one snbscription, $2 00. We have addressed our preminm list to all olasses of readers. If yon will read it carefully we believe you will aid us to increase our list. Besides our liberal offer for subscribers, we will give any one of the books in our first list, excepting the Antobiography of Richard Allen and the U. S. History for a list of names of twelve colored persons who are enterprising, reading men, no two being members of the same family.

If any boy wants a pair of good skates, or any girl a nice hisque doll; if any honsekeeper wants a good clothes wringer, washing-machine or sewing machine; if any lady wants a good dress pattern, cloth or silk, or if any reader wants a good gold pen, or a fonntain pen, silver or' gold watch, it will pay to aid us in-increasing the CHRISTIAN RECORDER subscription list. Read

OUR LIBERAL OFFER.

For one subscriber, with cash, $2.00, we give yon choice of any five of the following books: Fancy Work, Decorative Painting, Paper Flower Making, Flower Painting, Needle Work, Knitting and Crocheting, Cork Book, Home Doctoring, Home Adornments, Guide to the Toilet, Household Hints and Helps, Country Architecture, Furniture, Fruit Culture, Gardening, Home-Made Farm Implements, Poultry Keeping, Popular Recitations, Self-Made Men, Life of General Grant, Life and Deeds of Commodore of the World, Wonders of the Sea, Etiquette, Letter Writer, Foreign Manners and Customs, Useful Knowledge for the Millions, The Human Hand as an Index of Character, Things, Longfellow's, Whittier's, Tennyson's and Jean Ingelow's Poems, Large wall Map of Palestine, Beautiful Portrait of Bishop Shortel; or any one of the following: Life of Benjamin Allen, History of the United States, or a Pocket Dictionary; Penknife, Scissors, Hair Brush, Knives and Forks, School Bag or Pocket-Book.

For two subscribers, with cash, $4.00, books: Ben Hur, Bond and Free, Black and White, Historical Sketch of the A. M. E. Church, a Bisque Doll or a Tea Set.

For three subscribers, with cash, $6.00: Boy's Sled, pair Skates or the A. M. E. Review for one year.

For four subscribers, with cash, $8.00: Autograph or Picture Album, or Lady's Gold Pen.

For five subscribers, with cash, $10.00: Dr. Steward's Theological Works, A. M. E. Hymn Book, Psalm Book, or Gentleman's Gold Pen.

For six subscribers, with cash, 12 00: Fountain Holder, with Gold Pen, or A. M. E. Hymn Book, Morocco, or Bishop Payne's Book.

For ten subscribers, with cash, $20.00. Set Silver-Plated Knives and Forks, fine Morocco A. M. E. Hymn Book, with clasp, beautiful Linen Tablecloth or American Dictionary.

For fifteen subscribers, with cash, $30.00: Lady's Cloth Dress Pattern, a Family Bible, a Fur Muff or a good Clothes Wringer.

For twenty subscribers, with cash, $40.00: Worcester's Unabridged Dictionary, Carriage Lap-robe, or two Finest A. M. E. Hymn Books, with Discipline.

For twenty-five subscribers, with cash, $50.00: Webster's Unabridged Dictionary, or an Open Face Silver Watch.

For thirty-five subscribers, with cash, $70.00: Chambers's Encyclopedia, or a good Washing Machine.

For forty subscribers, with cash, $80.00: Lady's Silk Dress Pattern, a small Sunday School Library or a hunting-Case Silver Watch.

For fifty subscribers, with cash, $100.00: A Sewing Machine, or all the premiums combined in list for one subscriber.

For seventy-five subscribers, with cash, $150.00: A Parlor Set Cushioned Furniture, seven pieces, or a combination of a good Family Bible, Webster's Unabridged Dictionary and a set of Silver-plated Knives and Forks.

For one hundred subscribers, with cash, $200.00: A Bicycle, a Parlor Organ or a Gold Hunting Case Watch.

These offers hold good until March 1st, 1888; subscribers beginning in November or December, will receive the RECORDER until January 1st, 1889.

Personal.

—Miss H. Q. Brown is teaching elocution in Louisville, Ky.

—Dr James H. A. Johnson is traveling through a part of the South.

—Rev. N. B. Stewart, of South America, is now in this country.

—Professor Freeman, of Liberia, called at the RECORDER office last week.

—Rev. B. W. Arnett has left Philadelphia for the North Carolina Conference.

—Rev. W. H. Bryant will hold his quarterly meeting at Chesler, Pa., next Sunday.

—Mr F. A. Stewart, former manager of the Wilberforce singing tronpe, has now a male quartette.

—Rev J H. Morgan's history of the New Jersey Conference will soon be ready for purchasers and readers.

—Rev. W. L. Hunter, of Brooklyn, had a nnique Centennial programme, exhibiting antique customs, the old blacksmith church, &c.

—Dr. Jenifer attended the Philadelphia Centennial. He preached highly acceptable sermons on Sunday at Bethel in the morning and Zion Mission at night.

—A call from Counsellor Stewart, of New York, in company with Connsellor Minton, of this city, was not among our smallest pleasures in the Centennial week.

—Mr. Joseph Gould, who has taught many years in Augusta, Ga., has returned to his native place, Bridgeton, N. J., where he is about to open a private school.

—Revs. I Derricks and C. S. Gooseley, both of whom have been pastors at Newark, N. J., question the correctness of the report that the A. M. E. Church property at that place was entalled property.

—Mrs. H. H. Garnett, of New York, is one of the busiest teachers in the great cities. Her assistants and she do a considerable missionary work in the way of enlisting pupils, some of whom go more than five miles to Mrs. Garnett's school.

—Rev. George M. Witten, pastor of Macedonia Church, Camden, delivered a discourse on the Centennial of African Methodism in that church on last Sunday morning; and in the evening Rev. W. J. Lewis preached from John 14, 15. The collection amounted to $40.

—Edward Wilmot Blyden is perhaps the ablest negro in the world. He can read the Koran in Arabic, the Bible in Hebrew, Homer in Greek, Virgil in Latin, Shakespeare in English and Dante in Italian. Blyden is a complete Knowsomething. Nothing and his cry is, "Africa for the Africans."—The Phila Press.

—Mrs. E. G. Caswell says: "Rob the workingman of his franchise and his wages will depreciate one half. He knows the ballot is the lever that moves the world, and accordingly he holds sacred his political rights. The toiling American woman also knows the value of the elective franchise, and she, too, wants it in her hand."

FROM CRADLE TO COFFIN.

We rock the cradle gayly, and swing it to and fro,
A new life sleeps within it. In tender tones and low,
A mother soothes to stumber, in tove-notes soft and mild,
While hetd in sleep and safety there rests an earth-born chtld,
As we rock the cradle gayly.

We lay aside the cradle, the bird its nest has flown,
And spread its ptnions boldty, to make its way alone,
To fly, to fatt in sorrow, or rise and keep its way,
'Mid toils, temptations, triumphs, fair frnitage of life's day,
As we lay aside the cradle;

We bend above the coffin, another soul has fled—
The earthly fight is over, is won or tost, and dead
The babe who in the cradle first knew of earthly strife,
And there with hands close folded, lies all we know of life.
As we bend above the coffin,

—Clark W. Bryan.

OUR WOMAN'S COLUMN.

The LaPetre brothers have given $400,000 to endow a Methodist college for women at Glenwood, Cal.

Miss Louise Cable, the eldest daughter of Geo. W. Cable, the novelist has marked artistic talent, and may some day illustrate her father's books.

The women of the Congregational churches contribnte more than one-third of the money annually received by the American Board for Foreign Missions.

Miss Yonmans, who was for many years the assistant and companion in studies of her brother, the late Prof. Edward L. Yonmans, has succeeded to the editorship of the Popular Science Monthly.

The Princess Olympia Bariatinski is a trusted political agent of the Czar. She is now in Berlin on a confidential mission to Emperor William The Czar evidently believes that a woman can keep a secret.

So far as is known, there are only fourteen Chinese women in New York City. Of these nine are married. They obey to the letter the customs of their own country, where the wife is the property of her husband.

Miss Ida L. Griffin, of Syracuse, N.Y., Democratic candidate for school commissioner in the Third District of Oswego County, was elected by nearly four hundred majority, running six hundred ahead of her ticket.

The Mt Holyoke Alumnae are discnssing the propriety and need of making the seminary a college, to give it its deserved rank. They want an endowment fund of $100,000. They propose to call the institution the "Mary Lyon College."

Rosa Bonheur, the celebrated artist, once had a "philopena" with a Russian prince, and the prince lost. He asked what the shonld give her as his forfeit. She answered, jokingly, "Oh, any pretty little animal that I can use for a model." Several months after, when she had almost forgotten the affair, she received her philopena present—three enormous white bears.

A pleasant incident of the meeting of the American Woman Suffrage Association in Philadelphia was the presentation to the audience of Mrs E R Hunter, of Wichita, Kan., as a real voter who could never be mistaken anywhere for any but a modest and good woman. When the applause snbsided, Mrs. Hunter said that in Wichita there were four candidates for mayor. Two of them were unknown to the women, who were told on inquiry that they were "some of the boys." Bnt the Wichita women wanted men and not boys for mayor. When these unknown candidates found that six hnndred of the best women had registered, they withdrew, sure that they had no chance of election.

OUTLOOK FOR WORKING WOMEN.—Mrs. Eliza Putnam Heaton has been investigating the employments, wages and prospects of working-women in New York. She finds that women constitute more than half the workers in dry-goods stores, a quarter of the telegraph operators, about one-fifth of the type-setters and more than half the type-writers. Women as a rule seem to make less good telegraphers and type-setters than men, as good stenographers, and better typewriters and dry-goods clerks. Nowhere do they receive equal pay for equal work, except where the men's trades unions have made it a stipulation, and have been able to carry their point. More women are employed in dry-goods stores than in any other line of work except domestic service and factory labor. The conclusion Mrs. Heaton draws from her investigations is that the general outlook for self-supporting women in all lines is probably better than it ever was before. She says: "Business habits and attention to health are the two great needs. As a very bright girl who is earning good wages, put it, 'As fast as we learn to do something that somebody wants done, and stop trying to carry the drawing-room into the office, we get on very well.'"

A SUCCESSFUL CONCERT.

A very successful concert was given under the management of Mrs. Bertha B. Cook on the evening of the 15th of November at the new mission building on the St John's A. M. E. Church, on Cumberland street, Norfolk. The participants acquitted themselves in a highly creditable and pleasing style, and some very artistically.

The audience was an appreciative one and bestowed its plandits graciously. Mrs. Sarah C. Ruffin, who possesses an excellent and well cultivated voice, was the general favorite, being greeted with rounds of applause at every appearance. The power and excellence of her voice and John A. Gray, in their duet, "The were shown to fine advantage in a duet with Miss Hill, whose alto was just superb in quality and fully sufficient in quantity. Mr. Robert Stith, one of our rising young men who is destined to make his mark, enthused the audience by his very excellent rendering of two taking motto songs. Messrs. Samnel Cup of Woe," deserve great praise for the manner in which it was rendered; especially does the former gentleman, in his fine impersonation of the father in his "Mortgage the Farm." For the fear (which I think is wholesome) that I may occupy too much of your space, I cannot speak at length of others equally deserving of mention. Mr and Mrs. McNeil came in for a large measure of well-bestowed praise; bnt it was reserved for Mrs. Ruffin, with Messrs. Bonney and McNeil, to appeal most successfully to the hearts and sympathy of the audience in their trio, "Carline," from the unpublished opera of the "Unknown," by C. A. White. The impersonation of the dutiful daughter pleading to her father for her poor but faithful lover was touchingly portrayed Mr. McNeil played the role of the suitor, rejected and despised by the lady's irate father, very acceptably. Mr. Bonney won the plaudits of the house by the very tow-bonaire manner in which he acted the implacable and aristocratic father.

The conception and successful carrying out of this entertainment was due to the artistic and executive skill of Mrs. Bertha B. Cook, wife of the able and efficient pastor of the above-named church.

O. S A. F.

NORTH SANTEE CIRCUIT.

MR. EDITOR:—Our protracted meeting, which has been going on four weeks, just closed. Our success was very encouraging. Ninety-three persons were converted to God. You may call this good news if you wish to.

With the following manly letter appended:

DEAR BROTHER LEE:—You can publish this slip if you want to. I am working for God and the Church as well as you are, and whether I know as much as you or not, thank God I can be as good a Christian as you.

Yours for every thing good,
Amandalo S. . . D. J. LITES.

—The Mississippi Conference has been changed to meet December 8th, and the North Mississippi to January 3d, 1888.

THE CENTURY MAGAZINE.

WITH the November, 1887, issue THE CENTURY commences its thirty fifth volume with a regular circulation of almost 250,000. The War Papers and the Life of Lincoln increased its monthly edition by 100,000. The latter history having recounted the events of Lincoln's early years, and given the necessary survey of the political condition of the country, reaches a new period, with which his secretaries were most intimately acquainted. Under the caption

LINCOLN IN THE WAR,

the writers now enter on the more important part of their narrative, viz.: the early years of the War and President Lincoln's part therein.

SUPPLEMENTARY WAR PAPERS,

following the "battle series" by distinguished generals, will describe interesting features of army life, inmuling from Libby Prison, narratives of personal adventure, etc. General Sherman will write on "The Grand Strategy of the War."

KENNAN ON SIBERIA.

Except the Life of Lincoln and the War Articles, no more important series has ever been undertaken by THE CENTURY than this of Mr Kennan's. With the previous preparation of four years' travel and study in Russia and Siberia, he sailed for another journey of 15,000 miles for the special investigation here required. An introduction from the Russian Minister of the Interior admitted him to the principal mines and prisons, where he became acquainted with some three hundred State exiles—Liberals, Nihilists and others—and the series will be a startling as well as accurate revelation of the exile system. The papers illustrations by the artist and photographer, Mr. George A. Frost, who accompanied the author, will add greatly to the value of the articles.

A NOVEL BY EGGLESTON

with illustrations will run through the year. The novels will follow by Cable and Stockton. Shorter fictions will appear every month.

MISCELLANEOUS FEATURES

will comprise several illustrated articles on Ireland, by Charles DeKay; papers touching the field of the Sunday-School Lessons, illustrated by E. L. Wilson; wild Western life, by Theodore Roosevelt; the English Cathedrals, by Mrs. van Rensselaer, with illustrations by Pennell; Dr. Buckley's valuable papers on Dreams, Spiritualism and Clairvoyance; essays in criticism, art, travel and biography; poems; cartoons, etc.

By a special offer the nnmbers for the past year (containing the Lincoln history) may be secured with the year's subscription from November, 1887, twenty-four issues in all, for $6 00, or, with the last year's numbers handsomely bound, $7.50.

Published by THE CENTURY Co., 33 East 17th Street, New York.

NOTICE TO SUBSCRIBERS.

We begin once more to send ont snbscription bills. We urgently request all who are in arrears for the paper to pay us immediately.

Please remember that subscription to the paper is payable in advance. We shall be compelled to stop sending to all who owe us until payment is made.

Respectfully Yours,
J. C. EMBRY, Manager.

NOTICE FROM THE MANAGER.

1st. On and after December 1, 1887, we resume the cash plan of business. All orders for merchandise, books and Church requisites must come with the money.

2d In making orders, first ascertain the price of what you want, then send on your order.

Remember, cash with your order after this.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

St. Nicholas

FOR YOUNG FOLKS.

SINCE its first issue, in 1873, this magazine has maintained, with undisputed recognition, the position it took at the beginning—that of being the most excellent juvenile periodical ever printed. The best known names in literature were on its list of contributors from the start—Bryant, Longfellow, Thomas Hughes, George MacDonald, Bret Harte, Bayard Taylor, Frances Hodgson Burnett, James T Fields, John G. Whittier; indeed the list is so long that it would be easier to tell the few authors of note who have not contributed to "the world's child magazine."

THE EDITOR, MARY MAPES DODGE, author of "Hans Brinker; or, The Silver Skates," and other popular books for young folks,—and for grown-up folks, too—has a remarkable faculty for knowing and entertaining children. Under her skillful leadership, ST. NICHOLAS brings to thousands of homes on both sides of the water knowledge and delight.

ST. NICHOLAS IN ENGLAND

It is not alone in America that ST. NICHOLAS has made its great success The London Times says: "It is above anything we produce in the same line." The Scotsman says: "There is no magazine that can successfully compete with it."

THE COMING YEAR OF ST. NICHOLAS.

The fifteenth year begins with the number for November, 1887, and the publishers can announce: Serial and Short Stories by Mrs. Frances Hodgson Burnett, Frank R. Stockton, H H. Boyeson, Joel Chandler Harris, J. T. Trowbridge, Col. Richard M. Johnston, Louisa M Alcott, Professor Alfred Church, William H Rideing, Washington Gladden, Harriet Prescott Spofford, Amelia E. Barr, Frances Courtenay Baylor, Harriet Upton, and many others. Edmund Alton will write a series of papers on the "Routine of the Republic,"—how the President works at the White House, and how the affairs of the Treasnry, the State and War Departments, etc., are conducted; Joseph O'Brien, a well known Australian journalist, will describe "The Great Island Continent"; Elizabeth Robina Pennell will tell of "London Christmas Pantomimes" (Alice in Wonderland, etc); John Burroughs will write "Meadow and Woodland Talks with Young Folk," etc., etc. Mrs. Burnett's short serial will be, the editor says, a worthy successor to her famous "Little Lord Fauntleroy," which appeared in ST. NICHOLAS.

Why not try ST NICHOLAS this year for the young people in the house? Begin with the November nnmber Send us $3 00, or subscribe through booksellers and newsdealers. The Century Co., 33 East 17th St., N. Y.

94 HIDDEN NAME CARDS, [illegible] 10c.

ARTISTS' MATERIALS.
Oil, Water, and China Color cntfits. Metallic Lustre Colors. Drawing and Painting Studies.

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Papier Mache, Glass and Brass Plaques, Mathematical Instruments, Etchers' and Engravers' Tools, Tapestry Materials, Wax and Paper Flower Materials.

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Successors to JANENTZKY & WEBER.
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WANAMAKER'S.

PHILADELPHIA, Monday, Nov. 28th, 1887.

IF YOU ARE THINKING OF A HOLIDAY Present Book, or a Book for your library, send for our new 32-page Book Catalogue Free to any address.

WHATEVER BOOK YOU WANT IS ALMOST certain to be here, and the price—always the bottom price—is in plain figures on an inside cover Those little pen il marks are time savers. No haggling over prices here.

Many of the Christmas Carols, especially Dickens. We have a notion that the Dickens admirers—and they are legion—will sell it the best of the kind ever made. Here is what the great novelist's son writes about it:

TH MONT HOUSE, BOSTON, Nov. 3, 1887.

Dear Sir:

I have to acknowledge with thanks, receipt of the Dickens Calendar, with which I am very much pleased. Faithfully yours, CHARLES DICKENS.

A wonderfully like portrait of Dickens; half a dozen picture scenes, and a thought-burdened sentence for every day in the year 50c.; by mail, 56c.

Christmas Cards are ready. As many as ever, as carefully picked as ever; seem to be prettier and cheaper than ever.

15½ FEET OF RIBBON COUNTER AND NOT A waste inch! Is there any doubt where the Ribbon trade of the town centres? We take it to be the Ribbon spot in the whole world.

Every sort of Ribbon. Every width, every color of Ribbon.

Take by gay one's—simply the all-silk Satin and Gros-Grains. A large Ribbon for every fancy—

No. 1 plest and plain edge Gros-Grain, 2 qualities, ¼ to inch 5 inch Satin and Gros-Grain, 3 to 9 inch.

Get a price no less from one kind: 7fe, to 22c. for No. 16, inches of Satin and Gros-Grain.

For chair and basket trimming, wide Ribbons will be the choice We have every loom-thought of in the season, and in the plainer Ribbons, used mainly for dress purposes.

Moire Ribbons.
Moire Plain,
Gros-Grain Picot,
Gros-Grain Plain.

For Millinery, the popular satin-edged Ribbons, plain and moire, 2½ to 5 in—black, navy, browns, terra-cotta, myrtle, and any wanted color.

A BOOMFUL OF $1.35 BRUSSELS CARPET AT $1.10. There would be enough in such a statement to let an extra tide of buyers surging through the Store were this little price put on odd lots, broken pieces, remnants, or unthrifty hangers-on. It isn't. 382 piece—123 patterns—of the best quality Brussels Carpet (maker's name woven on the back) at 25 cents a yard less than the regular price! Full quantities of every design. Borders to match. Not a style that limps; not a pattern that does not be your first choice; not a yard that would not go at $1.35.

It is precisely the same sort of stock we have been selling all the season. But these big trade weeks have a way to turn that lets us drop a quarter dollar from every yard.

This is how it came about: At some seasons Carpet manufacturers and jobbers close out the stock on hand. Taking advantage of such happenings, we have been to us several large lots at lower-than-ever prices for standard goods.

It is the nick of time for you if you wish to eat a Brussels Carpet.

Or a Tapestry Carpet, for that matter. They too are dressy, very dressy, and by the same chance.

Bright and cheerful colors; border designs than Brussels, and about half the cost—

32 patterns at 50 cents.
35 patterns at 55 cents.
60 patterns at 60 cents.

These are the lowest prices we ever made on such goods. The 55-centers are the kinds usually sold at 75 cents, and the other sorts are just as far out of the common.

OUR NEW ILLUSTRATED FURNITURE Catalogue, containing the very latest styles, sent free.

JOHN WANAMAKER.

We have placed on our counters a very

Important Bargains In Cloths

For Ladies' and Children's Coats, Jackets and Raglans. The offering includes

Checks, Plaids and Rough Goods

That have been selling this season for $2.50 and $3.00 per yard. We shall close them out

AT $2.00 PER YARD.

Wool Back Astrakhan Cloths,

In Soal, Myrtle, Navy and Tan,

AT $2.50 PER YARD.

Have been selling this season for $3.50.

Medinm Weight Checks and Plaids,

In neat and larger designs, with overplaids of brighter colors,

AT $2.50 PER YARD.

They are suitable for Raglans, Ulsters and Jackets

Heavy Fnr-Back Imported Chevron Diagonal,

Imported to sell for $3.50

AT $2.50 PER YARD.

Our Stock of Astrakhan

Is one of the largest and most varied to be found in the city. Prices commence as low as

$2.00 PER YARD

And range up to the finest goods made, all of which are our own direct importation.

We call special attention to our lines of

Handsome Astrakhan

In all the best shades of Myrtle, Navy, Seal, Garnet, Oxblood, Tan and Drab,

AT $3 00, $4.00 AND $5.00 PER YARD.

In Seal Plushes

We show a large assortment, all in the best London dye, 50 inches wide,

AT $7.00 PER YARD.

And up to the finest goods imported,

We shall close ont the large number of

Remnants of Cloakings,

That have accumulated during the season, at a great reduction from former prices.

They are from 1¼ to 3¼ yards in length.

STRAWBRIDGE & CLOTHIER,
Eighth & Market Sts., Philadelphia.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us our order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact.

4th. For all money sent to us for Sunday school literature we send a postal card receipt, nnmbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is his superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication. We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flonrishing It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money sent thus? In order to avoid loss we will have to quote them or send you a catalogue, price list, blank and return envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginnig of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "raking over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Pages are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are abnsing us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the children's welfare. Fraternally,

C. S. SMITH.

Box 345 Nashville, Tenn.

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CENTENNIAL OF THE AFRICAN M. E. CHURCH.

TO THE BISHOPS, MINISTERS AND MEMBERS OF THE AFRICAN METHODIST EPISCOPAL CHUCH:

My Dear Brethren:—"Read, mark, learn and inwardly digest" the subject-matter of circular—the "Centennial of African Methodism." Its contents are more than a mere passing interest. "Remember the days of old, consider the years of many generations: Ask thy father, and he will show thee; thy elders, and they will tell thee. Remember all the way which the Lord thy God led thee one hundred years in the wilderness."

The hundredth year of the first colored Methodist Society in America, "out of which grew the African M. E Church," will be celebrated November, 1887, according to the following resolutions of Bishop J. M. Brown adopted by the Council of Bishops in Washington, D. C., January 22 1887:

WHEREAS, November next (1887), will be one hundred years since Richard Allen, Absalom Jones and others left the St. George Methodist Episcopal Church in Philadelphia, because "the colored people belonging to the M. E. Society convened to take into consideration the evils under which they labored, arising from unkind treatment of their white brethren, who considered them a nuisance in the house of God, and were pulled them from their knees, while in the act of prayer, and ordered them to the back seat"

WHEREAS, This most decisive act of our religious colored people in the United States has nothing like it in the world, if we except the resolutions of the Haitians, under Toussaint, Christophe, Petion and Boyer. These men were to Hayti and San Domingo what Allen, Coker and Absalom Jones were to the colored Christians of the United States. It was one of the cases of manhood Christianity. All recognized that they proved the manhood of the descendants of the African race, in their resistance of the proscription in Church and State. Toussaint and Allen, by their manly actions and love of freedom, deserve to be remembered by all their African descendants to the latest generation:

Therefore, we think that the A. M. E. Church should commemorate the first efforts of individual organization among the people called Methodist, and especially as the man who was leader in the efforts of manhood Christianity was the fonnder and the first Bishop of the A. M. E. Church, Richard Allen. Therefore, be it

Resolved, That we recommend the Bishops to appoint a committee of five who shall have complete control of the whole matter and arrange for the celebration in all of the conferences, and at Bethel Church, Philadelphia, Pa., November, 1887.

The following committee was appointed: Bishops J. M. Brown, T. M. D. Ward, H. M. Turner, R. R. Disney and Dr. B. W. Arnett.

The committee met and appointed J. M. Brown, president; B. W. Arnett, secretary.

The following was the recommendation of the committee:

1. The History of Bethel A. M. E Church, of Philadelphia, Pa., by Rev. J. W. Beckett, B. D

2. The Pioneer Preacher and Layman of the East.—Bishop J. P. Campbell.

3. The Pioneers of the South and West in 1848 and Beyond.—J. M Brown.

4. The Pioneers of the Southeast.—Bishop H. M. Turner.

5. The Father of the Alabama Conference and his work.—Rev. M. E. Bryant.

6. The Pioneers to Gold Coast.—T M. D Ward and J. H. Hubbard.

7. The A. M. E. Church from Allegheny Mountains to the Mississippi.—T. H. Jackson.

8 A M E. Church beyond the Mississippi —J. M. Wilkerson, John Turner.

9 The Organizing and Developing Power of the A. M. E. Church.—B. T. Tanner.

10. The Advancement of the Intellectual Standing of the Ministry of the A. M. E. Church.—Bishop D. A. Payne.

11 The A. M. E. Church and its Relation to the Elevation of the Race.—T. G. Steward.

12. The Mission of the A. M. E. Church to the Darker Races of the Earth. J. M. Townsend.

13. The A. M. E. Church in Texas.—Richard Haywood, Emanuel Hammitt, A. Grant, Frank Green, Henry Wilhite, W. R. Carson.

14. The A. M. E. Church in Its Relation to the Societies among the Colored People.—Moses Dickerson.

15. The Publication Department: Its Rise, Power and Influence on the Church Members and its Work.—J. C. Embry.

16. The Place and Power of the Lay Element of Methodism.—J. F. Shorter.

17. The Influence of Preaching on Society. Has it been a success?—T. W. Henderson.

18. What has been the Moral, Social and Religious Influence of the A. M. E. Church on the Progress of the Race and its influence on the Colored Societies?—B. F. Lee.

19 Our Children: What are they doing, and what are we doing for them? C. S. Smith.

20. Has the Negro proved himself capable of receiving a Classical Education, and has he improved his opportunity to train his Children in the Classics and Higher Mathematics.—W. S Scarborough.

21. What are the Educational Needs of the Race, and how far can the A. M E. Church supply them? Must they come from within or without?—S. T. Michell.

22. What have the Women done to build up the A. M. E Church, and what has been their Influence in the work of the elevation of the race?—Fanny J. Coppin.

23. Where does the A. M. E. Church stand on the subjects of Heart Conversion, Assurance, Christian Experience and Sanctification?—W. H. Hunter.

24. The possible place of the A. M. E. Church of the future —M. B. Salter.

25 The Alm and Character of the Preaching of the A. M. E. Church.—G. H. Shaffer.

26 Are the Methodists Losing their Power over the Races?—W. J. Gaines.

27. Has Methodism Fulfilled its duty to the extremes of Society?—W. B. Derrick.

28. The West India Island a Co-ordinate part of the A. M. E Church.—R. R. Disney.

29. The history of the A. M. E. Church in the District of Columbia.—J. A. Handy, Rev. Dr. Sinas.

30. Has African Methodism been a Success in New England?—J. T Jenifer.

31. The A. M E. Church as one of the Intellectual Forces for the Elevation of the Race: What has she done and what is she doing?—W. D Johnson.

32. One Hundred Years of Individual and Local Effort, and Seventy Years of Organization and Work.—B. W. Arnett.

33. The Relation of the Church to Its Baptized Children.—L. J. Coppin.

34. The necessity of order in worship and uniformity in services in our Church —W. H. Thomas.

35. The origin and development of the A. M. E. and B. M. E. Churches in Canada.—J. A. Johnson.

36. African Methodism as seen from without.—J. S. Durham.

JOHN M. BOWN. Chairman.
BENJAMIN W. ARNETT, Secretary.

RECOMMENDATIONS.

First, That the Chief Pastors of the African Methodist Episcopal Church request that next November, a date in that month be hereafter fixed to commemorate the one hundredth year since our existence commenced, and that service be held in all of our churches throughout our connection. The order of exercises to be fixed by each conference, quarterly conference and pastor and church; the general arrangement to be fixed by a committee hereafter appointed.

Second, As our publishing interest has long suffered because of her indebtedness, that a contribution be made by all of our churches, and whatever is collected will be appropriated to assist in paying off the debt now resting on our Publication Department.

Third, That the detail of all arrangements be left with the General Manager and his committee.

Fourth, That all moneys be sent to Bishop J P. Campbell, 1923 North Eleventh St., Philadelphia, Pa.

Fifth, That the first Sunday in November he observed as "Century Day" by all the churches.

Sixth, That the ministers and officers of the churches select some person to deliver an address or addresses on the subjects named in the programme.

Seventh, That all persons having subjects assigned them on the general programme will prepare them for publication in the Centennial volume. The average length of each address to be twenty-five minutes,

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity, We are anxious to push the work of preparation as fast as possible. Please write names p ainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

This is pertinently put: "Boycott your temper, strike your vices, and work for your living."

I have been benefited by praying for others; for making an errand to God for them I have got something for myself.

It is in vain for anyone to speak of divine things without something of divine affection. He has not been able to prevail upon himself to be holy, and no marvel if he fail to prevailing upon others.

Affections hunt us again into God's fold when we have leaped out They are God's file to rub off our dust; God's soap and fuller's earth to remove spots; God's fan to blow away our chaff.—*Francis Roberts.*

MISSISSIPPI CONFERENCE NOTICE.

All candidates for admission into the Miss. Annual Conference are requested to be present at the A. M. E Church in Raymond Miss., December 7 h, also those in their first and second years' studies. The different committees are requested to be present on same date. All General Officers who anticipate attending the Miss. Conference please notify by card Rev. Jacob Cartwright, Pastor.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28,	Owensboro,	" Turner

OCTOBER.

South Kans's 1,	Emporia,	" Brown
Pittsburgh .. 5,	Park'b'g, W. Va	" Campbell
Kansas 12,	Omaha,	" Brown
Tennessee, .. 12,	Nashville,	" Turner
Indian 18,	McAlister,	" Ward
North Mo., .. 19,	Hannibal,	" Brown
Missouri 26,	St. Louis,	" Turner
West Tenn.. 26,	Memphis	" Turner

NOVEMBER.

Nth Georgia 9,	Rome,	" Wayman
Arkansas, .. 9,	Little Rock,	" Ward
Florida, .. 10,	Tallahassee,	" Payne
Sh Arkansa 17,	Camden,	" Ward
Nh Alahama 23,	Selma,	" Payne
Macon, ... 23,	Talberton,	" Brown
Sh Carolina 23,	Warrenton,	" Campbell
West Arkan's 24,	Camden,	" Ward
Alahama, .. 30,	Eufaula,	" Payne
Texas, ... 30,	Beaumont,	" Wayman

DECEMBER.

Columbia, .. 7,		" Campbell
Nth Miss,.. 6,	Yazoo,	" Ward
N. E. Tex., 8,	Dallas,	" Wayman
Georgia 14,	Savannah,	" Brown
Mississippi.. 14,	Raymond,	" Ward
West Texas, 15,	Eastrop	" Wayman

JANUARY.

1888.

North La., .. 25,	Shreveport, ...	" Wayman

FEBRUARY.

Sth Carolina, 1,	Mt Zion Chris'n	" Ward
East Florida, 15,	Palatka,	" Payne
Louisiana, .. 25,	New Orleans,	" Wayman
St. Thomas, ...	St. Thomas, W I	Disney

MARCH.

Virginia 28,		" Turner.
Demerara,	Georget'n B G S A	Disney

APRIL.

New Jersey, .. 4,	Millville,	" Campbell
Baltimore, .. 12,	Baltimore,	" Wayman
Bermuda,	Shelly Bay, W I	Disney

MAY.

General Conference,	Monday, May 7,	Indianapolis, Ind.

JUNE.

Philadelphia 6,	Harrisburgh,
New York,.. 6,	Albany.
New Engl'd 13,	Boston.
Ontario, ... 20,	Chatham.

JULY

Nova Scotia,	Amherst, N S	

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Benulngs, D. C.

Bishop John M. Brown, D.D., D. C. L., 1434 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D., LL. D., 38 Young street, Atlanta, Ga.

Bishop R. R. Disney, 213 King street, East, Chatham, Ontario

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops
JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Thursday night, Nov. 3, Waverly, Md.
Sunday morning, Nov. 6, Pisgah, Washington, D. C.
Sunday afternoon Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, dedication, Shreveport, La.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug. 24.

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All these works contained in the course of study are from other publishers, and are bought by us for cash only. We can only sell them on CASH. To candidates for the ministry of our Church who buy the whole of any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

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Chambers' Household Encyclopedia, by J. B. Lippincott Publishing Company. Ten large vols. over 8,300 pages, 8 styles, cloth, sheep and half morocco, $15.00, $20.00, $25.00.

A small discount will be given to ministers on this excellent work. We want to sell 50 sets before April, 1887. Besides these, we furnish, on application,

Williams' History of the Colored Race, complete in one volume, ... 4.00

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Also Sunday school libraries containing 50 vol., at $6.00, $8.00, $10.00. Sunday School Record Books, $1.00. These records are the best in America. Sundries, Reward Cards, 40 dozen in package for 25 cts; Marriage Certificates, Choir or Church Tune Books. We call special attention to the two books, "Tabor" and "Hermon," Church Music published by Mr. Duffie, Columbia, S. C., and sold by us at $1.30 per copy; Choir committees will do well to examine these valuable and excellent works. We wish orders for them and guarantee satisfaction.

MARK WELL THESE NOTES.

1. We do not receive personal checks on local banks for small sums. In all cases we will charge 10 cents for cost of collection.

2. We will not, hereafter, accept less than 50 cts. (one quarter) on subscription to RECORDER.

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For teaching every one how to do good, "The Winning Worker; or, the Possibilities, Duty and Methods of Personal Effort to Win Souls to Christ," by the same author. Order of J. C. Embry, 631 Pine Street, Philadelphia. Why not make presents that will do good?

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Read Dr. Porter's late book called "Christianity Demonstrated By Experience." It will settle the question forever and set your souls on fire. Buy a copy and keep it to lend to the poor society, and especially to unbelievers. On sale by Rev. J. C. Embry, Price, $1.50. A new supply just received.

The History of the Negro Race in America:

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Negroes as slaves, as Soldiers and as Citizens, together with a preliminary consideration of the unity of the Human Family, an Historical sketch of Africa, and a concluding chapter on the settlement of Sierre Leone and Liberia. By George W. Williams, First Colored member of the Ohio Legislature, and late Judge Advocate of the G. A. R. of Ohio.

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"It is a prodigious compilation, so comprehensive that every student will welcome it, and so just in its whole scope that criticism of special points cannot impair it."—*World*, New York.

"I ought to be read by every colored man in America."—*Journal*, Indianapolis.

"He has accomplished a noble service for his race."—*Boston Herald*, Boston.

FOR SALE BY
Publication Department
OF THE
A. M. E. CHURCH.

To the brethren of the New Jersey Conference: The History of the New Jersey Conference is being pushed through the press. The brethren who have failed to send their pictures and money for cuts for the same will please do so immediately, if you fail, please do not blame me for the delay; also please send on your amount of subscription.

J. H. MORGAN.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

"I OUGHT TO WRITE YOU THAT MY WIFE IS DEAD."

This is a sad duty that many a widower is obliged to perform, but in the following instance the writer was not a widower. It is from a farmer in Ira, Jasper Co., Iowa, and is dated Feb 8 1886.

"*I ought to write you that my wife is dead*, in order that the predictions of the physicians should become true; *but thank God she lives, and is getting better* as fast as could be reasonably expected; is up all day generally, and is able to get around quite lively; appetite good. Did not get the beef extract, as you advised, but killed a fat heifer, and ample justice is done to the steak."

A little book explaining all about the Pillow-Inhaler, and testimonials, sent free by addressing The Pillow-Inhaler Co., 1520 Chestnut Street, Philadelphia.

NOTE: *Read article on The Pillow-Inhaler in last week's* CHRISTIAN RECORDER. *You will find it on 7th page, 1st column.*

Joshua stopped the sun, but it would have puzzled him to stop a bobtailed street car after it had passed him a red.

There is no doubt about the honest worth of Ayer's Sarsaparilla as a blood purifier. Thousands, who have been benefited by its use, will attest its virtues. This remedy cures liver and kidney complaint, and eradicates every trace of disease from the system.

There is nothing so necessary as necessity; without it mankind would have ceased to exist years ago.

HORSFORD'S ACID PHOSPHATE
IN NERVOUS DEBILITY.

DR. W. J. BURT, Austin, Texas, says, "I used it in a case of nervous debility, and very great improvement followed."

During the past year 127 lives were lost from the Cape Ann (Mass.) fishing fleet.

In Maine there are 140 Posts of the Grand Army of the Republic, with almost 10,000 members.

A toothpick factory recently started in Maine, expects to work up 200 cords of wood the coming winter.

A public park is to be made of that part of Chico, Cal., which was once almost exclusively occupied by the Chinese.

Bismarck runs a paper mill and a distillery. He also runs a German Empire, but the two former bring him the most money.

Eighty corn-canning factories have been in operation this year in Maine, and over 14,000,000 cans of sweet corn have been put up, besides large quantities of apples, beans, tomatoes, and other vegetables and fruits.

A starving man was found asleep against a building in Boston the other evening with $45 in his pocket. He said he had not touched food for a week, and ate ravenously when taken to the police station. He is thought to be insane

A close examination of a sick horse in Ovid, Mich., that was thought to be incurable, and whose existence on that account was about being ended, revealed the cause of trouble to be a large knitting needle imbedded in his tongue The needle was removed, and at last accounts the animal was in a fair way to recovery.

The dynamic value of one pound of good steam coal has been estimated by Professor W D Rogers as equivalent to the work of one man one day, while three tons would represent his work for twenty years, counting three hundred working days in a year. He has further estimated that a four-foot seam would yield one ton per floor of all to the square yard, and that one square mile in area would represent the labor of over 1 000,000 men for twenty years.

It is only about 256 years ago that the first Thanksgiving Day was observed in this country. Old Massasoit and his sunny braves sat down to dinner with the long faced Puritans. The Indians brought deer from the woods, and the palefaces supplied fish, clams and corn. Ten years later when the last batch of bread in the colony was in Governor Bradford's oven and starvation was staring our New England ancestors in the face, a good ship from Ireland appeared with provisions, and the day appointed for fasting was changed into a day of thanksgiving.—*Washington Public Opinion.*

NOTICE.

All candidates for admission into the Alabama Conference must put in their appearance at Eufaula, Tuesday morning, November 29, 1887, for examination; and, also, all those on the first year's study must be present at the same time. Positively the committee will not examine any candidates after Tuesday night. The conference will meet on Wednesday morning, 30th, and our reports must be ready.

E. H. DIXON, Chairman,
Montgomery, Ala., Sept. 17, 1887.

TO THE NORTH ALABAMA CONFERENCE.

All candidates for elder's orders and third year's studies are requested to meet in Brown's Chapel, Selma, Ala., on the 22d day of November, 1887. By order of Bishop Payne.

J. M. GOODLOE,
F. B. MORELAND,
Committee on 3d year's studies and elders' orders.

NOTICE.

To the Fifth Presiding Elder District, New Jersey Conference. Brethren: You are hereby requested to hold Centennial meetings and take Centennial collections the 4th month.

Truly Your Brother,
G. M. WITTEN, P. E.

SPECIAL NOTICE.

To the presiding elders of the Columbia Annual Conference. Dear brethren: Please inform me by postal at once if you have any applicants for the ministry or candidates for local orders.

To the General Officers of the Connection: Dear brothren, as many of you as expect to visit the Columbia Conference at Newberry, S. C., Dec. 7th, you will favor the pastor by dropping him a postal to that effect, who is leaving no stone unturned that will add to the pleasure of the conference.

Your yoke-fellow in Christ,
C. PINCKNEY NELSON, Pastor,
Address, Newberry, S. C.

NOTICE.

To the Presiding Elders of the West Texas Annual Conference: You will please notify me at once as to the number of candidates each will have for the traveling work. Likewise we will be pleased to have the General Officers communicate the fact to me that they intend visiting the conference, so I will be able to prepare homes for them. This is imperative.

H McKENNA, Pastor,
Bastrop, Texas, Box 2.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

PROGRAMME OF THE GREAT CENTENNIAL CELEBRATION OF THE A. M. E. CHURCH TO BE HELD IN ALL THE CHURCHES IN THE MONTH OF NOVEMBER, 1887.

1. In all the cities where there are two or more A. M. E. Churches; as in Philadelphia, Baltimore, Washington, Wilmington, Charleston, Nashville, Savannah, Atlanta, Chicago, St. Louis, Memphis, etc., etc., we earnestly recommend a grand union opening meeting on Wednesday night, November 9th, or on the night of the 16th, uniting all the choirs of the city in one grand sacred concert. Local committees will see to it that the exercises are made lively and effective—a real time of gladness, thanksgiving and praise Let pastors, choirs and officers be all thoroughly alive to the occasion.

2. On Thursday or Friday night a public oration or several addresses on the independence and successful work of our Church We urge that this meeting be made free of charge, and that tickets therefor be given to all respectable persons who will attend.

3 On Friday, or on the same night of addresses, prepare a "Centennial Banquet." Make it a season of congratulation and pleasure for all.

4 On Sunday morning a Centennial prayer-meeting from 5 to 7 A. M. At 10 o'clock a sermon on the rise and progress of the Church. Text, Acts 13, 41: "Behold, ye dispisers and wonder, (and perish), for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you." (Collect your envelopes)

5. At 2 P. M. Sunday school concert with short addresses. (Collect your envelopes).

6. At night, a eulogy on the life and influence of Richard Allen. Collect your envelopes. Conclude with the prayer of thanksgiving. (See evening prayer, Ritual of the A. M. E. Church, page —), and then repeat the Creed and sing: "From all that dwell below the sky," etc., ending with the doxology, "Praise God from whom all beesings flow," and benediction.

II PART.

Programme of the grand concluding celebration to be held in Philadelphia, commencing on Wednesday, November 23d.

1. Wednesday night, Union Sacred Concert, at ..... hall, ... street, Philadelphia.

2. Thursday night (Thanksgiving Day) Centennial Banquet at each of the churches, or such other exercisee as each pastor and his committee may decide to have.

3. Friday night, Grand Literary Meeting, with speaking by the following named gentlemen, at ..... hall, ... street.

Speakers: Prof. T. McCants Stewart, of N. Y.

2. Rev. ——, of Fla.

3. Rev. C. S. Smith, of Tenn.

4. Rev. William J. Lawe, of the Iowa Conference.

5. Portrait of Bishop Allen, life size, excuted by the colored artist ——— to be presented to the connection by Rev. C. T. Shaffer, through Bishop Payne. Address and reply.

III PART.

1. On Sunday morning, a centennial prayer meeting at 5 o'clock.

2 At 10 30 A. M., centennial sermon on the rise and progress of the Church—text, Acts 13, 41. Collection of envelopes.

3. At 2 P. M Union Sunday School concert, with short addresses, by chosen persons. Collect envelopes. Philadelphia Sunday schools to be united as follows: Bethel, Zion Mission and Murray Chapel Sunday schools together at Bethel; Allen Chapel and Mt. Pisgah Sunday schools together at Allen; Union Church and Morris Brown, at Union.

4. At night, hymn, O, God our help, etc, 701, Ritual 16 A eulogy on the life and influence of Richard Allen. Conclude with the prayer for the clergy and people. Ritual of the A. M. E Church, page 160. The prayer for all men, and the general thanksgiving, page 162. Sing the hymn 862, Ritual No. 12, and doxology, "Praise God," etc., Ritual No. 26. Collect envelopes, and report the amount. The creed and benediction.

NOTICE.

We again urge the pastors who shall take part in the Centennial to make returne promptly to this office, payable to Bishop J. P. Campbell. Send by postal order; if possible, but when this cannot be done, register the money in a letter addressed to J. C. Embry, and be sure to mark inside, "Centennial Fund."

In all cases, give the name of the pastor, and the name of the church, and tell us the conference you are in, as we desire to credit each conference with the amount sent by it in our report. By doing this you will oblige us, and facilitate our work.

☞A receipt will be sent to each and all persons immediately on receiving their money.

J. C. EMBRY, Manager.

Information Wanted.

We make no charge for publishing these notices of absentees. Those not subscribers must send a year subscription, with notice, to insure inserting. Parents will please read the notices published below from their pulpits, and forward any news in which friends are evidently interested in the movements of the absentees.

INFORMATION WANTED OF MISTER, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother Rev. A. R. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1860. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY O Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Sumterville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell Any information Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Natchez, Miss., and was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Maseva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Maseva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Maseva Tanks, care of Rev. John Wheelden, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS J. Padgett. His father's name is William Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Mechanicsville, Mahaska county, Iowa.

INFORMATION WANTED OF MY SONS George Washington Home, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Eaton, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, in the year of 1832. His brothers, names were Jeremiah Cooper, Wm Alexander Cooper. His sisters names, Calline Cooper and Eliza Cooper. The mother's name was Peggy Cooper. My nephew Is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Look box 40, Chambersburg, Pa.

INFORMATION WANTED OF THE whereabouts of my sisters, Charlotte and Ellen Johnson, formerly of a village in Orleans County, N. Y., known as Tobacco Stick. They were owned by a man named Samuel Harrington and were sold by him in the year 1854 or 1855. Since then I have heard nothing of them. Any information concerning them will be thankfully received by their brother, Winneby Johnson, now known as Henry Carroll, No, 5 Sullivan street, New Bedord, Mass.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. His mother's name, Ellen Redgett. He had a brother named Pompey and two sisters named Cornella and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Mechanicsville, Mahaska county, Iowa.

INFORMATION WANTED OF MY FATher, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1860. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MY brother, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, in the year of 1832. His brothers, names were Jeremiah Cooper, Wm Alexander Cooper. His sisters names, Calline Cooper and Eliza Cooper. The mother's name was Peggy Cooper. My nephew Is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and bel

NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Bishops of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint-commission of the African M. E. Church and African M. E. Zion Connections, held in Washington, D. C., July 15-17, 1885

In view of the importance of such a meeting before the General Conferences of the two Connections, in May, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed. Signed in behalf of both Boards of Bishops,

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Tele grams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.

P. M. MARTIN, Pastor.
Shreveport, La.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, New York.*

TO THE ALABAMA CONFERENCE.—Please do not bring your wives.
GLENN HUNTER.

Consumption Surely Cured.

To the Editor:—

Please let me, your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

T. A. SLOCUM, M. C., 181 Pearl St., New York.

WITH A BOTTLE

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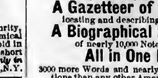

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RUSH B. WHEELER

The Western
Farm Mortgage Trust Co.,
Lawrence, Kan.
PAID UP CAPITAL, $500,000

THE WESTERN FARM MORTGAGE CO. of Lawrence, Kansas, has reorganized as "The Western Farm Mortgage Trust Co." with a paid up Capital of FIVE HUNDRED THOUSAND DOLLARS. The PRESIDENTS of two NATIONAL BANKS in LAWRENCE are amongst the largest Stockholders and Officers. This in face of the adverse reports as to the Company's management and stability—all of which was started by business rivalry.

The following letter is in reply to inquiry about the Debentures.

AMERICAN LOAN & TRUST CO., 113 Broadway,
New York Nov. 16th, 1887.

Mr Frank Skinner, Agent Western Farm Mortgage Co., Phila.

Dear Sir:—We are in receipt of yours of the 15th inst. cone rning the Western Farm Mortgage Co. The letter referred to by you was written by us, but the remark quoted that "the Co. was unable to furnish the securities which they certified were during on file in their office," which was appended to the circular, did not emanate from us; it is a pure fabrication. Since that letter was written, the Mortgage Company have forwarded the securities we asked for and The Western Farm Mortgage Co's Debenture Trust account stands as follows:

Bonds and Mortgages in hand, duly certified according to contract as to value—duly transferred and assigned and assignments recorded 2936,853
Debentures issued and certified. 130,500
Excess of Securities, 16,663
Amount of Excess of Securities required by contract, 9 478
Surplus of Securities over 5 per cent. required by contract, 8,606

Signed, W. D. SNOW, Secretary.

"Frank Skinner,
102 S. 4th St., Phila., Pa.

The undersigned were invited by the officers of the western Farm Mortgage Company, Lawrence, Kan., to look into the affairs of the company. In accordance with the request we have devoted as much time as was at our command to the matter. The books, records and securities of the Company were found to be in a fairly and fully presented to us. From our examination we are satisfied that the total face value of the assets of the Company exceed its liabilities in the sum of four hundred and fifteen thousand and six hundred and seventy-two dollars. In the estimate we have taken the appraised value of the real estate sixteen and two-thirds per cent. That business is being conducted so as to have been conducted prosperously. S. O. THACHER,

Pres. Nat Bank, Lawrence, Kan.
GEO. W. E. GRIFFITH,
President Merchants' Nat. Bank, Lawrence, Kan."

They evidently thought well of the Company's credit and business as the following telegram shows:

Lawrence, Kan., Nov. 24, 1887.

Frank Skinner,
102 S. 4th St. Philadelphia.

Have organized as the Western Farm Mortgage Trust Company, with paid up capital of Five Hundred Thousand Dollars. The directors are composed of the best known capitalists of the West, who buy large amount from the world-renowned author of the "Umderground Railroad," Mr. William Still, of Philadelphia. A draft for $100 enclosed is the result of his timely mention of Wilberforce to the old Anti-slavery Society of Philadelphia, of which he is an honored member. This act Wilberforce will never cease to appreciate.

A short time prior I was sitting in the Springfield depot, waiting for the train to Delaware, where the North Ohio Conference was just convening; a friend hailed me with the words, "I have good news for you concerning Wilberforce?" Answering my quick inquiry, he told me that a friend in Greene county had just made his will, in which, after reserving $500 for his Church (the A. M. E.) and a stated amount for monuments for his wife (herself and aged sister, he provided that all the remainder of his estate, not less than $30,000, should become an endowment fund for Wilberforce University. The emotions at once awakened were beyond expression. We at once proceeded to find our two trustees, Messrs. Dickson and Buford, and break the glad news to them. Brother Hall was present and hesitated not to say he had been thinking of pursuing a similar course with his own property (valued at $6,000). We took the train that afternoon, went to Delaware and when opportunity was given, made known the munificent gift. Bishop Campbell took the floor all radiant with joy. He told of the grand liberality of Bishop Shorter and his sainted wife; alluded to his own purpose in giving $1,000 to Wilberforce, namely, to inspire others to exercise a kindred benevolence, and strongly intimated that one who stood near to him in life would not fail to follow the example of her departed sister. And others spoke, and ere we left the information was imparted that a fund of $1,000 was available at Hamilton, Ohio, and arrangements were making for its transfer. How often do we recall the oft repeated words of Bishop Shorter in hours of financial gloom: "There is money in the country for Wilberforce" We share his faith and believe that the dawn is breaking. Accompanied by Bishop Payne we called on our aged friend at Yellow Springs, and his own lips confirmed the statement of the donation of $30,000. Returning to the University additional light was given, which I may not now reveal

A LETTER FROM THE CONGO VALLEY.

The following interesting letter was handed us by Mr. Wm. Still:

PALABALA STATION,
L. I. MISSION OF THE A. B. M. UNION
CONGO FREE STATE, S. W. A.,
October 6, 1887

WILLIAM STILL, ESQ.,
Philadelphia, Pa.:

DEAR FRIEND.—Yours of July 15th came safe to hand early in September. You know not how much comfort the renewed assurance of your sympathy and prayers affords me. I arrived at the above station on the 20th of May after an overland journey, in a hammock, of eleven miles. Would that I could describe the picturesque scenes of the Congo River and country as it impresses me. I can only say that the limited portion seen by my admiring eyes is more beautiful than anything I have ever seen in nature. The evergreen blnffs of the mighty river and the gigantic peeks of the monntainous valley are truly grand. What a contrast to the benighted minds of the inhabitants! I arrived at the close of the rainy reason and, therefore, enjoyed the cold season first. We are expecting rains now within the next ten days This is our spring time. I begin ning to get very warm. Two days ago it was ninety-eight degrees Fh in the shade. It seems so strange to see the trees putting ont fresh leaves and the flowers blooming when we have been in town was found to be the witch Oi course the man had to die. He ordered all his slaves ont and armed them and declared himself ready to meet the new chief's party. The rich man being the stronger, they ended it after a quarrel. We heard the noise and went over to the town, and the face of the Uganga was something fearful. He was dressed and painted and he was quite disguised. This matter did not satisfy the minds of the people, as people continued to die. The next thing we knew they had taken to the valley a poor helpless woman, a wife of the dead chief, and killed her. She was done in the morning (Sabbath) while we were in services. The chief was questioned but he would not say he had done it nor would he say he had not. We sent down to the State official saying such a thing had happened. They came up at once to arrest the chief. The had man could not he found. This gave birth to a contract between all the chiefs and State that anch is not to be the case again, and that if such a thing should happen the chief allowing it is to be arrested by the other chiefs and delivered to the State. The Lord bless these feeble efforts and use them to his glory.

There are at work in the Valley Missionary Societies as follows: the English Baptist, American Baptist, Bishop Taylor's Mission, a committee of Free Will Offerers in England (just beginning work), Swedish Mission and the Roman Catholic Church. The Bishop himself has been in the valley more than three months. He is not more than ten miles from us, but we have not seen him. He has been trying to use the engine of his Congo steamer to take up the steamer by traction. There were two men ont from America to do the work, but it has been a failure. The boiler-maker was up to spend some time with us and he said that he told the Bishop as soon as he saw the Congo hills that a traction engine would never take up the steamer. It seems too bad that such a waste of time and money should have been. The man that was up here had been discharged with only £8 ($40) given him to live on until he could find work. We were all very sorry for him. Has no work as yet. There are eight of us at this station and we are all very well. I have bed the station girls given to my care and teach the primary classes and the highest English classes in our daily school. I asked one of the boys of my class to write you a letter, which you will find enclosed. Shall be glad to have you print a few extracts from my letter and the letter in full from the boy. The letter is poor English, but when you think of the dear little fellow being a wild savage ten years ago you would look in wonder on him now. I wanted his own composition and handwrite, so I asked no changes. My own is composed too hastily to go to press, but I thought if the his on the cnstome of the people just it would save my having to write it again. I have so little writing time.

You asked as to my situation. I am not situated at all as yet. A very loving English lady, whose husband died here last Christmas and whose companion I am in the school work, kindly opened her doors to me until I could build, or have built, a house. I have written to friends asking that they afford my house. It will cost only two hundred dollars, and I imagine I would feel more at home in a house given me by friends ont of love and sympathy then have my Board make an appropriation for it. Much love to the doctor and family and dear Mrs Still and Mrs. Harris. I wrote the doctor from London Have not had a fever. Love to all friends.

Yours in Africa,
L. C. FLEMING

P. S.—Rev. Edwin Small, M. D, leaves na for America by this mail. His wife was very sick on her way out and came back from Madeira Islands. She has been sick ever since The doctor has not been very well lately either, so he goes He takes the first Congo boy with him to America. You perhaps remember that the doctor sailed from New York September, '86. This boy whom he takes has been to England and speaks English as well as the boy from whom you got the letter. This boy has been also. I enclose a picture of a group of carriers. Our horses as yet are these dear forms. I do feel so sorry for them. Shall send some better once as soon as I get ont some chemicals for my camera. It rained a little to-day —10.h. L. C. F.

LAW.

BY REV. D. TIMOTHY M'DANIEL, A. B

MR EDITOR:—Allow me to break the long-reigned silence by predicating a few thoughts under the above caption. The commonly received definition of law is, "A prescribed rule of action" God is eternal and law sprang from him, therefore law is as old as the Nebular Hypothesis operated under a law. The stars and all the planetary system move by law. The sparkling dewdrop or the falling leaf, the rushing mighty waters are all governed by law. In a word, from the above definition of the term law, that animate and rational beings alone are governed by law, but the irrational are governed by law, while the rational rebel and disobey. We boast of our superiority in every respect, but there is none of God's creatnres so rebellious as that of the "masterpiece of his creation"—man. Suppose the sun would rebel a time or two, what would become of this world of ours? Suppose the earth would rebel and stop her revolution around the sun; but she does not disobey the laws made by the Creator, therefore every thing moves in harmony.

Now, Mr. Editor, the General Conference of '84, sitting in the city of Baltimore, did make a law and set apart a day known as "Endowment Day" to be observed throughout the connection by the great and small, yea the bond and free, for the purpose of raising money to educate those that desired an education. A better thing has never been done in our Church than the setting apart of the above-named day. "Knowing to whom the schools are to belong in the future," looking over the statistical table of the Columbia District until my eye glanced on the column of endowment money for last year, I was utterly surprised to see in the district just mentioned only fifty-six dollars and some cents raised on Endowment Day. I could not realize the truthfulness of the figures. I don't know as yet how much money in this district was raised on endowment this year, but I have had a convereation with a member of the brethren, and some, to my surprise and hurt, have disregarded the law enacted by the highest legislative body of our Church. To my mind the Latin saying "False uno false omnibus" is true, which may be translated "Guilty of breaking one law guilty of breaking the whole."

Some of the brethren on Endowment Day will leave their work and go visiting that day and leave some for preachers to preach and raise what money they can on that day. I say this because I know it to be true. Brethren, is this right? Did we not solemnly promise when we entered the conference that we would be governed by the Discipline of the African Methodist Episcopal Church? Yes, we promised that and we are morally bound to keep our promise. If we had made a promise to do something that was evil, we would not be bound morally to keep our promise, but it is a righteous promise and, therefore, we are bound morally to hold sacred our promises made. Will flowery speeches on the conference floor and other places educate a race or the schools? I answer, No; a thousand times no! If we would educate ourselves we must sacrifice and raise the cry, On to success! on to success until every mountain of difficulty melts before us as the dews before the rising sun.

Brethren, let us sacrifice and do our whole duty on that and keep the vows which we have so solemnly made, both in the presence of God and man. I speak to the brethren of the Columbia District, to which I belong We must arouse ourselves that we might see the great responsibility resting npon us. Is it right that we would let other districts do more for Allen, which is our district, than we ourselves? The great cause of education demands that we have a concert of action. Would that we would imitate that great and noble Christian hero, the late lamented Rt. Rev. James A. Shorter, who was a great philanthropist and lover of education, that almost with his dying breath made sacred the cause of education by giving a thousand dollars of his hard-earned means.

Brethren, let us awake to our duties. Some of us have work that ought to do great things for the cause of education that scarcely does anything. Who is to be blamed—the people, or the preacher, who is the leader? I allow you to answer this question yourselves.

THE SEA OF GALILEE.

If there be one word which fell from the Divine Teacher that impresses the mind more than another by its sublime simplicity, it is "Peace," for there is so much here to suggest it. Nature moves on in her luxuriant course, peacefully, calmly, with no discord. The freshness of the morning, the repose of noonday, the golden tints and purple shadows of evening, the reflections of the stars on the bright surface of the sea, all bring in continued succession the messages of peace Much more is this so now than when Jesus dwelt as Canaan's sojourner. The city of his adoption is in ruins. On the sea to-day sails no boat with a deck npon which he could sit and teach the multitudes on the shore. The multitudes are gone to rest. The synagogues are in ruins, and "the cities wherein most of his mighty works were done" are no more. The jealous Herod and his host of admirers are gone. But there are the same mountains that echoed his voice. Here, like a diamond, still is spread the blue sea on whose tronbled waters he walked in the "fourth watch of the night"—where twice he rose and "rebuked the winds," and said, "Peace, be still"; and it is here that he came to meet his disciples after his resurrection.—Edward L. Wilson in the Century.

Some curious phenomna are appearing in the section of country between Summerville and Charleston, which was so greatly disturbed by the earthquake shock of August 31, 1886 There are many deep pits on the margin of which have been thrown up pure white sand, such as is seen only on the seashore. On this sand has sprung np a dense growth of sea plants. It is evident that the seeds from which these plants have sprung have been ejected from great depths, where they have doubtless been buried many centuries without losing their germinating powers.—Savannah News.

Rev. Annie H. Shaw will attend the Annual Convention of the National W. C. T. U. soon to be held at Nashville, Tenn.

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NEW SERIES NO. 570. 631 PINE STREET, PHILADELPHIA, PA., DECEMBER 8, 1887. VOLUME XXV., NUMBER 49

Bishop J. P. Campbell's 1923 Nashville St

MORE BISHOPS

BY REV. JAMES H. A. JOHNSON, D.D.

XIX.

THE CONNECTIONAL ASCENDENCY GAINED BY INCREASED EPISCOPAL EVANGELIZATION.

Great and exceedingly important is the topic now before us. Its grave bearing upon the subject of our argument causes me to ponder long before I attempt to form a sentence on it. Nothing that has been advanced; nothing that can be advanced demands such serious consideration as " the connectional ascendency to be gained by increased Episcopal evangelization." The grandest efforts which can be made by any religious organization are those which are designed to Christianize the world. Nothing more sacred could be an incentive to justify the setting apart of a hundred Bishops. And it is at this point that I again acknowledge divine guidance, although I have been sacrilegiously gainsaid for even doing this

An Episcopal church government that can be made subservient to the process of bringing souls to Christ, is worthy of the most extensive consecration to this "aim and object."

Bishop in the highest exalted sense are the evangelists of the Church—the ones unto whom may be fittingly given the mandate—"Go rather to the lost sheep of the house of Israel. And as ye go, preach, saying—The kingdom of God is at hand." They are evangelists; and being able to prominently engage in the eucharistical services, they are more than evangelists as they stand before the people and tell them "that the kingdom of heaven is at hand"

Eight more such personages, in the name of the Lord Jesus Christ, added to the half a dozen faithful ones now performing this holy work, would just give that much more of force unto it At any stated period throughout the land there could be simultaneously preached fourteen episcopal discourses instead of six. These would be eight times more effective than six, for each would produce its own individual effect. Marked impressions would be made upon multitudes of hearers who are not reached by the African Methodist Episcopal Church to-day. By this increase of evangelical power, the peculiar cry for —" Members! members! members!"—would be answered with "cloven tongues of fire" and an upheaval of the ments of moral nature culminating in sound conversions and effectual confirmations. The increased multitudes having the gospel preached unto them by such an illustrious band of episcopal evangelists, would be startled as by the "sound of a rushing mighty wind," and yield a host of converts to be added to the connection. To meet at this assumption is to put at a discount the preaching of the gospel.

The most important duty of a Bishop is to preach. He does more for the connection by this means than he does by art parliamentary skill. His character attracts attention and creates a burning desire to hear him. Wherever he may go, he will find an auricus throng ready to listen to the word of God falling from his lips. Let him in their presence "do the work of an evangelist"—preach, reprove, rebuke, exhort—and with all the whole truth, reason of righteousness, temperance and judgment to come —let him do all this and his proportion of work will be done in advancing the connection and in far exceeding

Increase the force, and just in proportion do you increase the ascendency of the connection Let fourteen Bishops, all of one accord, at any time go forth to do the specific work of evangelists, and just so surely will the Holy Ghost attend their efforts and make incalculable the results. Sinners will be convicted, mourners will be converted and souls will be added to the Church. Let episcopal power be exercised on the attitude of its efficiency in this direction, and the real worth of the organization behind it will produce the highest degree of honor among angels. The connection will show itself to be one of the *grandest* institutions existing for the Christianization of the world. It will, by this means as it can by no other, be revered as an indispensable auxiliary to all other Christian organizations. And one fact will have a bearing on this point. Some years ago Bishop Waugh preached in a certain part of Maryland to a mixed congregation and so earnestly affected a white man in the congregation that he took a trip to Baltimore for the purpose of relieving his mind, but could get no rest, night nor day, until he sought and obtained religion. Let the connection provide the means to increase this kind of work and it will attain unto the highest object of its creation.

I might gradually erect a convincing influence among all the colored people of the land; it will reach them as it cannot reach them by any other medium. The holy flame which will grow out of this arrangement—the commandments for the purpose of appreciating the best means of effecting certain classes, the conclusions to go forth on a designated day to concentrate every effort on them, the united solicitation for an outpouring of the Holy Spirit upon myself as recipient of the gift, and all the energy that can be directed for evangelism by the Bishop will bring the colored population more signally under the influence of the A. M. E. Church than it ever has been in the course of its existence. Looking at the matter in this light, and considering the spiritual needs of the colored people, nothing greater, indeed, it may be asserted, can be designated as a means of building up the connection.

In all the work of the ministry nothing has a more significant bearing upon the world than evangelism for its conversion Nothing more seriously demands the attention and approbation of every true-born Christian. This is the process, sacred, noble and inestimable, that requires every evangelical organization to strain itself for its advancement. If no other proposition is worthy of consideration as a reason for making Bishops and presiding elders and pastors, this is all sufficient for the justification of the establishment of as many of them as are demanded for this holy purpose.

Let fourteen Bishops go forth as the evangelistic pioneers of the A. M. E. Church and they will produce wonderful results. Let them be ordained and let them see the needs of the colored population as they alone can see them; and let them make provision to meet those needs in every spiritual respect—let them make revival work frequently a specialty, appoint their days for each and all to preach at the same time in different parts of the country so what would be known as "the Bishops' Evangelical Day," and thus preaching all with one accord, they would arouse many of those whom they would find in a state of uneasiness and "in the work of the Lord would be revived from year to year, Christendom would be inspired and the connection would be drawn nearer to other religious organizations for co-operation. Apart from them it would be conspicuous as the great evangelical body of the world and be accepted as the benefactor of every denomination. It would make such a grand display of uniqueness and man's moral worth that it would crush the racial labels emanating from the Episcopalian Church, beat back the enemies concentrated at given points to contest its onward movement and at close array for earnest work in every line of action—for building up good societies, for advancing the missionary cause, for promoting education and increasing the love for temperance. It is impossible to recount all the good results which would follow on this line by the establishment of such a Board of Bishops. The whole race would be improved to such an extent that its voice would be irresistible in every part of the land. Reformation crowds would be moved even among those who dwell in the slums and spend their money for grog. The aspiration for good would be increased in those who spend their thoughts upon the frivolities of life and disregard even the sanctity of the Sabbath day. Every where one would see steady advancement in morals, religion, education and refinement. The episcopal force—the primary cause of all these results—would truly show the connection to most terrible in battle an army with banners." Its increase to the highest state of its efficiency is as much of a necessity as is the appointment of pastors to various charges and the perpetuation of conference sessions. Let the glorious work be done.

STRAY SHEEP.

"A little fun now and then
Is relished by the wisest men."

These "stray sheep" are not fired of maliciously, but just as a sportsman shoots at birds he sees. They give us a diversion from the hard work we have been doing for weeks to benefit the Church. And so we take up our gun to shoot at the marks put up before us. We aim now at the one called "Superintendency." If I supposed this time to give you a full description of Sierra Leone, he cannot do so to-day, and don't know when I shall be able to do so fully, having so much to do, and so many more important matters to write about. We feel I am compelled to do so hurried ly, having always an uncertain interval of time at my disposal.

Any one headed fellow knows that superintendency is one thing and episcopacy and ordination are two other things. The one thing is a general system, and either one of the two things is a specific method by which you carry out the general system. Superintendency is nothing less than this either by discussion or relation. The episcopacy, as it has been carried on in the A. M. E. Church for more than a generation by the district system (which is far better than the rotary), is just as much a superintendency as it is by the rotary system. No one can confound it with either one of the subordinate methods in existence, except by superficiality. His argument will be just as sound and convincent as the following sum in addition: 2 horses plus 4 pigs plus 6 sheep plus 24 men make 36. A general oversight of the Church is superintendency, no matter which method you adopt to observe it. I like our present one and am opposed to innovations—changes which weaken. The best thing for us to do is to improve the machinery we have instead of substituting it with something new. If we are all the while planting scions and cutting them down we never will have any trees.

Wilmington, N. C.

WHY?

BY "WANDERER"

Mere statements prove nothing. For two years I have been a close observer, and of the one hundred and twenty-five sermons that I have listened to only three contained valid arguments; five were of sound reasoning, and ten expressed the right idea of Christianity and piety. The remainder was words, words, words, that gave no adequate idea of God, humanity or Christianity. Rhetoric is an excellent affair to beautify an argument, to embellish a sermon. But all the fine rhetoric in the world would never make one Christian, hence the failure of preachers. For two years not a convert in the church; the pastor unable to get a congregation until night; unable to protract a meeting for one week; no influence over the rising young men and women. Why? Mr. Editor, I am about to reveal a secret—I have in my mind a particular church which at one time was the flower of a city. When its bell rang its pews were filled. Now it never has a congregation of more fifty, and the question that must be: Why? I pause, I blush to utter the truth. But the church is a failure. Some one is responsible. No wonder Paul said that the gospel must have power, the Holy Ghost and much assurance.

What do you think of a pastor who will allow the young members of his church to actually give a ball to procure money to buy him a suit of clothes to go to the annual conference? Here is one instance where only the words of the gospel came to the people; no power (right thinking), no Holy Ghost, no assurance except that the pastor wanted money, and he would destroy law and gospel to get it. Our Discipline says, "It is the duty of pastor, elder or deacon to enforce vigorously, but calmly, all the rules of our Church." Is this a thing has occurred two years in succession. Is there any wonder that such a church is a failure? The presiding elder is not responsible, for it is done after his last quarter is held The Bishop is not responsible, for he will not hear of it unless some God-fearing person will acquaint him of the fact. These are the men who are pushed to the front to lead our sons and daughters to Jesus Christ, the eternal Son of God. Word sermons, word-begotten actions. The Church needs men who know God. Who know what religion is, what Christianity is, what piety is, what truth is, who know the law and dare to enforce it.

TEXARKANA, ARK.

AN INTERESTING LETTER FROM AFRICA.

HOME ST., FREETOWN,
SIERRE LEONE, W. C. A.,
October 27, 1887.

DEAR DR. LEE:—It is our heartiest desire to promote a union of spirit between ourselves and our American brethren, and I cannot help thinking that you on the other side of the water will feel a more brotherly spirit towards us as we become less strange and more familiar to each other by means of our correspondence. If distance separ ery much that you cannot hear from us oftener, say at least once a month. The CHRISTIAN RECORDER, on the other hand, is most heartily welcomed by us, and in personal seems to bind our feelings to the brethren more than anything else. But I must remind you that we have not received the last two numbers yet.

I purposed this time to give you a full description of Sierre Leone, but cannot do so to-day, and don't know when I shall be able to do so fully, having so much to do, and so many more important matters to write about. We feel I am compelled to do so hurried ly, having always an uncertain interval of time at my disposal.

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This new work, among heathens and Mohammedans, I humbly desire to recommend to your prayer. In all our efforts which we are trying to make for the establishment of our mission in this dark land, we are absolutely dependent on God's grace and blessing. There are numerous difficulties now staring us in the face, which compel us in the most helpless manner to look up to him for help and guidance; and we believe he will supply all our needs, both of men and means, however many they may be. We are just completing some alterations in our church. The pulpit was one of those antiquated shapee, more like a sentry box; and the communion rails, so extensively arranged as to cause all the officers of the church and after whoever pleased, could rush in there; in fact, it was far from being as sacred as it should We have entirely remodeled the whole concern, all accomplished by the special effort of our elevation of the people by so much do we advance the religious progress of the world. The great need of the Church and the world is an enlightened conscience upon the great work of Christian missions. Could we possibly put the attention of our preachers to the means at hand for disseminating missionary information. "The Missionary Record," published by Dr. Townsend, for this purpose, would be in the hands of every preacher and member of the Church.

Brenham, Texas.

AN OPEN LETTER.

TO THE LAKE PROVIDENCE DISTRICT OF THE NORTH LOUISIANA CONFERENCE OF THE A. M. E. CHURCH:

DEAR BRETHREN:—We write you this open letter to convey to you the sentiments of high regard for the noble work which you have done and which you are doing for God, your race and the children entrusted to your care, and thus far have you well. When physical weakness almost compelled you to quit the field of labor, and when pestilence, desolation and death moved over our great country, leaving their dreaded footprints as they passed unmolested on, your voice has cried, "Onward with the cross and up with the banner of salvation." We are in sympathy with your work on the above-named district. We all soon shall appear at the annual connell to render in our reports, which I hope will be second to none. We must roll up $600 Dollar Money this conference year.

You have had a grand time spiritually, now let us have a grand time financially. Our district has greatly increased. We have 288 more than when we took charge of the district. Our Sunday school department has beat herself. We have 24 Sunday schools, 1,055 pupils; Sunday school books, I,190; increase of pupils since last year, 436; amount of money raised since last conference year, $330.80 Thus you see we have been doing what we are commanded to do. However, the work has been one of great struggle, but, remembering our calling as sons of the Master's work, we have marched on, passing through storm after storm, riding tha tempestous waves of trial, holding the warrant in hand that God gave us to arrest the world of darkness. While the billows are heaving high, we hear the footsteps of Jesus on the waters of salvation; amid the fitful moanings of the blast, the watchword is heard of joy, " Maranatha, the Lord is coming."

EDUCATION.

Wayman's Normal Agricultural High School, Delhi, La. While assembled in district conference of the above named district, April 28th, 1887, held on the Milliken Bend Circuit, we deeply considered the condition of our poor people in North Louisiana. We therefore agreed to establish a high school under the above named. A board of trustees elected and instructed to commence at once collecting money. On the 14th day of September, 1887, we collected our first dollar.—We went on, trusting in God, and since then we have purchased 31½ acres of land, a beautiful location, west of the town of Delhi, near the V. S. & P. R. R., paying one hundred dollars cash and having a balance on hand of about $50 or $60; and yet we are still going ahead in this great needful cause. Though we have been very ill and suffering severely from a carbuncle, but by strict medical skill we have just recuperated. We have not forgotten the Centennial. Look out for us, for we are coming! Many eyes are looking to see whether success or failure will ultimately rest upon our banner. We cordially agree with Dr. Hurley in an article in the RECORDER of October 6th, 1887. Pray for me in my herculean efforts to advance the race.

Church News.

Rev. W. H. Coleman, Jackson, Miss., writes: Our church is growing spiritually as well as in numbers. Pray for us that the good work may continue to go on.

Rev. W. B. Hammond, Paris, Ill., writes: On arriving here, Aug. 27th, I found a debt of $60 on the church. By the help of God we have paid it off and repaired the church, having raised over $276 by an entertainment and a camp-meeting. Our outlook is cheering.

Rev. Robert Lewis, Mandario, Fla., writes: All of our people here are farmers and gardeners. The Lord has blessed our labo s here this years. We have built a new church 22 x 36 at this place, also a new church at Orangedale, and repaired the church at Fruit Cove. We have had 25 converts and added 3 to our Lord's command to teach all nations; we contend we belong to the whole world home to the heart of the Church. What we do for the world at large, we do for ourselves individually, and by as much as we contribute to the individual of the world we do by so much do we advance the religious progress of the world. The great need of the Church and the world is an enlightened conscience upon the great work of Christian missions. Could we possibly put the attention of our preachers to the means at hand for disseminating missionary information. "The Missionary Record," published by Dr. Townsend, for this purpose, would be in the hands of every preacher and member of the Church.

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Rev. W. F. Crawford, Pinckney, Ark., writes: I can't see for my life what the last General Conference was thinking about when it raised the presiding elder's salary to $1,000 a year and traveling expenses. Does it cost him and his family more to live than it does any other traveling minister and his family? I think not. Does he do more work for the Church than any other preacher? I think not. Why make any better arrangement for him than for any other traveling minister?

Rev. C. H. Chiles writes: The A. M. E. Church in Mississippi is growing finely. I have built a church at Pickens Station worth $350, with eighty members. This is the only A. M. E. Church on the I. C. R. R. between Jackson and Grenada, Miss., a distance of 125 miles. On the first Sunday in July the new church was dedicated to God. Presiding Elder A. Jackson preached the dedication sermon, and the writer prayed the dedication prayer. At 3 o'clock P. M. Rev. John Diggs preached, and at 7.30 o'clock P. M. Rev. Embry, of the A. M. E. Z. Church; since that time my church has been growing. Our present indebtedness is only $120, which we hope to settle by the 1st of January. We have a fine Sunday school with about forty scholars. I solicit the aid and prayers of our many friends and readers.

Mr. Henry Wells, Winchester, Va., writes: Our new brick is under roof, as you will see by this clipping from the Winchester *Leader*. We want the many readers of the RECORDER to see how our church work is progressing. We have been behind for years. Now we are coming to the front. The A. M. E. beacon light in the valley of Old Virginia: "The new African M. E. Church, on North Main street, is rapidly approaching completion. It is now under roof, and it is the expectation to have it ready for occupancy by Christmas. The building is of brick; when completed will be a very convenient, handsome church, and the pastor, Rev. Robert Davis, and the official brethren, deserve credit for the energetic manner in which they have conducted the good work, nor would we forget our citizens who helped along the enterprise by their contributions. Of course more money is still needed, and anything left will be sent to John T. Marker, will be thankfully received and properly applied."

Rev. G. H. Wade, Clinton, Iowa, writes: Clinton is one of the largest lumber manufacturing cities on the banks of the great father of waters. Our church work is in a healthy and prosperous condition, both spiritually and financially. Having arrived here August 14th, I commenced to finish the wall begun work by Rev. S. A. Hardison, D.D., to complete the new brick church. I have raised over $30 in my church and expect on the third Sunday of this month (October) to raise $125 more, and shall, if the Lord is willing, raise $200 by December. October 9th was our first quarterly meeting. Being my first experience under Presiding Elder Rev. J. W. Malone, " the old war-horse," as he is better known, I was deeply impressed. It being the first time

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

XIX.

THE CONNECTIONAL ASCENDENCY GAINED BY INCREASED EPISCOPAL EVANGELIZATION.

Great and exceedingly important is the topic now before us. Its grave bearing upon the subject of our argument causes me to ponder long before I attempt to form a sentence on it. Nothing that has been advanced; nothing that can he advanced demands each serious consideration as "the connectional ascendency to be gained by increased Episcopal evangelization." The grandest efforts which can he made by any religious organization are those which are designed to Christianize the world. Nothing more sacred could he an incentive to justify the setting apart of a hundred Bishops. And it is at this point that I again acknowledge divine guidance, although I have been sacrilegiously gainsaid for even doing this

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DEAR DR. LEE:—It is our heartiest desire to promote a union of spirit between ourselves and our transatlantic brethren, and I cannot help thinking that yon on the other side of the water will feel a more brotherly spirit towards us as we become less strange and more familiar with each other by means of our correspondence I therefore regret very much that you cannot hear from us oftener, say at least once a month. The CHRISTIAN RECORDER, on the other hand, is most heartily welcomed by us, and its perusal seems to bind our feelings to the brethren more than anything else. But I must remind yon that we have not received the last two nnmbers yet.

I purposed this time to give you a full description of Sierre Leone, but cannot do so to-day, and don't know when I shall be able to do so fully, having so much to do, and so many and important matters to write ahont. When I write I am compelled to do so hurriedly, having always an uncertain interval of time as my disposal.

The work opening ont here before us is truly astonishing. Every branch appears to be increasingly interesting. We have nothing to fear if we can only take hold of the opportunity now presented. As the year is nearing its close I will promise to forward then statistical account of our work for the past year, which will speak for itself; but at present I have serious cause to be somewhat anxious. In a relaxing tropical climate like this, so unfavorable to health, we ought to have at least another missionary near at hand in case of a breaking down in either case, so that the work may be carried on without interruption. Reinforcement is both needed and desired so as to insnre, humanly speaking, permanent and essential success. It is evident that the well-being and extension of the A. M. E. Church mission in this country must depend entirely on the Church in America. The Church Missionary Society has been trying to cast the burden on the native church here, which is old enough, one may snppose, to take on themselves their own responsibilitiee; but I fear, with all their native appliances, they will not be able to exist without help from abroad. The A. M. E. Church has begottan a child in this colony and she must see to her infant. The child, thank God, is in our hands; it is growing and God, is in our hands; it is growing and doing well. If we wish our child in due time to become a strong and useful men, his bringing np will he more costly as his education progresses. The child may gradually begin to earn something for himself, but this something will not for many years be in any way proportionate to his increasing expense. I make these remarks, for I see the strong necessity of strengthening the basis of operation here, particularly as we are about to proceed onward to new ones. Let us garrison strongly this mission, and then we shall he well prepared for the march. We want a half dozen men next year in Africa, and of course the means to snpport them and their work. With only a few more mission aries and a little more expense, the effect produced by our Church, as far as I have studied the question, would be snnother. Why? I peuse, I blush to utter the truth. But the church is a failure. Some one is responsible. No wonder Paul said that the gospel must have power, the Holy Ghost and much assurance.

What do you think of a pastor who will allow the young members of his church to actually give a ball to procure money to buy him a suit of clothes to go to the annnal conference? Here is one instance where only the words of the gospel came to the people; no power (right thinking), no Holy Ghost, no assurance except that the pastor wanted money, and he would destroy law and gospel to get it. Our Discipline says, "It is the duty of pastor, elder or deacon to enforce vigorously, but calmly, all the rules of the society." Why this thing has occurred two years in succession. Is there any wonder that snch a church is a failure? The presiding elder is not responsible, for it is done after his last quarter in his charge. The pastor not responsible, for he will not hear of it unless some God-fearing person will acquaint him of the fact. These are the men who are pushed to the front to lead our sons and daughters to Jesus Christ, the eternal Son of God. Word sermons, without thought and actions. The Church wants men who know God; who know what religion is, what Christianity is, what piety is, what truth is, who know the law and dare to enforce it.

Yours truly,
J. R. FREDERICK.

P. S.—Since writing the above I have had the pleasure of receiving the RECORDER of October 6th. 1887. Pray for me in my herculean efforts to advance the race.

MISSION WORK.

BY REV. G. B. TAYLOR.

There are constant and pressing demands for enlarged and more intelligent work toward the enlightenment and salvation of the whole. He who said, "Go ye unto all the world and preach my gospel," has never contemanded the order. This work is pressing more closely the conscience of the Church than ever before in the history of Christian missions. The missionary operation of the Church is not a dividend. It is one great effort to evangelize and save the whole world. The domestic and foreign work are only two in name, it is one in fact. In the mirror of modern missions, the wonderful progress of the nineteenth century, every enlightened Christian man may gaze upon the face of the world and see the family likeness of universal kinship in Christ. And no Christian man or woman shall make the distinction in the heart of home and foreign; whether he give to the heathen at his door or the brother in the wilds of Africa or the jungles of India. Our idea of missions must so enlarge as to compass the fullness of our Lord's command to each all nations; so contract as to bring the whole world home to the heart of the Church. What we do for the world at large, we do for ourselves individually, and by as much as we contribute to the individual elevation of one soul, by so much do we advance the religious progress of the world. The great need of the Church and the world is an enlightened conscience upon the great work of Christian missions. And we very urgently call the attention of our preachers to the means at hand for disseminating missionary information. "The Missionary Record," edited by Dr. Townsend for this purpose, should be in the hands of every preacher and member of the Church.

Brenham, Texas.

AN OPEN LETTER.

TO THE LAKE PROVIDENCE DISTRICT OF THE NORTH LOUISIANA CONFERENCE OF THE A. M. E. CHURCH:

DEAR BRETHREN:—We write you this open letter in order to convey to you our sentiments of high regard for the noble work which you have done and which you are doing for God, your race and the children entrusted to your care, and thus far have we been well. When physical weakness almost compelled you to quit the field of labor, and when pestilence, desolation and death moved over our great country, leaving their dreaded footprints as they passed unmolested on, your voices has cried, "Onward with the cross and up with the banner of salvation." We are winding up our first year on the above-named district. We all soon shall appear at the annual connoil to render in our reports, which I hope will be second to none. We must raise $500 Dollar Money this con'erence year. Yon have had a grand time spiritually, now let us have a grand time financially. Our district has greatly increased. We have 280 more than when we took charge of the district. Our Sunday school department hse beat herself. We have 24 Sunday schools. 1,055 pupils; Sunday school books, 1,190; increase of pupils since last year, 436; amonnt of money raised since last year $330.80 Thns you see we have been doing what we are commanded to do. However, the work has been one of great strain. The remembering our calling and the stnpendous work we have marched on, passing through storm after storm, riding the tempestous waves of trial, holding the warrant in hand that God gave us to arrest the world of sinners. While the bilod we are heaving high, we hear the footstepe of Jesus on the watera of salvation; amid the fitful moanings of the blast, the watchword is heard of joy, "Maranatha, the Lord is coming."

EDUCATION.

Wayman's Normal Agricultural High School, Delhi, La. While assembled in district conference of 1886 at this above district, April 28th, 1887, held on the Milliken Bend Circuit, we deeply considered the condition of our poor people in North Louisiana. We therefore agreed to establish a high school under the above named. A board of trustees elected and instructed to commence at once collecting money. On the 14th day of September, 1887, we collected our first dollar. We went on, trusting in God, and since then we have purchased 31½ acree of land, a beautiful location, west of the town of Delhi, near the V. S. & P. R. R., paying one hundred dollars cash and having a balance on band of about $50 or $60; and yet we are still going ahead in this great needful cause. Though we have been very ill and suffering severely from a carbnncle, hut by strict medical skill we have just recnperated. We have not forgotten the Centennial. Look ont for us, for we are coming! Many eyes are looking to see whether success or failure will nltimately rest upon our banner. We cordially agree with Dr. Hurley in an article in the RECORDER of October 6th. 1887. Pray for me in my herculean efforts to advance the race.

Church News.

Rev. W. H. Coleman, Jackson, Miss., writes: Our church is growing spiritually as well as in nnmbers. Pray for us that the good work may continue to go on.

Rev. W. B. Hammond, Paris, Ill., writes: On arriving here, Aug. 27th, I found a debt of $60 on the church. By the help of God we have paid it off and repaired the church, having raised over $276 by an entertainment and a camp-meeting. Our ontlook is cheering.

Rev. Robert Lewis, Mandarin, Fla., writes: All of our people here are farmers and gardeners. The Lord has blessed our labo s here this years. We have built a new church 22 x 36 at this place, also a new church at Orangedale, and repaired the church at Fruit Cove. We have had 25 converts and added 31 to the church, making na 102 full members. We have given to the county one acre of land lor a county school. African Methodism is in the lead here.

Rev. W. F. Crawford, Pinckney, Ark, writes: I can't see for my life what the last General Conference was thinking about when it made me a healthy and prosperous position, both spiritually and financially. Having arrived here August 14th, I commenced to finish the well begun work by Rev. S. A. Hardson, i. e., to complete the new brick church. I have raised over $30 in my church and expect on the third Sunday of this month (October) to raise $125 more, and shall, if the Lord is willing, raise $200 by December. October 9th was our first quarterly meeting. Being my first experience under Presiding Elder Rev. J. W. Malone, "the old war-horse," as he is better known, I was deeply impressed. It being the time of the M. E. annnal conference, we were favored with a very able sermon in the morning by Bro. Miller. Presiding Elder Malone took advantage of the opportunity and went to the Opera House to hear the Bishop (Mallalieu). He said, "It was the best sermon I ever heard from a white man." It must have done him good, for he preached an hour and fifteen minutes, setting forth the life, suffering and death of Christ with such power, earnestness and eloqnence that sinners cried for mercy in the meantime. Back sliders reclaimed, one of which had been seduced by the awful wickedness of Chicago—he became a habitual drunkard. He moved here and under the great pressure of that wonderful sermon he, with uplifted hands, rose from his pew and, with knees smote like Belshazzar, and trembling like Agrlpa, came forward to the altar, fell in the writer's arms and gave anew his heart to God. God was truly there. We have had eleven accessions. At night Rev. Farris preached a very interesting discourse. Nineteen years ago this church was inrned over to our Church by the M. E. Church. Brother Clinton, who was then the pastor of the M. E. Church, gave George Benson, who was a member of our conference, the papers, who carried them to our conference, which met at Springfield, Ill., was also with us and made some interesting remarks.

Rev. E. B. Scott, Mississippi, writes: Through the omnipotent power of God we are yet alive and going ahead with the good work. Ever since the enrrender the good people of St. Luke M. E. Church have been trying to build a church. Rev. J. K. Brooks was the first to stir np the intelligent minds of the good-meaning people about a house of worship in 1883. He started the building his first year and was removed from the work at that place. In 1883 Rev. A. H. H. Dixon, assisted by Bishop H. M. Turner, laid the corner-stone, and in the spring of 1883 the frame-work was erected and was covered in the weather, good or bad, all of the summer and winter. Early in 1884 I received from Bishop H. M. Turner a communication appointing me to the Kingston Circuit. On going to this part of my work—St. Luke—I found the good folk of that church ont of doors, as to a house of worship. It being in the winter I could do nothing just then, hnt when the spring opened up I called a meeting of the board of trustees and stewards. The officers and congregation had become very disheartened about their church. I told them we must learn to trust the Lord whose wonderful power is sufficient. So in the name of the God of Jacob we started off. After our plans were all fixed, Revs. Henry Williams and Joe Christmas, both Baptist, together with their large congregations, expressed earnest and Christian desire for us to have a church by coming joining my little handful and contributing liberally, enabling us to collect that day the sum of $64.45. After the laying the house covered we had three or four services in it before we got the windows and doore in, when a cyclone swept the building down and carried the greater portion away. We stopped for another year before we could do anything more. My poor people were terribly disheartened at this calmity, having no money, and being debt to the merchants and landlords, were obliged to resort to the old place of worship. The owner being a member of my church and one among the distressed, readily consented to our holding meetings in one part of her house as previously done. There we met for worship the balance of the winter. By the help of God we devised another plan and went to work on it, and, I am pleased to say, we were able to fill the pulpit and pews of the new church by the fourth Sunday in August. We had our new church dedicated by Rev. R. W. Weathers, and Rev. H. M. Craft preached the dedication sermon. Thus we had a grand time. Just a few weeks before going into my new church I was thinking of what I would like to have to beautify the interior of my church. I had no Bible or hymn book. I remembered that the good Lord has always taught us to ask and it shall be given unto you, so I asked and waited, so the Lord gave me another plan upon which to work. I asked all I met, white and colored, Baptists and all, who give to the Lord. They responded to my desire very nicely, giving the following articles: Sister Laura Mas'que gave a Bible; Mrs. G. Masque gave a hymn book; Sister Julia Masique, a Sacrament pitcher; S. Royal, Baptismal bowl; Miss Sarah Masique, a glass for Sacrament; Sister Biddy also gave a Sacrament glass; Mrs. H. Liggon gave two chairs for the pulpit and dressed it with immense taste at her own expense; Brother Bibson and wife gave two chairs; Sister E. Record (Baptist) gave a lamp chandelier; Mrs. M. E. Liggon gave a lamp; Mr. Isaac Masique and wife gave table; Mr. Otis Masique gave a table; Mr. E. Bowie gave a waiter; Mrs. L. Harrgave gave a tablecloth. The total amount given was $31.25. We feel overwhelmingly thankful to the good God for his goodness. This is my last year. Some good man will find at that point of this circuit something that has never been on it before; that is a good, comfortable church. We are now hard at work for the conference claims. Pray lor a continuation of our success.

Tone up the system and improve the appetite by taking Ayer's Sarsaparilla. It will make you feel like a new person. Thousands have found health, and relief from suffering, by the use of this great blood purifier, when all other means failed.

SAM SMALL'S BROTHER.

WHY DID GOD MAKE SO MUCH OUT-DOORS? TWO WOMEN'S EXPERIENCES.

"Hem Small, Evangelist!"

The proverbial philosophy of 'Old 81," the venerable plantation darkey, who gave the world through the medium of Small's pan maxims of worldly wizdom, clothed in a verhisge of irresistible humor, has found a permanent place in humorous literature.

Great surprise was shown when it was announced that he, having been converted under the ministrations of "Sam Jones," would become an evangelist.

At first thought, a humorist in the pnipit seems incongruous. Is it really so?

No donht the mere buffoon attempting to turn men's hearts to solemn truths would meet with only contempt. Bnt truth is not hidden in gloom. Genuine humor frequently illustrates and fastens in the mind bits of wisdom that would otherwise pass unheeded

In his enlogy of Henry Ward Beecher, Rev. Dr. Parker says: "Whenever he came among men, he brought June sunshine and music, and made desponding and surly men feel that a fuller and warmer summer, 'the Kingdom of Heaven,' itself was 'at hand.' That is genial christianity.

Mr. Small belongs to a witty family. He has a brother connected with Armcy Knox's and "Fat Contributor's" *Texas Siftings*, a paper which has had phenomenal success in the field of humorous litrature. Mr. Frank A. Small is the present representative of that popular paper in England, and like his distinguished brother, he takes a deep interest in the welfare of other people.

Under date of 48 Porten Road, Kensington W. London, Eng., Sept. 27th, 1887, he writes: "While at Yalding in Kent yesterday, I met Prof. S. Williams, Head Master of the Cleaves Endowed school. In the conrse of conversation about America, Professor Williams remarked that Warner's safe cure has been of great benefit to his wife, who has been much troubled with a disordered liver. Warner's safe cnre (an American preparation) was all she had taken, and she had experienced none of bar old trouble for some months past.

Mrs. Annie Jennese-Miller, editor of New York *Dress*, and a very popnlar woman in the fashionable world, says in her own magazine for October: "Warner's safe cure is the only medicine I ever take or recommend. In every instance it gives new energy and vitality to all my powers." This distinguished woman also says that for ladies this great remedy is "peculiarly effective."

Sam Small is likely to succeed as a moral teacher. When we remember how near together in human nature lie the fountains of laughter and of tears, the deep effect his discourses must have on the masses can easily be imagined.

"Why did God make so much out-doors?" exclaimed a little girl. We know not. He has made it and we should grow in it, broad, charitable and genial, judging everything by merit, not by prejudice.

Obituary.

Mrs. Lucy B. Lynch, widow of the late Rev. Benj. W. Lynch, of the A. M. E. Church, deceased Sept. 21st, in Jersey City, aged 79 years, in the full triumph of Christian faith.

Brother John Steward died at Jackson, Miss., October 8th, aged 40 years. He was the oldest stewad in the church here. He left a wife and six children. The church and community will miss him. His funeral services were attended by the pastor.

Sister Martha E. Hill, an examplary Christian and member of the A. M. E. Church at Logansport, Ind., departed this life in great peace Sept. 23rd, 1887, aged forty-five years, five months and seventeen days. She left five orphan children and other sorrowing relatives, with a host of friends. The inneral service took place Sept. 25th, at the A. M. E. Church, conducted by its pastor, Rev. J. Coleman, assisted by Elder J. Bnndy, after which the remains were carried to their final reeting place in the city of the dead, followed by a large concourse of friends.

MR. J. T. TROWBRIDGE

Has been called the Thackeray of writers for boys. He will not only contribnte a serial story to the *Youth's Companion* for 1888, hnt also a true narrative of his own boyhood and his early struggles for literary distinction. The latter will be supplemented by a similar paper written by Miss Alcott, in which she will give the autobiography of her girlhood. Some of her "Little Women" will appear here without any of the disguises of fiction.

BREAKING DOWN THE COLOR LINE.

The question of prohibition is doing much to break down the color line in the South. Mrs. E. L. SAXON, of Tennessee, in describing the recent struggle over the prohibition amendment in that State, says she was especially struck by this feature of the contest.

"I was amused to see how completely the color line was sunk on election day. Prior to it, for weeks, we had listened all over the State to the all but unrivalled eloquence and logic of Dr. Price, of North Carolina, a negro as big and black as he was learned and sl quent, making thousands of votes for Prohibition by his arguments. White men and women crowded his audiences as well as black, and on election day the best and loveliest white women poured coffee and hot bread from the same table side by side with colored women. It was a pathetic picture to see how powerless both were, and how high the ballot placed the commonest drunken cur above them. Amid it all, not once was a woman insulted. I was at every polling-place in the city, and mingled freely among the crowds, trying to secure votes.

"My heart is not broken; the lesson was worth four years' struggle, just to let it come to women in its full force, and show them that only a power to help make laws will ever put woman's impress npon the law."

HAVE YOU CATARRH, BRONCHITIS, OR ASTHMA?
ARE YOU GOING INTO CONSUMPTION?

By means of the Pillow-Inhaler, sufferers in every part of the land have been cured of the above diseases, and many who were for years afflicted are now strong and well.

The Pillow-Inhaler is apparently only a pillow, but from liquid medicines that are harmless (i. e., carbolic acid, iodine, etc.), it gives off an atmosphere which yon breathe *all night* (or abont eight hours), whilst taking ordinary rest in sleep. There are no pipes or tnbes, as the medicine is contained in concealed reservoirs, and the healing atmosphere arising from it envelope the head. It is perfectly simple in its workings, and can be used by a child, with absolnte safety. Medicine for the reservoirs goes with each inhaler, ready for use. The wonderful and simple power of the Pillow-Inhaler is in the long-continned application. Yon breathe the healing vapor continnously and at a time when ordinarily the system is at rest. The vapor continnously and at a time when ordinarily the cavities of the nose and bronchial tnbes become engorged with mncns, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid.

Wm. C. Carter, M.D., Richmond, Va., a physician in regular practice, says. "I believe the Pillow-Inhaler to be the best thing for the relief and cnre of lung tronbles that I have ever seen or heard of."

Mr. R. D. McManigal, of the firm of McManigal and Morley, Minera and Shippers, Logan, Ohio, writes: "I suffered fifteen years with catarrh of the throat. I used a Pillow-Inhaler, and after four months' use of it my throat is entirely cured."

Mr. H. G. Teele, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of catarrh; coughed incessantly day and night. I bought a Pillow-Inhaler, and since using it my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years."

If yon are a sufferer, send for a pamphlet that will tell you all abont it, and let you see what people say of it who have been cured. The Pillow-Inhaler Co., 1520 Chestnut St., Philadelphia.

NOTICE.—If you have not read the ebort article in last week's CHRISTIAN RECORDER on the Pillow-Inhaler, do to now. It is on 7th page, 1st colnmn.

The favorite hymn of the pious electrician—"I'm going home to dynsmo."—*Boston Transcript.*

"Sir," said a gentleman in a crowd, "do you know that you are pushing me unnecessarily?" "Sir," said the pnnishman addressed to the party immediately behind him, "do you know that you are pushing the gentleman ahead of me unnecessarily?" Then he turned to the first speaker and said, "I've passed it down the line."—*Harper's Bazar.*

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M.C., 181 Pearl St., New York.

—The Mississippi Conference has been changed to meet December 8th, and the North Mississippi to January 3d, 1888.

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THE

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Money for subscriptions or merchandize can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, to insure prompt attention, must be addressed to

REV. J. C. EMBRY,

GENERAL BUSINESS MANAGER, P. O. BOX 956, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line.
1 time.....10 cents
4 times (one month).....30 "
13 " (three months).....75 "
26 " (six months).....$1.25
52 " (one year).....2.00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All our letters are agents for the paper.

NOTICE.—All questions and business pertaining to advertising in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; hence communications for the RECORDER, to the Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Each number, bearing articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

VERY RARELY do we have the pleasure of publishing in one isene two more entertaining foreign letters than our two from Afrlea in this number.

NO ONE who givee dne weight to numbers, age, opportunity or reliability will be willing to offset their judgment of scores of African travelers by the reports of the Hon. Mr. Taylor.

NEXT WEEK we shall publieh the final article on "More Bishops," by the Rev. J. H. A. Johneon, D. D. We shall have something to say relative to the series, to its publiication and other matters toncbing it.

WE PUBLISH this week the list of General Conference delegatee so far as they have been given to us. Brethren will please favor us with names of their lay delegatee and necessary correctione of any namee publiehed; also additional names.

SEVERAL LETTERS having come to this office relative to the advertisement in our paper offering premiums to those discovering the longeet verse in the Bible, we wish to inform all concerned that the advertisement directs all correspondence to another office. We regret the necessity of saying that we have no confidence in the good faith of the advertisers. Thia natnrally and rightfully awakens the qneetion, Why are donbtful advertisements allowed in the CHRISTIAN RECORDER? To thie we answer that the matter doee not come under the editor's consideration. Its allowance has doubtleee been the result of inadvertence.

WHERE is the humanitarian whimpering of anch men as Rev. H. O. Pentecost now that the colored lahorers in Lonisiana have been butchered for doing less than Knights of Labor did in Pittsburg, in Chicago and in other places. Mr. Pentecost is supported by his congregation in his praise of anarchy and denunciation of the law that attempted to protect the country Will he lift up his voice in denouncing the cowardly killing of the Louisiana negroes? Will the great Christian papers or the great Christian pulpits of the North lift up their voices against the unjust treatment given the negroes? Will our great pictorials paint the case as it is? What an opportunity for Nast to depict the strong, intelligent armed men, with all power in their hands, not only refusing to give the demanded negroes, but unreasonably arresting and killing helpless men; the lion slaughtering lambs and gloating over his strength. The general hubbling over the injnetice of England toward Ireland might shed a few of its big drops over the Louisiana eviotions.

THE CANTATA of Qneen Esther, rendered by the choire of Union and Allen A. M. E. Churches in the American Academy of Mnsic, Philadelphia, December 2d, was well received by an andience of respectable size. So far as we are able to judge, the parts were well performed; some parts were exceptionally well. The singing was good. Mr. J. H. Gardner, as King, rendered the character with pleasing ease and grace, and his voice was exceptionally fine. Miss Mary L. Tanner, who assumed the role of Qneen, had fine opportnnities for the exhibition of her really superb voice. Her conception and rendition of the part was almost faultless. The other principal characters were: Herman, Mr. W. J. Truitt; Zerish, Miss Georgia Lewis; Mordecai, Mr. Thos. Cheetnut, whose plaintive tenor voice is tonchingly sweet; Mordecai's Sister, Miss M. V. Hall, and Mise A. C. Williams and Mrs. D. Johneon as Maids of Honor, all of whom merit a generous meed of praise. The management was in the hands of Prof. W. I. Powell, and reflects great credit npon his ability.

LAST WEEK a white man and colored woman presented themselves to a Camden (N. J.) white preacher for marriage. The woman was heavily veiled. The minister asked her to unveil. She declined to do so; he enatched the veil from her face and, after discovering her to be colored, ordered the couple to leave. We are not certain whether New Jersey has a law to protect her Canoasian citizens from the money. How blessed is this tendency when sanctified to human good and Divine glory. Brother Gant has been the bone and sinew of our Church in Yellow Springs. Sister Gant is one of the most pleasant hostesses. Though of the same surname as our brother, N. T. Gant, Esq., of Zanesville, Ohio, who is also a very wealthy, wise and faithful African Methodist, and for many years a trustee and friend of Wilberforce University, the gentlemen are probably not relatives.

The frequent reference made to our race variety's indifference to its own cause and disinclination to depend npon itself, instead of the wealthier variety, has received a severe snnb by doings in the African Methodist Church and, we are informed, in the A. M. E. Z. Church Mr. Hill, of Austin, Texas, died in our communion after dedicating $10,000 or $12,000 to institutions of colored persons. Stephen Smith left about $100,000; Henry Gordon, several thousand; Bishop and Mrs. Shorter, $2,000. There are others whose deaths will reveal a growth of confidence and interest in similar enterprises. The fact is Afro-Americans have been condemned before they have been thoroughly tried; they were expected to bestow their money on helpless institntions, if not before they had had any money, certainly before they had had time to turn it over in their hande and feel its weight well. Men balance the possession of money against the cironlation of money before they deal it ont freely and largely.

Besides this, it is wise men who accnmulate money extensively—at least wise respecting money—and wise men must see public institutione tested in many respects before they can make them their beneficiaries; hence institutions by and for colored persons have justly been held on trial dnring the twenty-five years of self-direction. Wilberforce University has been owned and controlled by colored men about twenty-five years. Very humane wealthy white men have contrihnted to its growth and prosperity quite largely, rather experimenting. A few white and very many colored men and women, not wealthy, have contributed of their mites. The institntion has grown in respectability and in the confidence of observers. This is, as the President implies, hut the dawn of a brighter day for Wilberforce and for all the institintone and efforts of the race-variety that have braved the storms of the past.

WHERE ARE YOUR CENTENNIAL DATA?

"Bruno," in the Philadelphia Tribnne, seems to think "these African Methodists don't know what they are doing." Others have sympathy with this thonght. Always glad to give a reason for the hope that is within me, we give some of the data npon which we rely. Richard Allen says, "February, 1776, I came to Philadelphia. Preaching was given out for me in St. George's Church (M. E.). I strove to preach as well as I conld, but it was a great cross to me; bnt the Lord was with me. We had a good time, and several soule were awakened and were earnestly seeking redemption in the blood of Christ. I preached at different places in the city. My labor was much blessed. I soon saw an important field open in seeking and instructing my African brethren, who had been a long forgotten people, and few of them attended pnblic worship. * * * I established prayer-meetings; I raised a society in 1786 of forty-two members. I saw the necessity of erecting a place of worehip for the colored people. I proposed it to the most respectable people of color in this olty, but here I met with opposition. I had but three colored brethren that united with me in erecting a place of worship—the Rev. Absalom Jones, William White and Dorris Ginning. * * * We all belonged to St. George's Church. We felt ourselves much cramped, hnt my dear Lord was with ne, and we believed if it was his will the work would go on, and that we wonld he able to succeed in hnilding the house of the Lord. * * * We viewed the forlorn etate of our colored brethren and that they were destitute a place of worship. They were considered a nuisance."

It will be noted that Richard Allen says, "I raised a society in 1786 of forty-two members." This was a METHODIST society. Those who attempt to make it appear that African Methodists have worked themselvee up to a centennial heat too early may observe that they might have been a year earlier than they are with the eame propriety that Wesleyan Methodism datee from 1739, when Mr. Wesley organized a society.

Allen's society in 1786 was still Methodist Episcopal, hs was Wesley's in 1739 Episcopal so far as church membership goee, bnt with the birth of Methodism religions societiee assumed a characteristic meaning. Bnt later on Richard Allen narrates scenes that took piece in a house of worehip, when he, Absalom Jones and William White, with others, withdrew from the society constituted of Canoasians chiefly, never to return, hired a store-room and held worship hy themselves. "Here was the beginning of the first Africon Church in America," eays Allen. This church, remhcmher, was Methodist, not Episcopalian. Richard Allen says, "We were in favor of being attached to the Methodist Connection." This is said to have been in the year 1787.

The Methodist Elder stationed in Philadelphia refneing to preach for them, an election being held to determine what they shonld do, all bnt Richard Allen and Abealom Jonee determined to attach themeelvee to the Church of England. Bnt prior to this the aite now occupied by Bethel Church had been bargained for by a committee appointed hy the African (colored) Methodist Society, Richard Allen being probably chairman of that committee. Afterwards a majority of the committee conolnded to settle on a lot on Fifth street, where the old St. Thomae' was established. Richard Allen went with them and helped to erect the Church as a Methodiet Church, but when they decided to be Episcopalians he left them, saying he conld go with them no further. Having held on to the lot on Sixth street himself, he bought a building that had been used as a blacksmith shop, and, moving it on the lot, opened there a Methodist church, probably about 1790. Thne Richard Allen and Abealom Jones led the revolt against unbecoming discrimination in the house of God, establishing the first colored Methodist society, and probably the first colored religions society, bargaining for the first lot on which a colored church was organized and which still belonge to African Methodists and giving to the world its first African Methodist Bishop and the first African Connection.

It has not been the design nor the declaration of the authorities of our Church to celebrate the Centennial of African Methodist organization as a connection, bnt the "raising" of the "first colored Methodist society, ont of which grew the African M. E. Church." Having stated above that the society raised in 1796, as well as that raised in 1787, was Methodist, we think we have had all that is necessary to warrant the celebration of the one hundredth year of self-conducting African (colored) Methodism. Bnt African Methodism is the connection that came ont of the whole affair; hence it is "onr centennial." It is true some of us have, on the wave of enthnsiasm, spoken of the matter as though the organization of the connection were meant. Some have even seemed to forget that the blacksmith shop was not located on Sixth street as an operative shop. It was only a building that had been nsed as a smith shop in its former location. A cognate mistake is that Richard Allen himself was a blacksmith, whereas he was probably a shoemaker. But these mietakes are such as are liable to follow in the wake of any great movement in religion. An endless series of misrepreeentetions follow Weeley.

Personal.

—Rev. T. R. Geda called at the RECORDER office last week.

—Dr. W. D. Johneon attended the North Carolina Conference

—Dr. C. S. Smith has returned from the North Carolina Conference.

—Dr. Derrick, of Sullivan Street Church, New York, will epend next Sunday in Philadelphia.

—Meesrs. N. Lewis and B. F. Lee are the lay delegates to the General Conference from New Jereey.

—Miss Victoria Turner, daughter of Bishop Turner, will be married to a gentleman of Arkansas next week.

—Miss A. Lane was married to Mr. George Coleman at West Chester, Pa., November 27th, Elder T. R. Geda, of New Haven, officiating.

—Rev. T. Gonld, of Boston, passed through our city thie week en route for Washington as a delegate to the Evangelical Alliance Convention. He spent an hour with the Philadelphia Preachers' Meeting He reports the work of the Lord in Boston as prosperons.

—Prof J. P. Sampson, after a pleasant visit to his native city, Wilmington, N. C., returned to his charge, Orange, last Saturday. He attended the North Carolina Conference. The Professor is carrying his yonth along with him yet.

ANDREW J. CHAMBERS AS BISHOP SHORTER'S EULOGIST.

The following enlogy, read before the North Carolina Conference, brought tears to every eye. The closing sentences pictured Bishop Shorter standing by Bishop Campbell's chair and calling him away from earthly toil and cares, overwhelmed Bishop Campbell and caused audible lamentations throughout the congregation. Business had to be suspended for two hours afterward to allow the waters of the soul to still their troubled currents.

EULOGY.

A hero is gone, a conqneror is fallen and heaven is enriched by another pure soul! Just one short year has swept us by since Bishop Shorter linked his sage council to that of Bishop Campbell and assisted in piloting the storm-tossed ship of Zion, sailing amid breakers within the borders of the old North State, into quiet waters and calmer seas. And yet Shorter, the golden, is powdered dnst today. His whole character was like the adamant of eternal years, from whose presence villainy fled downward like a mountain avalanche, and corruption and wrong dreaded as they dread the judgment morn. In weeping amid the hills of Ohio, while his brave soul hovers o'er our heads and bids us, with the soft, soothing cadence of autumn's melancholy winds, to "Stand by the ship!" In ealogy we thne epitomize his life: Good men loved, trusted and followed Shorter; bad men hated, feared and fled from him. He was symbolic of all that is noblest in man, and the antithesis of every grovelling propensity in human nature. A magnificent model for the young of our land, and a dazzling luminary for the old of his generation. His duplicate is to come; he is not here today. In a period when treachery, bribery and cunning sit in high places, and truth trailed in the dust, and honesty was at a discount, and fair dealing among men was ont of tune with the times, the most skeptical breathed not one foul suspicion against Shorter's fair fame. And when an enemy assailed our Church we panoplied our breast with his resplendent honesty and hid the heathen rage. Lnst to the slighing winds of this plaintive season. Do they not seem to breathe softer as an evidence of sympathy with our stricken sonls at Shorter'a grave? And when we cast fearful glances toward the presiding Bishop's chair and contemplate the picture of Shorter standing by his side whispering, "Bishop Campbell, Bishop Campbell, come, come, oh, come away," and we think of Campbell's age and his splendid services to us and ours, the sorrowing heart of this conference sinke to the depths of poignant grief, and with the prophet of old we cry ont, "My father, my father, the chariot of Israel and the horsemen thereof." And npon the smoking altar, erected by their masterly hands, we pledge anew undying devotion to our God and to African Methodism amid the pines of North Carolina.

CENTENNIAL OF AFRICAN METHODISM.

BY REV. E A JACKSON.

In the city of Philadelphia, November, 1787, a body of faithful humhandmen met, cast forth from their hande a seed unnamed and nnknown. This seed perchance fell into a loamy and productive soil and lay there until the illumined rays of God's love penetrated through the long years of deferred justice, bid it rise, thereby causing it to germinate and send forth one tiny shoot at first, which the faithful husbandmen named Bethel, and npon the shoot the foliage appeared; then the branches The first branch appeating there npon any very great magnitnde the hnsbandmen called Allen, and from ecclesiastical respect placed to that name Bishop, designing him to be a worthy overseer and reaper in the newly fallowed vineyard of God's much despised people. This much venerated and reverenced church-father, as he lifted his eye, beheld and saw the fields white for the harvest of his people, was, no doubt, hnoyed and urged forward forcibly by Christ's etrong admonitione to his disciples: "He that reapeth receiveth wages and gathereth fruit nntil life eternal, that both he that soweth and he that reapeth may rejoice together." And we note with pride that the venerable church father did not leave the field until the reaper and the sower, were enable to rejoice together. Ere he had left the field thie tiny school, watched over and carefnlly worked by faithful husbandmen and watered by the divine dews of God's approving love, sent ont ite branches of eignal or greater magnitnde than the first. This shoot, in the very midst of its adversaries and the greatest thraldom the world has ever beheld, much resembled the banyan tree of India, sending forth shoots from its branches which, reaching the grond, take root and form new stalks till a single tree multiplies almost to a forest.

Then we behold with unveiled faces thirteen distinct branches that have all sprung in the last ten decades from this shoot of one centnry's growth; who have and are acquitting themselves with the highest honors conferred by one mortal upon another as Bishop or spiritual overseer and adviser of God's people.

We are then encouraged to submit our growth spiritually, educationally and financially to the consideration of a candid world. Permit us to revert your minds back ten decades over the intricate and almost unsurmountable difficnltiee we have had to encounter. As a connection ten decades ago we consisted of only a few score of sonls; but, all praisee be to onr God, we can, today, after a weary march of one hnndred years, hoast, if we may, of lay members in full connection, 1,601,072, and probable number, 100,000; probationers, 168,462; probable number, 200,000; Sabbath echool echolars, 1,691,065; of this number 319,656 are members and probationers, giving a number of children and sonls under our care and spiritual influence, 1,371 409, whose voicee have been and are resounding from the Atlantic to the Pacific and from the Gnlf to the Lakes in Methodistical praises to our God.

"Hold the fort, for we are coming,
Jeens signals still,
Wave the answer back to heaven,
By thy grace we will."

The echoes of this million of voicee are caught npon the zephyrs of eve and borne to the Southern and Northern land and o'er the briny deep to Afric's golden strand; she is spreading her wings as an eagle and soaring to the loftiest domes, ascending, Jehovah God reigneth! Jehovah reigneth! This proclamation will continue nntil the remotest nations in final recognition will exclaim in God's name:

"Waft, waft, ye winds, her story,
And you, ye waters, roll
Till, like a sea of glory,
It spreads from pole to pole."

Ye brethren and sisters of the A. M. E. Church, move forward with uplifted heads, for the God of Israel hath, in our march of one hundred years, given us, in fact, or partially so, forty per cent of all the sonls of African descent in all this broad land. The above facts state very largely our position as to our being a spiritual fulcra of the Church. We will now unfold the doors of our educational progress of one hundred years' growth and ask you to take a peep. At the same time we ask you to weigh well our surrounding circumstances and the material possessed by us at starting. We will now present to you fourteen of our most prominent institntions of learning: Wilberforce University, Wilberforce, O.; Allen University, Columbia, S. C; Paul Quinn College, Waco, Texas; St. James Academy and Industrial Seminary, New Orleans, La.; Kittrell Industrial School, Vance county, N. C; Divinity and Industrial School, Jacksonville, Fla.; Morris Brown College, Atlanta, Ga; Dickerson Memorial Seminary, Portemouth, Va; Turner College, Hernando, Miss.; Western University, Quindaro, Kan; Normal and Preparatory School, Cartersville, Ga; Payne High School, Cuthbert, Ga; Sumpter School, Sumpter, S. C; Asheville School, Abbeville, S. C The above schools have originated by the action of the several conferences and the money for the support of theee schools and seminaries of learning has come chiefly through the generoe contribntions of the members of the A. M. E Church.

From the dedicated walls of these institutions have gone forth two hnndred graduatee, besidee thousande who have prepared themeelvee for the immediate work as preachere and teachers Theee schools are manned with npward of fifty professors and assistants, with from two to three thousand students preparing for life-work in the various callinge as African Methodists.

We note that from the early dawn of African Methodism she has shown herself as a noble army of consecrated devotees who have put into it their life and acquisitions and wrought patiently and prayerfully under God's great ends. We behold the Methodists following the advancing armies into the Southland, from which it had been debarred through that most damnable curse the world has ever beheld, even carrying there God first and schools second. Its early founders, with, in fact, our present fathers, such as Bishop Brown and others, are imbued with the idea that God first and schoole second are the golden keys of knowledge that will unlock to the uninitored and weak the treasures of gospel trnth and the possibilitiee of intelligence and virtne No donbt that from the burning plains of the Southland to the chilly plaine of the West many a mother has pointed to each echolarly gentlemen of the race as Benjamin Banneker, the astronomer, Thomas Fnller, the deft calculator, James Dernam, the skilled physician and Dr. Blyden, the scholar and teacher, with tears in her eyes, one hand resting on the boy's head and the other pointing to these distinguished gentlemen as if eeying, "Be like them and you may one day stand where they do." Is there not in this womanly example the fundamental leseon impressively set forth by our Church that the lowly and lofty are not so far apart in their nature, and that the way npward to a better life is open to every mortal who will be industrious and true to the God-given powers he ehares in common with all the human race?

We will enmmerate a few of the early organs of our race. Our Discipline, setting forth our position as a Christian body, 1817; a hymn book, heralding forth in song the tidings of salvation, 1829. The Christian Herald pnt in its appearance in 1841. In 1852 the Christian Herald was changed to the CHRISTIAN RECORDER, bnt its usefulnees was proscribed nntil 1861, when, through the Christian Commission, it did valuable service as a teacher and instructor in books and thousands of homes that knew nothing of the onter world. Since that time we have a large circulation of the very best literature, edited by such gentlemen as Drs. J. C. Embry, Tanner, Lee, Smith and others. We therefore submit our position as an educational fulcra of the Church to a candid public. This little school one hundred years ago sprung into life under the most appalling circumstances. Surrounded with poverty, inexperience, and withal friendlees, has in its march, in the midst of its adversaries, been like the sun when winter has gone, shedding abroad over the earth its warmth and light, causing the mountains and hills to shont for joy; the valloye and plaine, the streame and beautiful flowers all in their own way to tell of the God-given powers in it to attract as a magnet and draw around it friends, credit and institutions of learning until it commands to-day upwarde of $147,734,655. May her friende and foes alike, in strong acclamations cry: "Ye messengers of God, go on, like the beams of the morning fly till earth's remotest nation hath heard a Saviour's voice."

Topeka, Kansas.

WHO WAS RICHARD ALLEN: WHAT DID HE DO?

SYNOPSIS OF A DISCOURSE BY DR. J. T. JENIFER IN HIS CHARGE, PROVIDENCE, R. I.

The minister said: "This world in all ages has had its chief characters to champion great ideas. The characters have usually taken the lead in all great efforts to the betterment of the condition of mankind. Sometimes these champions of progress and reform are found at the summit of society, but generally they are born of the rank and file of the plain people, penally in obscurity, the cradle of genins. Among the leading spirits that are providentially raised up to lead on great religious movements has been one of our own race, Richard Allen, of Philadelphia, a slave-born colored man, whose heroic and pions actione of one hundred years ago we meet to-day to commemorate In 1760 there lived in Philadelphia, on Fourth street, near Spruce street, in the honee of one Benjamin Chew, a man and his wife, both held as slaves On the 14th day of February these two had born unto them a son, whom they called Richard. The parents of Richard, with three other slaves, were sold into Delaware to one Stokely. In 1777 Richard embraced religion, joined the Methodist Episcopal Church at 17 years of age. At that time the Church was as unpopular as its color ed member. In 1782 Richard was licensed to preach, being 22 years old. Such his thirst for liberty he purchased his was freedom and returned back to Philadelphia in 1786 and joined St. George's M. E Church, where he was permitted to preach to the colored people at the 5 o'clock meetings Richard Allen was the first colored man licensed to preach in the M. E. Church. Through his influence the colored members of St. George's Church greatly increased, so much so that their white brethren began to feel that their colored brethren were growing in their way. Tradition says that the first evidence of this was that "the officers passed a rule compelling their colored members to sit but one in a pew and that next to the wall." This did not work well, for the building soon became lined with the black members. They then said they should go into the gallery. This was complied with, but they went up next to the pulpit, when things waxed warm, as was often the case with Methodists in those dave, the colored brethren became a little noisy. They were then ordered to the rear gallery. In accounting for the establishment of the A. M. E. Church, history tells ne that in 1787 the colored people of Philadelphia connected with St George's M E. Church met to consider the unkind treatment received at the hands of their white brethren. Caste in the church was so intense and prejudice at the altar of God so arrogant that while at prayers the colored brethren were pulled off their knees and ordered to the back part of the house. For these and other unkind treatments they resolved to withdraw from their white brethren. A committee, conoisting of Richard Allen, Absalom Jones, William Gray and William Wilcher, was appointed to select and purchase a lot, with a view of building a honee where they might worship God with a freedom which their conscience dictated. Richard Allen bargained for a lot on the corner of Lombard and Sixth streets. But a man of his committee having selected a lot on Locnet street, those who came ont of St. George's Church decided to build a house on it. Richard Allen assisted them, and when they began to build, after prayer, he took ont from the foundation the first shovelful of dirt. At the meeting of the little society to choose what religious body they should connect themselves with all bnt Richard Allen and Abealom Jonee decided in favor of the church of England—Episcopal. The honse was dedicated and Richard Allen invited to become the pastor. Bnt he refused, saying: "I am a Methodist; I think that form of religious worship at present suits the colored people best." Having himself bargained for the lot at the corner of Sixth and Lombard and paid for it, Richard Allen purchased some of the old blacksmith shop, hanled it on the lot, fixed it np as a house of worship. Those of the Methodist faith soon gathered abont him and the "Allenites," as they were called, increased in nnmbers daily. Then began a tedious series of expensive law enits and perplexing oppositions from their white brethren, who tried to get their property. Finally victory was gained in the courts, a charter obtained from the General Assembly of Pennsylvania. A new house of worship was erected, which in 1798 was opened, dedicated by Bishop Asbury, and "they called it Bethel." This was the origin of African Methodism. Twenty-nine years after, in 1816, a Convention of colored Methodists from several States, who had similar grievances, assembled at Philadelphia in April, organized the first General Conference of the African Methodist Episcopal Church which gave it its organic connectional form. Having been elected by the first General Conference to the General Superintendency, April 11th, Richard Allen, who had been seventeen years an elder in good standing, was ordained Bishop of the connection, and the first colored man in America ordained to the Episcopal office.

The minister continuing referred to the early struggles which caste and color prejudice in society, church and State that swept all before it which bore the impress of Africa. Richard Allen and his followers refused to submit to such treatment at the altar of God. The A. M. E. Church had its origin in stirring times in politics as in religion. Amid the most disheartening ostracism in church, in society, in schools, in politics and business, with no gospel preached to them bnt such as suited the slave power, the colored people found refnge from the blighting influence of caste in their own churches. The minister dwelt npon the motives of the A. M. E Church founders and quoted from statistical reports of 1884 to show their great wisdom. In that year there were 405 000 members, 3417 Sunday schools, 178,284 scholars, 2540 ministers, 9760 local preachers, 3978 churches, 203,049 books in libraries, twelve schools and colleges with 2400 attending students; the value of property, $4,106 926, seven general departments, seven general officers, ten Bishops, forty-six annual conferences, and total amount collected per annum for religious and educational purposes, $816,647 79 The preacher spoke of the leading men and women of the African race, such as orators, preachers, scholars, authors and teachers, many of whom were slavee or the children of slaves. He also spoke of the greatness of the fathers of the Church and their aime, and then asked the queetion: "Has the day come to end what Allen began? Has the day for eeparate colored churches, so-called, past; and would it not be better for the race to abolish them?" No, for several reasons. Because the distinct work is not yet finished; because that which called the African M. E. Church into existence and has made colored churches a necessity in America yet prevails, namely, caste. We need them because the masses of the present generation of our people feel freer and better satisfied in them; because they are their own creations and their own possessions, and exhibit an effort at self-help. The wisest as well as the simplest among us would gladly welcome the day when, in accord with the spirit of the gospel of Christ, and with the genius of American institutione, we should feel as free to go to others on amicable terme of Christian fellowship as we feel free to welcome them among ne. Therefore the most effective method to remedy the evils of colored churches, if they be evils, is to make them better in every way. Marvellous has been the advancement of the race since the days of Allen, and what the improvement in the manners and methods in colored churches. Four hndred and five thonsand sonls commune at our altars. Several millions worship God in our temples. Over two thousand ministers preach in our pulpits, dispensing the word of life. Richard Allen died March 16, 1831, bnt his work goes on. Let us, then, be prayerful and humble and work for the glory of God and the cause of mankind till the Master shall say, "Well done."
—Providence Journal.

There are said to be more millionaires in Buenos Ayres than in any other city of its size in the world.

Christmas falls on Sunday this year, and already the question of closing for three days is being discnssed by manufacturers.

Watertown is noted as the only large town in Dakota which gave a majority against the sale of liquor at the recent election.

A driver in Washington, D. C., charged with cruelly killing a horse has been sentenced to serve six months in jail and pay a fine of $125.

A supposed ignis fatnus which startled the denizens of Nantmeal village, Pa., the other evening, turned ont to be a lighted candle which two boys had tied to the bough of a tree.

A frightened deer dashed through the main street of Selins, Pa., the other day, and although nearly all the sportemen in the town turned ont as soon as they saw it, the deer escaped.

Something has got to be done. It has come to the point now where a man can't tell whether a red flag means small pox, an actione, an Anarchist meeting or oysters.—*Burlington Free Press.*

A large number of citizens have been snbpœnaed to appear before the Grand Jury at Burlington, Iowa, to give evidence in the case of certain saloon keepers who are charged with violation of the liquor law.

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Table, 75c. to $5.

Piano $3.50 to $12.50.

Chenille Covers, softly, silkily beautiful. Styles and styles and styles.

Moquette Mats after the fashion of Oriental saddlebags—fringed round with braided tails every couple of inches. 2½ inches square inside of fringe, $1.50.

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CAPS, GLOVES AND SATCHELS,
SLEIGH AND CARRIAGE ROBES,
COACHMEN'S OUTFITS, &c., &c.
STRAWBRIDGE & CLOTHIER,
Market Street. Eighth Street. Filbert Street.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you wish your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact.

4th. For all money sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is the superintendent unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flourishing. It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it. How do we know what to do with money sent thus?

8th. We have lost a great deal of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them or send you a catalogue, price list, blank and return envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginning of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "raking over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Papers are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are abusing us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the child ren's welfare. Fraternally,

C. S. SMITH.

Box 345 Nashville, Tenn.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gerzway, 214 West Vermont St., Indianapolis, Ind.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

OUR BOOK LIST.

A. M. E. HYMNAL.

We issue only one size, 24 mo. without, notes.

Cloth Bound,.....	$ .90	
Sheep "	1.00	20 per cent.
Plain Roan,.....	1.40	off when or-
Extra Roan, Gilt,.....	1.40	dered by the
Morocco, Gilt,.....	1.65	dozen.
Morocco Gilt, with clasp,	2.00	

SUPERFINE GRADE OF HYMN BOOKS.

Extra morocco, heavy gilt, with clasp. This book is true morocco, gold bands and only needs to be seen. Price, $3.00.

Pure morocco, soft, flexible back, heavy gilt and red edges, $2.50.

Heavy morocco, gilt and red, with limp back, kid lined. This is what they call "limp" or "flap" back, covering the entire edge of leaves. Very fine, $3.50.

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Church Service (revised edition) $1.00 per doz.; $6.50 per 100. Same in black paper-cloth binding, $1.50 per doz., or 15c. each.	
Pastoral Credentials, 75c. doz., 100,	$ 5.00
Elders' Certificates of Ordination,	.90
Elders' Certificates, parchment	.50
Deacons' Certificates,.....	20@.50
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Exhorters' Licenses,.....	.5
Love-feast Tickets, 100, 25c.; 1000,	2.25
Church Class Books, 15c.; per doz.,	1.60
Discipline and Doctrines of the Ch., (By mail, registered, 60c.)	.50
Tanner's Outlines of the A. M. E. Church.....	1.00
Genesis Re-Read, Steward,.....	1.25
Death, Hades, &c., Steward,.....	.50
Elements of Divinity; or, Divine Attributes, Steward,.....	.35
A. M. E. Church Review [quarterly] per copy, 40c.; per year,.....	1.50
Turner's Catechism [authorized by General Conference] per dozen,	.50

NOTE.—On all the above a special discount will be given to the trade, and to others when ordered in lots of $10 worth and over.

COURSE OF STUDY.

PREPARATORY COURSE.

Webster's Academic Dictionary,....	2.00
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Composition and Rhetoric, same,....	1.35
Binney's Theological Compend,....	.75
Whole set, by express,	$5.65
When ordered by mail, add 65 cents.	

FIRST YEAR.

Composition and Rhetoric,.....	1.35
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Hawley's Manual of Methodism....	.55
First Lessons in Botany,.....	1.00
Whole set, by express,	$8.30

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Christian Ethics, Gregory,.....	1.50
Shaff's History of the Apostolic Ch.,	4.00
Sacred Geography, Barrows,.....	2.25
Botany,.....	1.25
Wakefield's Theology,.....	2.25
Wayman on Discipline [in press]....	.90
Turner's Polity,.....	.85
Whole set, by express,	$18.00

THIRD YEAR.

Intellectual Science, Porter's,.....	3.00
Cutter's Physiology,.....	1.70
Geometry [Marks'] Elements,.....	.90
Tanner's Outlines of the A. M. E. Ch.	1.00
Whole set, by express,	$ 6.60
Adding Companion to the Bible, a good and very needful work....	1.75

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Steel's Natural Philosophy,.....	1.25
Shedd's Homillitics,.....	2.50
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We have also an excellent Bible Dictionary at..... 1.25

All these works contained in the course of study are from other publishers, and are bought by us for cash only. We can only sell them FOR CASH. To candidates for the ministry of our Church who buy the whole of any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHURCH.

Life and Times of Rev. Richard Allen	$ .50
Method of Divine Government,....	2.00
Wesley's Sermons, 2 vols,.....	5.00
Newton on the Prophecies,.....	2.75
Clark's Commentary, 6 vols,.....	24.00
Ecclesiastical Law, Henry and Harris	3.00
Harkness' First Lessons in Greek,	1.50
Scarborough's First Lessons in Greek	1.00
Green's First Lessons in Hebrew....	1.30
Macaulay's History of England, 5 vol.	4.00
Principia, Delany,.....	25@50
A new, complete Bible Commentary, by Drs. Jamison, Fausset and Brown (England) critical and explanatory, 3 vols. Old and New Testament, $9.00, $12.00, $13.50, according to binding. See advertisement in RECORDER.	
History of Methodism, by James Porter, D.D. This is a compendious and popular work complete in one book. No layman or young minister should be without it. Price, $1.50.	
Fifty Years and Beyond, a popular book for the times, $1.00.	
Moody's Works, "Way to God," 60 cts.; "Way to Heaven," 80 cts.; Secret of a Happy Life, $1.00; Secret Power, 60 cts., etc., etc.	
Bibles, Testaments, etc., 10 cts. to $10.	

"A LIBRARY IN ITSELF."

Chambers' Household Encyclopedia, by J. B. Lippincott Publishing Company. Ten large vols. over 8,800 pages, 8 styles, cloth, sheep and half morrocco, $15-00, $20.00, $26.00.

A small discount will be given to ministers on this excellent work. We want to sell 50 sets before April, 1887. Besides these, we furnish, on application,

Williams' History of the Colored Race, complete in one volume,..... 4.00

Complete Triumph of Moral Good over Evil,..... 2.53

Jimerson's Notes of the 26 Articles, 1.25

Butler's Analogy of Natural and Revealed Religion..... 1.50

Proceedings of last General Conference,..... .35

Also Sunday school libraries containing 50 vol., at $6.00, $8.00, $10.00. Sunday School Record Books, $1.00. These records are the best in America. Sunday School Reward Cards, 40 cts. per package by 25 cts; Marriage Certificates, Choir or Church Tune Books. We call special attention to the two books, "Tabor" and "Hermon," Church Music published by Mr. Tuffle, Columbia, S. C., and sold by us at $1.30 per copy; Choir committees will do well to examine these two solid excellent works. We wish orders for them and guarantee satisfaction.

MARK WELL THESE NOTES.

1. We do not receive personal checks on local banks for small sums. In all cases we will charge to the remitter the cost of collection.

2. We will not, hereafter, accept less than 50 cts. (one quarter) on subscription to RECORDER.

3. Hereafter, on all orders C.O.D. by express, we must have at least $2.00, or one-fourth of the cost of the goods as a guarantee that they will be taken from the office.

4. In sending orders, if you cannot write plainly yourself, get a friend to write for you; it will save both yourself and us time and trouble.

5. Orders by mail at your risk unless registered. To register, 10 cents extra must be sent with order.

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Rev. J. C. EMBRY,
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Specimen Copies and Colored Announcement and Calendar free, if you mention this paper.

Address PERRY MASON & CO., 41 Temple Place, Boston, Mass.

KEEN AS A SURGEON'S KNIFE.

On the Chicago Limited Express, one of those splendid trains that leave New York over two of the great trunk lines of this country and make the dash to the metropolis of the west with such remarkable speed, an elderly gentleman was, a few days ago, seized with a violent attack of asthma. He had been a sufferer for many years and his efforts to breathe were dreadful to witness. A physician was found on the train, but relief seemed impossible. Everything was done for the comfort of the passenger, but he speedily grew worse. His face assumed a livid hue, and it appeared that he only had a few minutes to live. Suddenly a lady in the car seized the porter by the arm, sent him flying to the range in the dining car for boiling water, while from a satchel she drew out one of Drs. Starkey and Palen's Compound Oxygen Inhalers. By the time the porter had returned with a pailful bowl filled with boiling water, the lady had the corks out of the bottle, the glass tubes fitted, and, in less time than it requires to tell it, the inhaler was smersed in the heating liquid. A moment more and the ozone began to evolve and the inhaling tube was placed in the sufferer's mouth. He was so exhausted that he could only breathe the gas in a spasmodic manner, but at the end of a minute his inhalations became more lengthy and regular, and at the end of five minutes the wheezing ceased and he was able to rest easily. Of course the sufferer was greatly weakened, but he had no recurrence of the attack. The entire train was ramp with praises of Compound Oxygen during the balance of the journey.

Apropos of this case, J. B. Kenyon, a merchant of Bedford, Ohio, writes to us Mrs. Starkey and Palen, September 11, 1885:

"Your Compound Oxygen has worked wonders with me; has made a new man of me. I have not had an attack of asthma since using it, though I was in very bad shape when I began. I would not do without the 'Compound Oxygen' for ten times its price. On retiring at night I go to sleep at once, and never rested better in my life than I do now. Shall recommend it to all my friends."

A complete and interesting treatise on the cures effected by Compound Oxygen will be sent, postage prepaid, to any one curious to know its valuable properties. Address Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa.

NOTICE.

EVERGREEN COTTAGE,
Wilberforce, Ohio, Aug. 24, '87.

The Ellison Bank of the A. M. E. Church are hereby informed that a joint meeting of the Bishops of the A. M. E. Zion Church will be held at Montgomery, Ala., on the 15th of December, 1887, to be opened at 10 A. M.

The object of the joint meeting is for further consideration of the question of "organic union" according to the Articles of Agreement of the joint commission of the African M. E. Church and African M. E. Zion Connections, held in Washington, D. C., July 15–17, 1885

In view of the importance of such a meeting before the General Conferences of the two Connections, in MAY, 1888, we beg that the Bishops of both connections will arrange their official obligations and printed private affairs, as to have no excuse for absence from the Montgomery meeting in Alabama at the date fixed. Signed in behalf of both Boards of Bishops.

DANIEL ALEXANDER PAYNE,
SINGLETON THOMAS JONES.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Tele grams addressed to Advance way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 212 East 4th St., New York, will receive the recipe free of charge.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.

P. M. MARTIN, Pastor.
Shreveport, La.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y	28,	Owensboro,... "	Turner

OCTOBER.

South Kans'a	1,	Emporia,..... "	Brown
Pittsburgh	5,	Park'b'g, W. Va "	Campbell
Kansas	12,	Omaha,..... "	Brown
Tennessee,	12,	Nashville,.... "	Turner
Indian	13,	McAllister,.... "	Ward
North Mo.,	19,	Hannibal,..... "	Brown
Missouri	26,	St. Louis,..... "	Brown
West Tenn.,	26,	Memphis,..... "	Turner

NOVEMBER.

Nth Georgia	2,	Rome,..... "	Wayman
Arkansas,	9,	Little Rock.... "	Wayman
Florida,	10,	Tallahassee,.. "	Wayman
Sth Arkansas	17,	Helena,..... "	Ward
Nh Alabama	23,	Selma,..... "	Payne
Macon,	23,	Talberton,..... "	Brown
Nh Carolina	23,	Warrenton.... "	Campbell
We Arkan's	24,	Camden,..... "	Ward
Alabama,	30,	Eufaula,..... "	Payne
Texas	30,	Beaumont,.... "	Wayman

DECEMBER.

Columbia	7,	..... "	Campbell
Mississippi,	8,	Raymond,..... "	Ward
N. E. Tex.,	8,	Dallas,..... "	Wayman
Georgia	14,	Savannah,.... "	Brown
West Texas,	15,	Bastrop ..... "	Wayman

JANUARY.

1888.			
Nth Miss.,	3,	Yazoo,..... "	Ward
North La.,	25,	Shreveport,.... "	Wayman

FEBRUARY.

Sth Carolina,	1,	Mt Zion Chris'n "	Ward
East Florida,	15,	Palatka,..... "	Payne
Louisiana,	22,	New Orleans,.. "	Wayman
St. Thomas,		St. Thomas, W I	Disney

MARCH.

Virginia	28,	..... "	Turner.
Demerara		George'n B G S A	Disney

APRIL.

New Jersey,	4,	Millville..... "	Campbell
Baltimore,	12,	Baltimore..... "	Wayman
Bermuda,		Shelly Bay, W I	Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia	6,	Harrisburgh.	
New York	6,	Albany.	
New Engl'd	13,	Boston.	
Ontario	20,	Chatham.	

JULY

Nova Scotia,		Amherst, N S	

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop J. W. Wayman, D.D., 137 East Baltimore street, Baltimore, Md.

Bishop J. F. Dennis, D.D., LL.D., 1923 North Eleventh street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Beaufage, D. C.

Bishop John M. Brown, D.D., D. C., 1626 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D. LL.D., 34 Young street, Atlanta, Ga.

Bishop R. S. Disney, 213 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conferences in certain points.

For the Council of Bishops

JOHN M. BROWN,
SECRETARY.

BISHOP WAYMAN'S APPOINTMENTS.

Thursday night, Nov. 3, Waverly, Md.
Sunday morning, Nov. 6, Flagsh. Washington, D. C.
Sunday afternoon Nov. 6, West Washington, D. C.
Sunday night, Nov. 6, Metropolitan, D. C.
Wednesday, Nov. 9, North Georgia Conference, Rome, Ga.
Thursday night, Nov. 17, Selma, Ala.
Sunday, Nov. 20, Gadsden, Shorter, Ala.
Tuesday night, Nov. 22, St. James, New Orleans, La.
Wednesday night, Nov. 23, St. Peters, New Orleans, La.
Thursday night, Nov. 24, Union Bethel, New Orleans, La.
Friday night, Nov. 25th, Thibodeaux, La.
Sunday, Nov. 27, Franklin, La.
Wednesday, Nov. 30, Texas Conference, Beaumont, Texas.
Thursday, Dec. 8, Northeast Texas Conference, Dallas, Texas.
Thursday, Dec. 15, West Texas Conference, Bastrop, Texas.
Baltimore, Aug. 24.

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Information Wanted.

[We make no charge for publishing these notices from subscribers. These and subscribers must send a 3 cent subscription, with notice, to receive benefit. Persons will please send the information solicited before their names appear, and report any case in which friends are brought together by means of letters in the CHRISTIAN RECORDER.]

INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. B. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Vasco County, Miss., and left that State in 1850. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Sumterville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa.

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Natoway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is Williams Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Mechakinock, Mahaska county, Iowa.

INFORMATION WANTED OF MY SONS. George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Mr Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Mason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Claybora Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Calline Cooper and Miles Cooper. The mother's name was Papa Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Lock box 40, Chambersburg, Pa.

INFORMATION WANTED OF THE whereabouts of Anthony Conway, Humphrey and Polly Johnson, who were carried from Orange Court House, Va., just before the war to be sold, and have not been heard of since. They belonged to one Joseph H. Howsworth. Their brother, Monroe Johnson, is now living at number 380 E street S.W., Washington, D. C. Any information concerning them will be most higly appreciated by W. C. Martin, 503½ D street N.W., Washington, D. C.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Conly Trigg, of Abington, Va., but was owned by Judge J. P. White, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead; but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

Our Premium List.

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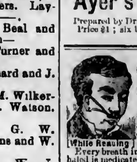

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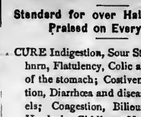

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Bishop J. P. Campbell 15 1/2 N. 11th St

THE CENTURY.

BY J. L. BUCKNER.

A hundred years have past and gone,
Since first the grand old Church did rise;
A hundred more goes sweeping on,
Her towers prondly kiss the skies.

She sweeps the ocean like a lark,
With sails all set for Canaan shore;
She's ploughed through sorrow, deep and dark—
She's heard the midnight tempest roar.

But 'mid the rattling of the storm,
They nailed her colors to the mast;
And now she bears the weary home,
She shelters from the stormy blast.

Her bolts and timber yet are sound,
Her sails have caught the Southern breeze;
She's bearing forth the gospel sound,
To heathen lands beyond the seas.

She's spreading like a green bay tree,
How grand her long dark branches rise,
Her leaves are fluttering o'er the seas
Her golden fruits have reached the skies.

She stands all battle-scarred and worn,
Through many a conflict she has past;
The trunk with lightning still is warm,
She stood the fearful Southern blast.

'Mid fire and smoke, 'mid blood and tears,
Our fathers worked and reared this tree;
And now she spreads her branches wide,
She's known and loved from sea to sea.

She's grandly stood a hundred years,
God grant she stands a hundred more;
Yea, till the King of kings appears,
To bear her to the golden shore.

Then with the blood-washed 'round the throne,
'Mid every nation, great and small,
Through blood and tears and toil she'll come,
To crown our Saviour Lord of all.

Topeka, Kans.

MORE BISHOPS.

BY REV. JAMES H. A. JOHNSON, D.D.

XX.

THE URGENT DEMAND OF ALL DEPARTMENTS OF THE CHURCH FOR A COMPLIANCE WITH THE FOREGOING ARGUMENT.

"What reason dictates to be done" wisdom commands us all to do. The establishment of a project by incontrovertible argument cannot be ignored without loss and inconvenience. When the Rebellion had its beginning in the United States, Gen. Sherman was consulted and asked how many men would be needed to crush it. He said 250,000 men. This assertion struck the wiseacres with surprise and they said that he was crazy. Disregard of his suggestion brought disaster and time proved the correctness of his conclusion. After this he was again consulted, but said, "O, I don't like to give an opinion for fear that they will say I am crazy." It is just so with some people who cannot see beyond their noses; they think everybody else a fool who can. But at the same time they never destroy the force of a fact.

If it is proved that we want more Bishops, as my learned friend, Dr. T. G. Steward, says it is; if the argument all along the line germain to this subject has stood unassailable, as Bishop Brown's argue, The Mouthpiece, says it has, what else can we do in conclusion but endeavor to bring the propositions home to every decent thinker? The sum and substance of the whole discussion now requires us to bring it to a focus.

All that we have said and proved must be subjected to, and settled according to the urgent demands of all departments of the Church. The cause of missions, which has been suffering ever since, have been in the hindmost, and which could be made a meritorious cause in the sight of all the people, demands something more for its success than the display of the abject powers of an able secretary It requires the application of the greatest amount of ecclesiastical force that can be developed by an episcopal agency, systematized, districted, well defined and made thus to be of the most practicable effect, so that the incumbents, trumpet-tongued and full of fire, can go into every section of the land and cry out, "The harvest fields are ripening and the laborers are but few." Thousands upon thousands are waiting to give response to such a grand incentive.

The Publishing Department, prostrated and gyved like a mighty giant prevented from manifesting his strength to rise and stand upon his feet, says, "Let the twenty-eight hands of fourteen Bishops be applied to my outstretched form, and let the cheering order, 'Now, then!' be uttered whilst a united effort is made to lift me, and I'll arise, shake upon my feet, break every fetter, shake my Samsonian locks and electrify the whole connection" All the latent power of this circumscribed worldly great institution appeals unto the thinking men—the men of reason throughout the Church—to do that which will be the most efficient method of bringing about a grand and glorious development. Who would not spend five hundred dollars to make a thousand, and, moreover, to proportionably increase a people's moral worth?

The work of education is obscured like the light of the sun by a sombre cloud. It says to the Church, "Remove these obstructions and I will shine. Clear the way for me, and I will put a halo over every altar and a nimbus around the head of every priest. Let my course be uninterrupted and I will prove to you that in connection with the grace of God, 'knowledge is power.'" It pleads not for secretaries, but for Bishops, for an ample number of them, for men who, by virtue of their office, will be able to touch the heart of every multitude when they shall stand up and say, "Hear us for our cause, and be silent that you may hear." It pleads for Bishops to do this as Bishop Campbell did it at Asbury Park.

The Church Extension arrangements, the Sabbath school work and all, send up cries in this direction. Let those whom it may concern take heed and comply with the argument to sustain them. Let them pay one attention to—

1. The preliminary remarks made to guard them against cliques and combinations;
2 The present condition of the Episcopacy;
3 The great amount of Episcopal work that is to be performed;
4 The character of the men needed to do it;
5. The number of additional men required to do it;
6 The men suitable for election to the office;
7. The complement of them to be kept in existence;
8. The means of preserving this complement;
9. The regulation of the episcopal districts;
10. The provisions to be made for the oldest Bishops;
11. The business ideas to a greater extent needed in the episcopacy for the advancement of Church work;
12 The animation created in Church organizations by episcopal visits;
13. The necessity of having Bishops on extra occasions;
14. The connectional strength that will be manifested by an adequate number of these officials;
15 The power of life that will be made to African Methodism by the influence of such a complete board;
16. The temporal advantages which will be gained by such a board;
17. The power it would wield over the General Conference sessions;
18. The condition of affairs peculiar to colored people that demands such a force;
19. The connectional ascendency that will be gained by this increased means for episcopal evangelization;
20. The urgent demand of all departments of the Church for a compliance with the argument on them, and all these deductions in all their bearings in every direction, and just so surely as they do it reason will overcome prejudice and immature notions so that no just one will say that the assumptions are erroneous. The truth will be admitted, the necessity will be observed, the benefits will be secured. It will be at once concluded that the all-important step should be taken to accomplish the work before us. It will be conceded that it should be done to reach the teeming millions, black, white and red, on the continent and on the islands in the Caribbean Sea. The power of the Lord God of Hosts will be invoked, every resource of the Church will be brought into command, and a mighty assault will be made upon the unregenerated world By thorough and substantial organization the connection will be qualified for stupendous accomplishments between the present and the time to come, when the greater centennial period shall dawn in 1916. It is wise now to begin to make the organization develop its strength for that time. Let us at once put an end to all bickering, extinguish all jealousy, stamp out all envy and cultivate love for one another so that we may build up the walls of Zion for the end of the century that is to come Let us coolly, calmly and devontly deliberate upon the propositions laid before us and let each one esteem others as better than himself. Whilst we weigh all these measures to make the Church stronger, and look forward to the period when the connection shall have lived one hundred years, let us have go ill feeling towards each other. Let us put our candidates all in a row and then view them and make our selections from them. Far be it from any one concerned to abuse and villify any brother for the purpose of defeating him. This is an auspicious time for us to indulge in loving kindness that our hearts and minds may be blended together in a zealous manner for our Master's cause. The vintage is coming on us to do our best in supplying it with our ablest foremen to lead on in giving it efficient service. It seems that such have been designated and that none would have a more important bearing upon the interests of the Church than the Rev. O. T. Shaffer. So important is this point in our argument that personal relationship should always be discarded and the qualification of the men be accepted. Taking this in connection with all the other weighty propositions, let us turn our attention to them that we may be blest in our decision. If we do this, great indeed will be our future progress! Step by step the old Church will move on in developing all its energies. It will bring in the talents of outside men and build up agencies to produce a moral effect in every avenue of life. It will by the grace of God make the very nation hear its voice in the time of peace and the time of war. Twenty-nine years hence, when this my labor of love shall be remembered or forgotten and a million of members shall have heard all beating in unison to celebrate the great centennial year, they shall say:

"That thou, O God, didst first inspire
Our fathers with supreme desire
To found a Church whose creed should be
The good of man, the love of thee."

Thanks to the RECORDER for the signally correct manner in which it has published these articles.

Wilmington, N. C.

MORMONISM.

A DAY IN SALT LAKE CITY.

BY REV. R. L. BEAL.

LEXINGTON, MO., Dec. 3, 1887.

MR. EDITOR:—On the 10th of September the writer, in company with his wife, left San Francisco (the entrepot of the orient, where we had labored for two years in the interest of African Methodism) to meet the Missouri Conference, to which we were assigned by transfer. On our way East we had determined to stop over at Salt Lake City to learn somewhat of the habits and customs of the denizens who claim this as their head-centre. We reached the city the morning of the 12th and took quarters in one of the leading hotels. After a short rest we started out with eyes and ears opened to do the town Our way led through Temple street, which leads directly to Temple Block, the greatest point of interest. By the way,

THE CITY

has an altitude of 4,261 feet above sea level; an area of 5,730 acres, and a population of about 30,000 inhabitants It is laid out principally in blocks of ten acres each, the streets running due to the cardinal points. They are boulevards each 132 feet wide, including sidewalks, which are twenty feet in width. The majority of the streets are bordered with shade trees and enough to afford ample room for building gardens, orchards and ornamental grounds The fullness largely conceals the houses in summer, giving to the city the appearance of one immense garden. On reaching the east side of the site upon which the costly edifices are built, we were informed that the inclosure surrounded by a high adobe wall is called

SACRED SQUARE.

The Temple Block is the Sacred Square of the Latter-day Saints. It covers an area of 10 acres and contains the Temple now in course of erection, Tabernacle, Assembly Hall, The Endowment House and the architects' offices, workshops, etc Through the kindness of the porter at the lodge gate in front of the great Temple, which has been in course of erection since April, 1853. It is constructed of speckled granite brought from the mouth of Little Cotton Canyon, some twenty miles to the southwest of the city. A smooth, polished finish is given to the surface of this granite, which gives a stately and fine appearance to the structure. The mean length of the Temple is 186½ feet, including towers, by 99 feet in width. On the east end three towers, as also on the west On the front and rear of the building, high up in the centre, is this motto in largely carved letters that are gilded: "Holiness unto the Lord," which same is front of all the business establishments of the Mormons. Leaving the Temple, which it is expected will be completed in four or five years, we drew near to the Tabernacle, directly west. It is elliptical in shape Passing through one of the northern doors in company with many others, it being a gala day in honor of nearly 300 volunteers from New York City city with their wives, who had visited the city that day on an excursion, we were taken in company by one of the elders, who kindly took us into the different parts of the several buildings, giving a history of their designs; also he explained to us the tenets and dogmas of this new faith. From him we gained useful information with regard to the interior and exterior of this mammoth building, the Tabernacle. It is 250 feet long by 150 wide and 70 feet high from the floor to the ceiling at its highest part, or 80 feet from the floor to the top of the roof. Its interior presents an oval arch, which is festooned with evergreens and artificial white flowers, which had been hung for over eleven years. Its accoustics are perfect; a pin fall can be heard in any part of the building, which some of the company tested to their own satisfaction. The seats of the roof are composed of a lattice work and rest upon forty-four sandstone piers, each three feet by nine in size and from 14 to 20 feet in height. A gallery, extending around the building except at the west end, is 400 feet long by 30 feet in width. The seating capacity is 10,000. It has twenty doors, most of which are 9 feet wide and all open outward, so should any danger arise within, egress from the building can be easily obtained. In the east appears conspicuously a bee-hive, which is placed there to teach the devotees industry. In the west is the great platform which is reached by broad steps at either end; crouching down are two massive lions, denoting strength and permanency. In the rear of the platform is a large organ, which is constructed entirely by Mormon citizens of native cedar brought from one of the mountains. It was designed by Joseph Ridgee, Esq. The dimensions of this organ are, front towers, of which there are two, have an altitude of 58 feet. width 30x33 feet. Its bellows are supplied with air by a water motor. It has 57 stops, contains a total of 2 648 pipes, ranging in length from 2 feet to 32 feet. We had the pleasure of listening to this grand volume of music, which made the room impressive, despite the place and its teachings. It has a chorus of 200 voices. What a power, if they could be wielded in the right direction to lift up fallen humanity. Bishop Clawson, one of their Bishops, assisted in giving useful information. Doctor, could you have been present to see the earnestness depicted on the countenance of the Elder who explains the doctrine of Mormonism, I am assured you would have prayed that divine light may lead him in the right direction to accept the truth as it is in Christ Jesus our Lord On the South side of the tabernacle is the Assembly Hall. Its dimensions are 68 feet wide by 120 feet long, and is 130 feet to the top of the tower rising from the centre of the building. It is Grecian in design and one of the handsomest buildings of its kind it has been our pleasure to visit. It has a seating capacity of 3,000. Here the different orders of priests, of which there are two (the Melchisidek and the Aaronic), recieved their anointment and consecration, as it is called. The ceiling of this building is divided into sixteen panels. Each panel is occupied by historic paintings of the early rise of the Church. Figures representing the Saviour, Moses, Elijah and Elisha are given, also a certain angel called Moroni, showing the pretender, Joseph Smith, supposed prophet, the hill Cumorah where the plates were hid that contained the mystical "Book of the Mormon," which none but the highest dignitaries of the Church would have their blinded followers believe that they have seen. Leaving the sacred enclosure, we wended our way back to the last gate, directly opposite which is the publishing house, called "Desert News" Publishing Co. We were kindly received and were conducted, after inquiry, to the office of President Woodruff, who is acting pro tempore, until the election of a canon to rule and guide the temporal and spiritual welfare of the Church. Please pardon the length of this paper. In our next we shall give other matter gathered, also our summary of Mormonism as we saw it. We are also assisted in the preparation of our papers by pamphlets given us by the "Desert Company."

THREE MINUTES' TALK.

PAPER NO. I.

BY REV. JOHN N. ABBEY.

It is not our purpose to occupy the space and time allotted us in talking of matters for General Conference legislation, but to call the attention of the brethren to a matter of equal importance to our widespread connection—connectional love. We observe that there is a want of deep, unwavering spirit of connectional love within the bounds of each annual conference. Many of us in the ministry and laity are anything else but real African Methodists; we are not thoroughly indoctrinated into the Methodist faith; we see more and more the lack of proper connectional interest. Our zeal for the success of every department of the Church of our choice is not great enough. We leave too many things to take care of themselves—to live if they can Inasmuch as it takes the nation to maintain and run this government, so does it require the aid and influence of every African Methodist to keep our Church in perpetual motion, instead of privately and publicly criticising the management and mode of operation of the publication, educational, missionary and Sunday school departments (as many of us are doing). Let us spend our time, talents and money in making them come up to our ideas, but be it remembered that connectional love takes in the whole Church and we cannot well afford to contribute to a portion of our Church interest and neglect the other. Pastors should see that our own literature is circulated in their charges. They should urge the members to supply themselves with our hymn books, book of Discipline, catechisms, "Turner's Polity," "Tanner's Outlines," "Life of Allen," the Missionary Record, Children's Recorder, Sunday School Record. and last, but not least, the CHRISTIAN RECORDER. The RECORDER is our own Church organ, and no man can be an African Methodist who is not a subscriber to and reader of it. We should see that no Sunday literature is used in our schools but our own. Most especially should our catechisms be used by all of our schools. Train the children up in our faith and when they are grown up they will not depart from it. Connectional love upon the part of the ministry and laity is the only safeguard to our garrison We are not through; we have only touched the subject, but will stop, as our three minutes are about out.

Harrodsburg, Ky.

BETTER THAN EVER.

LESSON HELPS FOR 1887.

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REV. C. S. SMITH,
Nashville Tenn.

LIFE'S INTERPRETATION.

Alas, a dreary world it is,
Where life groans 'neath the wheels of sorrow;
To-day—a path of mysteries,
Thro' which we pass to thee To-morrow!
Monotonous it is to thus
Go on, yet never reach an ending.
Can any one explain to us
Whither this strange earth-life is tending?

A cheerless world, where hopes must grow
On tender vines—so easy broken!
But has it not, in whispers low,
To us of future bliss oft spoken,
And made us feel that the grand Real
Must be, or Shade had no existence;
And, tho' the mists of Time conceal,
Earth's life shown Heaven in the distance?

The restless wings of Discontent
Are but outspread to lift us higher;
And Joy's bright life must soon be spent,
To bring unto conscious grief—Desire!
The hand of Pain were raised in vain
If it set not our hearts to crying,
And Heaven's light will quite explain
The meaning of Earth's life so trying!

Ah, yes, thank God! there's Life beyond;
The Real has wakened up the Seeming.
Shade but to Substance can respond,
And Heaven will end Earth's restless dreaming.
Can Thought soar higher or Hope aspire
Above God's thought or wish of giving?
Nay, spirits never could desire
Beyond their measure for receiving!
—Bessie Q. Jordan.

"MORE BISHOPS" UNDER REVIEW.

BY REV. P. M. LEWIS.

No. 7.

DR. JAS. H. A. JOHNSON'S XII. ARTICLE.

In this article there has not been a discriptive word used by the writer sufficiently strong to describe the importance of Episcopal visits amoug our churches and people, although, as I think, a stress has, in some places, been put upon the wrong object To this and some other objectioual features I shall briefly argue.

If, as it is claimed, the people esteem the office as pre-eminently sacred and have a conception of the sanctity of the office as such in itself, then they misunderstand the true nature and bearing of the office, and the less we attempt to encourage their miscouception the bet ter for all

As Methodists understand it, there is no sanctifying elemeut in the office itself, any further than there is in the office of any other name and order of gospel ministers, but the sanctity of the Bishop is publicly recoguized and declered by the office, and he, from his good for all, we must not, as Methodist Episcopals, elect such a large number above what has always been deemed necessary to superintend the numbers and organizatione of Methodist Episcopals as will throw us out of the grace of the world as intelligent Christians, capable of self-government.

Let our Church guard well itself agaiust thet sophistry which would heve it depart from all well-established customs and usages to make this greatly increased ratio of Bishops, and plan and virtually change the spheres and degrees of their work.

Allow this well-regulated rule to be departed from, and a similar wisdom to that which urges this departure will spring up in every locality amoug us, and argue and press the imaginary wisdom and necessity of other departures, and endless will be the troubles and confusion in our Church, if not final ruptures, and ot a truth a disintegratiou of our beloved Zion—"Our Fathers' Church." Remember the lasting troubles of other great Christian churches, whose initiatory steps to bring on troubles were simply departing from some well-established custom. Yes, we would do well ever to remember Audover of to day.

Episcopal visits have all of the good effects that have been claimed by Dr. Johneon and more; but elect that number and the effects will be very different. There is a certain degree of special respect and honor to be paid, if not to the occupents of that office in order to maintain the dignity of the office and thereby keep the occupants in such honored and distiuct positions before the Church and world as will secure to them the personal bearings and labors of the best results among all.

Now, to do this is required first of the ministry of our Church to be fully imbued with that holy Ghost which gives every true minister of the gospel the missiouary spirit which makes him esteem every one above himself and which would make him to accept the office and Bishop for all they mean among Methodists.

Now, to be plain and truthful, I do not tbiuk that our ministers and Church, as a whole, have made themselves particularly famous for their proper positions and efforts to build in this kind of work.

Let a Bishop come to the most of us once in a conference year and the most willing among us do the best we can to make him comfortable and to respect and provide for him; and some narrow-miuded people in and out the Church will begin to mutter at once, "The Bishop's expenses are too much; better let him stay away." Now, take that class of ministers who will openly and silently argue with them, which class is likely to be in the majority and what will be the results? Why, a prevailing sentiment that Bishops are more expensive than beneficial. Add to this, now, the facts that our Church does not used eight more Bishops, that a majority of our ministers and lay members do not want such a number elected, and the fact that the Christians and the secular world would ridicule aud condemn us for such unusual and unwise actions as Methodist Episcopals and the evils brought on us by such steps would be more than our Church could carry.

But I must not fail to uote that the sanctity of the Christian ministry, learning, wisdom, piety and oratorical power, experience and tact, sanctified by Jesus, comparatively speaking, the same good effects npon the persons they visit amoug se the visits of the Bishops would. Let me prove this. Notify your people that Dr. Lanch, Dr. T. G. Steward, or John Turner, or Dr. G. T. Watkins, or Dr. Tanner, or Dr. Embry, or any of a host of others as eminent as these spoken of will pass through, preach, lecture or hold any kind of a meeting, and our audience rooms will be filled, if good weather, and the best results obtained.

Give us a greater number of such ministers and our Church will continue to stay in the front rank of Christian organizations

THE A. M. E. AND A. M. E. Z. ORGANIC UNION.

BISHOP CAMPBELL ON THE MEETING OF THE A. M. E. AND A. M. E. Z. BISHOPS IN BALTIMORE IN ALABAMA ON THE SUBJECT OF ORGANIC UNION.

All government, both civil and ecclesiastical, is from God. The African Methodist Episcopal Church is a branch of the ecclesiastical government from God. I adopt the classic language of the immortal Lincoln and say that this government is "of the people, by the people and for the people." Have the Bishops or the clergy in themselves the General, annual or quarterly conferences representing the spiritual government of the Church, the right to alter, amend or change the said government, or change their name, without the voice of the people, expressed by their inalienable and God-given rights—their votes—directly for that purpose, which to my certain knowledge never has been done? Did the General Conference which met in the city of Baltimore, Maryland, in May, 1884, appoint a commission to meet a like commission of the Zion M. E. Church for the purpose of forming an organic union between these two ecclesiastical bodies? Was that commission appointed, and did the General Conference provide that that commission should formulate and decide upon the same, or that their report should be returned to the General Conference? Or did the General Conference provide that that commission should make return to the Bishops in banc to consummate said union without submitting their agreement to the people and await their decision, expressed by their votes upon the same? If the General Conference did not so authorize the Bishops to meet to ter said purpose, how can the Bishops meet with said commission and form any agreement which the people will be bound to respect without their consent, represented by their clergy? How, then, can the Bishops, with their episcopal vows before them, the book of Discipline, with certain restrictive and inviolable rules, in their hands, which they are bonud to protect and defend from profanatiou by unholy hands, as sacred as the Ark of God which was given into the care of Obed Edom—how can they meet, with said commission, or with the Bishops in banc, to alter, change or amend one syllable without the authority of the people who form an ecclesiastical government which can only be changed with this commissiou been submitted to all the churchee of the African Methodist Episcopal connection, their quarterly and annual conferences which have been held since the sitting of the last General Conference, for their approval or rejection? If not, agein I ask: How can our Bishops, with their ordinatiou vowe before them, certain restrictive and unalterable articles of the Book of Discipline in their hands, unauthorized at this late day meet with said commission or with Zion M. E. Bishops, to alter, change or amend one syllable?

Finally, has the General Conference itself the right to alter, amend or otherwise change the organic uame without the consent of the people, expressed by their votes in a meeting for that specific purpose?

I pause for a reply.

JABEZ PITT CAMPBELL,
One of the Bishops of the A. M. E. Church.

THE INDIANA ANNUAL CONFERENCE AND TOBACCO.

BY REV. J. MITCHEM.

LETTER NO III.

Some men, while discussing this tobacco question, and especially those preachers who use tobacco, seem to entertain the same idea and use about the same argument that those men do who are not in sympathy with the prohibition of the rum traffic. They say that it is a waste of time and money to write and pass resolutiuse to prohibit the preachers from chewing and smoking tobacco, for we can never stop it. We some man say that it is just as easy for the General Conference to make a law to prohibit them from leaving their wives and marrying again while the former is living and still remain a member of the A. M. E. Church—why may think that it will be easy for the General Conference to make a law to prohibit the preachers from using tobacco. I wish to inform you who thus think that it will depend altogether on our understanding and choice, for I have lived long enough to know that it is very hard work to get any class of men to make a law to prohibit themselves from doing what they like to do, for just so long as our churches send lay delegates and the annual conferences send itinerant delegates to the General Conference who are slaves to the tobacco habit to make laws to govern the Church, we need not look for any change in regard to this tobacco question; we had just as well look for the rum sellers to make a law to prohibit themselves from selliug rum. Now, then, since we have passed resolutions in our conference to prevent any person who uses tobacco from being received into the conference on probatiou, or into full membership, or be ordained to the office of Deacon, or Elder, unless they solemnly promise to refrain from chewing or smoking forever, I do now, heuceforth and forever euter my solemn protest against electing and ordaiuing any man to the high and holy office of Bishop who smokes or chews tobacco, who does not and will not solemnly promise to refrain from using it forever.

I humbly confess, Mr. Editor, that I am too obiuse to understand how we cau elect and ordain any man or men to the high and holy office of Bishop (in the A M E. Church) who is a slave to the filthy habit of chewing or smoking tobacco, unless he solemnly promises to refrain forever from its use, and at the same time expect to be called a consistent clase of men. I cannot see how we can even be considered as dealing honestly with our brethren in the annual conferences if we should attempt to show such partiality—I meau by objecting to men being ordained Deacons or Elders who use tobacco and then ordain another brother to the office of Bishop who uses tobacco.

I am not a delegate to the General Conference, but if I am alive and the Lord will permit, I shall be there next May and will use all ot the influence that I can command against the election and ordination of any one to be Bishop who uses tobacco and has not pledged himself to refrain from its use, I am also in favor of locating every traveling preacher, deacon, elder and every Bishop in the A. M. E. Church who now uses tobacco in the form of chewiug or emokiug and will not promise to quit using it.

Mr. Editor, I see no way by which we can save our boys from this filthy and unchristian practice of chewing and smoking tobacco, unless we can stop the preachers and Bishops from saying to our boys: "This is the way, boys; follow me; it will not hurt you if you use it in reason and do not make a hog of yourself." Now, Mr. Editor, I admit that the hog has very filthy habits, but he will not, of his own free will and accord, go and stick his nose into a lot of filth—how can they force, or beguile him to eat it or chew it, and if he did eat it, I know of nothiug in this world that would render his meat so unfit for man's use as food In fact, I do not now remember but the animals in the world which are so follows: 1st, a tobacco worm; 2nd, a human being; 3rd, a mountain goat, which is said to be one of the filthiest animals ou earth.

Princeton, Ind.

THE AMERICAN GIRL.

BY MRS. BELLE B. DORCH.

"We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race."—Emerson.

In regard to women this is certainly an exceptional age. In the last century women have made rapid strides and have put forth many lasting efforts in behalf of the human race. This is ue less true of the American women Furthermore, we say that the American girl is the typical girl of the age Turn to whatever part of the world you will and you will find some more quick witted, more ready to act, more masculine or composed of more executive ability than the American girl. She is graceful in her movements. On the whole, she is a lolly, good soul. Take her in any station of life and you will always fiud her light-hearted. Gayety seems to be one of her netural qualities. By this we do not mean to say that she kuows no sorrow, for, like all mortal beings, she has her portion. Living as she does under a free and independent form of governmeut, she is bound to breathe its spirit. Consequently her life, in general, is free. No special forms of duty are placed or forced upon her. She learns all kinds of domestic work without being compelled to do it.

The modern girl can go from the kitchen to the parlor and be at home in either. She realizes the necessity of an intellectual, a physical and a moral education. She is not surpassed in the fine arts The American woman is culturefined and attractive. Modesty is a. ship is free. If the girl has been properly reared by her parents there should be no fear to let her meet her lover alone. When we watch her, we tell her she only needs to do just as she is.

The beauty of American girls is constantly commented upon. We are almost tempted to say that they are as beautiful and graceful as the Grecian women.

We come now to the real worth of the American women.

Years ago woman's place was a secondary one; her educational privileges were limited; she could not enter certain colleges; but since educational institutions have been readjusted, we have as the result active women. Notice the streets of any commercial city and you will see as many women with dinner buckets in hand as you will see men. Some of them are clerks, book-keepers, factory girls, etc. It has been truly said that "the American girl is a wholesome product of a healthy age."

Years ago if a woman was caught in a public place, she was disgraced Hence, her position was a cramped one; but Christianity came and with it the elevation of womanhood. The Americans are a restless and over-active set of people, but it is said, "To condemn the result of American life is to condemn the cause." We do not hear so much of woman's power because most of the editors of the leading papers and magazines are men, and they are actually too jealous to recognize them as great lights. Sumner once said, "Give me standiug room and I will move the world." Just so with our American women; all they ask for is room, a little more voice.

Most of the books that are being written to-day are composed by women. They have proved themselves excellent physicians and lawyers. Certain positious are denied them, but this simply shows the absurd weakness of some of our leading men. American women have done much to elevate America. Had they a little more voice, the liquor question would be settled by prohibiting the manufacture of liquor. Polygamy, the most striking feature of the Mormon mouster, would be swept from the land.

Now, we do not mean to say that woman is such a power that she would reconstruct the whole government, but we do mean to say that some of the perils that reflect on this grand government would be eradicated.

The American girl is far above the girl of any other nation, inasmuch as she has attained self-indepeudence The leading thought in the mother's mind is no longer—"How shall I educate my daughter, and how shall I dress her, in order that she may get a good husband?" But the thought is: "How shall I educate my daughter, in order that she may attain self-depeudance and make her way to the best advantage through the world?"

The American girl is a thoroughgoiug, self possessed one, and the idea that she must marry for a social position or to secure support is absurd. It is said that the country has not one honest Margaret, Dora, or Rebecca; they have all been transformed into Maggies, Beckies and Fanuies. When we think of the intellectual strength which our Margarets possess, it seems strange how they can be addressed by these trifling contractions. It sounde just as nonsensical to call a woman "Becky" as it does to call a business man "Jonnie." Under this head we, of cours, include the Afro-American girl; for she is just as much of an American as the Anglo-Saxon.

Other writers who have occasioually written on this subject seem to include the white girl only. The time is not come when we can write on a general subject without distinguishing the black from the white. The time will not come until the Afro-American receives his rights throughout the country and until he becomes more united as a people. The opportunities of the Afro-American girl are far behind those of her white sister. Positions which she might hold with credit are denied her. But we say to our young girls: Be patient and fit yourselves for the highest position that your country can give you, and uothing will be lost. We waut women for the hour. The American girl is the girl of to-day, and we say to her to exercise her strength and judgment. By so doing, the world will feel the effects of it.

THE MANY THINGS SPOKEN OF.

BY REV. R. S. QUARTERMAN.

MR. EDITOR:—Please allow space for a few lines from one in South Florida. I think too much has been said about the Presiding Eldership. One-half of the brethren who have written articles to do away with the Presiding Eldership did not mean what they were writing; also so many long articles, saying that we only need three more Bishops, or five more Bishops. Now I say, when the General Conference convenes, let that body decide how many we need and elect them. I think we are too hasty by writing so much. We should take the matter into our secret closets and ask God to choose the men for the Episcopacy. God has laid the A. M. E. Church all the way from its infancy to the present date, and if we will trust him, he will lead us on ward until the war of life is over. The most of the brethren are standing out against the Presiding Eldership wanted the public to know that they were studying about something. If we make the Presiding Elder's District smaller and have only one Presiding Elder to every eight or nine appointments, it is our money that we pay them with, and who has anything to do with it? All of these able writers who have written so many able articles against the Presiding Elder system take a small notice very closely in the Centeunial Record, to see how much was contributed to relieve the Church from the heavy debt that now hangs over her. There are some who always want the world to know that they are living; now let your work tell what you are, for if we will trust in the Lord, he will give us such meu as are worthy of this office

Mr. Editor, I do not understand just how things will be next year, but I judge it will be a fearful fight. The Prohibition Party has succeeded in carrying fourteen counties out of the eighteen that have voted, still there is almost as much liquor used now as ever in these couuties. The jugs, bottles, kegs, tin buckets, etc., are coming in on every train, and there are just as many drunkards now as ever. I say let us stop and consider the matter. We are temperance ministers: we say now as we have said before: do away with intoxicating liquors; allow no one to use it, stop the trains, steamboats, wagons, carts and anything else from bringing it into a community. This is the point we as temperance ministers want to work after and nothing else.

Euterprise, Fla.

THE CLOSING SCENE OF REV. A. J. CHAMBERS' SUCCESSFUL ADMINISTRATION IN WILMINGTON, N. C.

BY M. L. WHITEMAN.

Truly, Ethiopia has streiched forth her hands and princes are coming ont of Egypt. To be loved is one of life's grandest blessings, and the last night spent in Wilmington by Rev. and Mrs. Chambers is proof positive that they bed won the hearts of Wilmington's loyal citizens. For several months Wilmington has realized the fact (reluctantly) that a man like Rev. Chembers was not he allowed to remain in any one place in the South long, so great is the demand for such men in this section. So great and influential has been the work done in this city, that from the mountains to the sea the cry is, "Send us Rev. Chambers!" So Wilmington, seeing that she could not keep him, determined to send him to the annual conference with flying colors, and for weeks and months the citizens have been planning for the grandest testimouial and banquet that the little "city near the sea" has ever witnessed.

Monday evening, Nov. 21st, the date of this unique and recherche occasion, was one of those delightful moonlight eveninge which seem to draw one away from the transitory things of earth and place him in sweet communion with the Crystal Stream, the Mystic River. The Opera House, which was donated by its lessee, was filled with the most elite white and colored citizens, and sweet music was discovered by Scott's Orchestra. Baltimore's distinguished philosopher and lecturer, Rev. Dr. J. H. A. Johnson, presided. Rev. F. W. N. Peabon, the erudite and dignified Lutheran minister, delivered a timely and eloquent address on "Our Duty to Our Superiors and the Ways and Means of so Doing." He paid many glowing tributes to Mr. Chambers and to the venerable Bishop Payne, whom the Lutherans edncated. He held Rev. Chambers forth as a model for present and future generations. After the address, Dr. Peebhan, in fitting language, presented a purse in the citizens' name, after which, another from the firemen was presented by one of the public school pedagognes. Then the zenith was reached in Mr. Chambers' sublime and masterly reply, which the leading democratic papers pronounce "a masterpiece of eloquence, common sense and rare ability;" but we all know that gentleman's oratorical powers. The gentleman proved himself a profound thinker and one of the liberal of the age. Time and space again he had to pause till the vast audience's applause would cease, and after charming, convicting and covering in sixty minutes, sat down conqueror amid deafening cheers from right-minded men and lovely women. Then Mrs. Chambers, a sweet brunette with a wealth of golden brown hair, was ushered on the stage. The lovely, amiable lady was attired in a delicate lavender silk, with black lace over-dress. Many remarked her modesty, love and goodness, and indeed, she did present the picture of a shy, yet trustiug, sweet innocent child. Rev. D. J. Sanders, of the *Afro-American Presbyterian*, presented the lovely lady with a magnificent present from St. Stephen's A. M. E. Sabbath school, in which she was a faithful, earnest teacher. Prof. Jas. B. Dudley, in a few choice words, tendered her (Mrs. Chambers) a purse from the Harmonic Singing Association, a class formed and taught most anccessfully by her. After a modest, yet grateful, acceptance, expressed in looks by the lady and words by her noble husband, congratulations were in vogne for a while. The guests vied with each other in saying nice things, after which the happy people repaired to the reception room, which they found most artistically decorated by ladies from Mr. Chambers' congregation. Such a bonutiful repast as was spread! The tables eteuded around the entire room and groaned beneath the weight of delicacies, anpervised by caterer Jones. Gallant men attended fair, good and bandomely attired ladies, and when diamouds and electric lights flashed against all that beauty—the eight was dazzling.

Two years ago Rev. Chambers came into North Carolina to be one of, with and for the people. Little did we think we were receiving Moses. Since then he has been independent in thought and action, yet lived for his people. No colored man ever held the lofty position which Mr. Chambers seemingly holds among our citizens. His doctrine is one that the negro must adopt to succeed, i. e., that the negro and white man are brothers, and must get closer together; that we must love a man for his merit, not his color; that the negro must solve the political and industrial problems for himself, and to do so must love, not hate, the Caucasian; that it is better to be right than president; that we must not be satisfied with a mediocre state of anything, but must aspire to reach the topmost round of all that is good, grand, noble and manly. The country knows that Mr. Chambers wields a facile pen second to none, and that no man of his age has surpassed him. It is possible and probable that the voice of our subject will yet sound and resound in the halls of Congress on the great leading national questions, and were the executive reins of the grand republic placed in his dexterous hands, he would guide to victory, for he is identified with that progressive class of men who engineer the car of progress. We will yet hear of him as one of the leaders of the nation. Wait and watch. Already light shines through the clouds, for the Southern papers are still copying his triumphal speech, delivered at the extra call of conference in Raleigh, N. C., Aug., 4th, '86, when he (Mr. Chambers,) so nobly defended the South, and his great church of seventeen hundred members sustained him. Our subject is not "born to blush unseen and waste" his wisdom on small things; but he will leave the world better for having lived in it. He is making a name that will live in history when monuments of marble will have crumbled and this generation will be sleeping, sleeping, sleeping.

Wilmington, N. C.

A STORMY VOYAGE.

NEW YORK, Nov. 28th, 1887.

EDITOR CHRISTIAN RECORDER:

I am sure that you will feel satisfied with my information in connection with my route from British Guiana.

I left October 9th, and after twenty-two days' passage, I reached Halifax. During these days we had many stormy hours.

"Soon the storms will all be over,
And we'll anchor in the harbor."

I remaind there with Rev. Skerrett, of our Church, who is doing a good work. Left with Rev. Crosby for Amherst, whose work is on the increase and who is preparing for the erection of a new parsouage, as the present one is small. Leaving there I went to St. John and St. Johnny, N. B., whose church is on the wings of progression. My time being limited, I did not remain there many days, but embarked on the steamer "State of Maine," for Boston, but ere my journey was accomplished I had to be launched at a place which was only part of my journey, the reason for this being that the steamer, having encountered such a storm that had not the capacity to ride safely, one of the result would have been only God knows.

"Jesus, refuge of my soul.
Let me to Thy bosom fly;
While the waters near the roll
Till the storm of life is past."

The captain with whom I traveled seemed to say that I am a Jonah when storms come on. What do you think of this assertion? I was obliged to finish my journey by land. After reaching Boston I was cordially received by Rev. T. Gould. I am now in New York for a few days. You may like to know why I took that out-of-way route. Necessity knows no law and when indeed, she did present the picture of a shy, yet trusting, sweet innocent child. Rev. D. J. Sanders, of the *Afro-American Presbyterian*, presented the lovely lady with a magnificent present from St. Stephen's A. M. E. Sabbath school, in which she was a faithful, earnest teacher. Prof. Jas. B. Dudley, in a few choice words, tendered her (Mrs. Chambers) a purse from the Harmonic Singing Association, a class formed and taught most anccessfully by her. After a modest, yet grateful, acceptance, expressed in looks by the lady and words by her noble husband, congratulations were in vogne for a while. The guests vied with each other in saying nice things, after which the happy people repaired to the reception room, which they found most artistically decorated by ladies from Mr. Chambers' congregation. Such a bonutiful repast as was spread! The tables eteuded around the entire room and groaned beneath the weight of delicacies, anpervised by caterer Jones. Gallant men attended fair, good and bandomely attired ladies, and when diamouds and electric lights flashed against all that beauty—the eight was dazzling.

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ing, was born in the State of Pennsylvania (U. S. A.) His earlier years were devoted to the service of the Methodist Episcopal Church, wherein he also did much good work. In the year 1787, on the 20th of November, pressed by the exigencies of the times, he disconnected his relationship with the church of his following, and went forth as the champion of the new relig ous body, which he styled the African Methodist Episcopal Church, as whose interest he preached his first words in presence of a handful of listeners in a humble blacksmith's shop in the city of Philadelphia. Notwithstanding the jeers and scoffs and the opposition he is related to have encountered, he continued fearlessly to advocate the cause of Christianity; and though he has long passed to that "bourne from whence no traveler returneth," his good work lives after him, and to-day the A. M. E. Church joyfully celebrates its centenary with upwards of a million and a half of acclaiming members and followers. Such, at least, are some of the many facts told by Rev. Mr. Miller in his able and eloquent discourse on "Centennial" Sunday.

The celebration by the congregation in this island of the Centeunial was a decided success, and one which must, as intimated, produce a lasting impression on the minds of all who attended it. The programme included four services, the first being celebrated at half-past four o'clock in the morning, and at which the sacrament of the Lord's Supper was administered. At 11 A. M. the usual preaching service was held, the pastor delivering a short, touching address, at the close of which "centennial" dollars and "thanksgiving" thereof were liberally contributed. The next service, at half-past two, was for the children of the Sunday school, at which there was a large gathering of young folks, their parents and friends. The little ones were addressed hya couple of the church brothers, as also by the Rev. Mr. Hageman of the R. D. Church, this city. The last and most impressive of the services was held in the evening at half-past seven o'clock, conducted by the pastor, and attended by an assemblage which put the seating capacity of the sacred house to a severe test, and which listened with interest to the sermon, the text wharefof was appropriately chosen from the prophecies of Isaiah, "A little one shall become a thousand. The sermon concluded, some thirty-five persons (male and female) were received and accepted as full members of the church, after which ceremony the Rev. gentlemen announced his willingness to attend to that item of the programme so essential for the carrying on of the great work, viz., contributions. Mutual willingness appeared to be felt, and at the end of the steady stream of emigration towards the altar, the minister announced that the amount of the day's collections summed up a handsome figure, which inspired him with feelings of renewed gratefulness, and proved unmistakably the disposition of the people of this island to foster undertakings which help to elevate a morals of the community. He also gave a fitting meed of praise for the many kindnesses which had been shown to himself as well as to the church by the general public, for which he was truly grateful. The pronouncing of the Apostolic benediction brought the day's exercises to a close. The event was marked by the filling of new and comfortable seats, as also by the in-laying of handsome carpets for which light not only presents a more effective and pleasing *coup d' œil*, but is at the same time far safer than that hitherto in use. In honor of the day, the church was neatly decorated with flowers and garlands, and prettily made inscriptions. A painting of angel-trumpeters, surmounted by the words, "All hail the glorious future," was placed above the rostrum, the effect of which, as well as of the other adornments, showed to great advantage in the gas light. A word of praise is due the choristers for the excention of their part, which went far towards making the celebration what it was—a grand success.

In conclusion, a word about the A. M. E. Church in this island may not be out of place. It is now little over ten years since this form of worship was introduced in this island, to which but a small number of persons were then attached. Since that time, however, the number of followers has steadily increased, and it is pleasing to know that to-day its congregation is tolerably large. At the present time the A. M. E. congregation can boast of having a place of worship of their own, the foundation stone of which was laid by Rev. E. M. Harper, who left at a well advanced stage of its construction. Owing, however, to Mr. Harper's departure work upon it had to be suspended, but operations were resumed on the arrival amongst us, about a year ago, of the present minister, Rev. R. F. Miller. This gentleman at once set to work to hasten its completion, with what result those who attended the church on Sunday last witnessed. In order to reach its present advanced stage an uphill struggle has been encountered; but those difficulties are insignificant when compared with the gratification which must now be felt, alike by the pastor and his flock, at the success which has so far crowned their efforts. Like all concerns of a public nature which must be done and where the means of accomplishment are lacking, aid in various shapes was asked and freely received; and no better proof of the activity of the minister and his congregation, and of the munificent nature of our people can be given than by the present condition of the structure, which is now on the verge of completion.—*The St. Thomas Tidende of November 23rd.*

RIGHT WILL PREVAIL.

BY REV. J. BRADEN, D. D.

We clip the following from the *Southwestern Christian Advocate*. Dr. Braden is a white man. As such he represents the moral nobility of his variety.

The negro problem has long been under consideration. The church, the State and society have struggled with the question and have made much progress towards its final solution. Fifty years ago slavery held the sway in this land. But the question as to its justice was agitated. Men were divided. Some contended that it was wrong, others that it was authorized in the Bible. The discussion continued till at last right triumphed and the negro was set free. Then he was made a citizen. This was opposed by many but again right prevailed. The Church undertook to help him and did nobly, and schools were opened and the intellect of the negro was developed. Some wondered whether the negro could learn, some doubted, and others denied him the capacity. But he learned. The field hand became the teacher, lawyer, doctor, preacher. But his color was in the estimation of many little less than a crime, for which he must be set off by himself, kept out of the presence of the white, only as he appeared in the capacity of servant. This prejudice invaded the Church as well as society, and separate congregations must be organized, although while they were slaves, in the South at least, all could worship together. But changing his relation from a slave to a freeman made the association in some way intolerable, and perhaps the distast of the white man that was gendered in the negro by slavery, and his own infirmity in intelligence, wealth, culture, social life, made him not only willing in many cases, but glad to be separated from his old masters. Separate congregation, seperate conferences, seperate schools, separate cars, separate hotels, separate apartments in public halls, separate places of abode—of by themselves in certain localities in cities obtained the force of custom if not of law. What if the negro had been freed, only to remain in the State in which he was when he was declared free? He was told he was free, but if he wanted to go to another State, he was reminded that he was only free in the State where he lived, would he not feel that his freedom was a farce? Neither for business or pleasure could he leave the State.

He would reasonably ask, "If I am free, why not give me the privileges of any freeman to go where I am inclined?" Nothing less would satisfy him and his many truly grateful white friends. The pronouncing of the Apostolic benediction brought the privileges that belong to any citizen of the United States? If he chooses to worship in any church open to the public, why may he not worship there? He has been a member of the Methodist Church by the same blood, is accountable to the same Judge, will be invited to the same Heaven, or sent to the same hell, with his Anglo-Saxon brother.

As the question of his freedom shook this country until he was emancipated, so the question of his rights will not rest until the negro has the same rights as a citizen, of holding office, of church, of school, of public conveyances, of hotel, of place of residence, of position in community as others of lighter skins. The war has not ended. It is being fought, not with cannon and saber stroke, but with ideas that were enunciated hundreds of years ago, and their basis are found in these words: "Whatsoever ye would that men should do unto you do ye even so unto them." Right will prevail.

Church News.

Rev. J. W. Williams, Forest, Miss., writes: Rev. Watson has just held my last mission quarterly conference. He was as a kind father. The stewards, leaders and trustees represeuted the church in their usual way.

Rev. W. B. Norris, Oxford Circuit, Philadelphia Conference, writes: I felt somewhat discouraged on being assigned to my declining years to a work that gave little promise, but I have been encouraged by the willingness of the people, as well as by their thrift and religious zeal.

Rev. J. Coleman, B.D., Columbus, Ohio, writes: Dear Brother, I thought perhaps you would like to hear something from Columbus. We have been in this field about two months. We were received in the kindest and most cordial manuer. The people gave us a fine donation and reception about the middle of October. On the 30th we had our Endowment Day, at which the people gave us $93.50, clear of expenses, for the cause of education. Last Sunday was a big day in Columbus for African Methodism. Dr. T. A. Thompson, assisted by the Masonic and other secret societies, laid the corner stone of the Second A. M. E. Church, which is now being erected and promises to be an important part of the religious force of our city. Elder Thompson has been very nuwell since the adjournment of the conference. His indisposition is caused by rheumatism. Ohio holds the fort, politically. It is very sickly in the city.

Rev. J. H. Martin, Shreveport, La., writes: The corner-stone of our new church was laid Sept. 18th. We had with us our Presiding Elder Rankins and Rev. H. B. Parks, Vicksburg, Miss. We raised $90.15. On the 20th of November the church was dedicated to God by our much-beloved Bishop A. W. Wayman, D.D. He delivered two sermons ou that day that will not soon be forgotten. We have raised the Sunday school from twenty-six to ninety scholars; raised up to date for trustees' use $525.50 Total raised for all purposes $1,236 75. We are at work for the Master. Soon after I was in the city I met a gentleman on the street: he said to me, "Doctor, your church is not on the records of the city chronicle." But, today, it is said to be the finest colored church in the city. By the help of the Lord we mean to push the battle to the gate. Had we a few more men like the Rev. G. W. Rankins the North Louisiana Conference would surely succeed. We have been very successful this year, having nearly doubled our membership and improved the furniture of the old church.

Mr. Zion Ross, North Fayette, Miss., writes: Our fourth and last quarterly conference of the North Fayetta Circuit was held by Rev. W. H. Weathers, presiding elder of the Natchez District. Brother John R. Thomas was elected Secretary. The members of the conference were all at their places with well prepared reports. The session was harmouious throughout. We have just closed a protracted meeting from which we have added to the church eighty, and still they come crying, "I have been redeemed." Our pastor, Rev. A. J. Williams, is loved by all his flock and congregation The Lord's Day was a grand one. With sorrow I note the death of the elder'schild. He was called home by a dispatch to look upon his young child the last time in this life; but what made the day grand is this: we bad six converts and seven joined the church. The Sacrament of the Lord was conducted by the pastor. We raised for pastor, $51.40. and on Saturday, $15.60. Total, $67. The conference passed hearty resolutions of approval and commendation on Elder Weathers' work, requesting the Bishop to return him to us again.

Rev. C. Wright, Harrisburg, Pa., writes: Wednesday evening, October 12th, our quarterly meeting opened. The ministers of the Harrisburg District, with their delegates, were present. Important topics were well discussed. The interest taken by our people in education and the condition of the public schools were reviewed and resolutions offered on the subject. Prof. Wm. H. Day was introduced and made some interesting remarks. He complimented the ministers upon the flourishing condition of the several churches and harmouy among the people. The chairman of the committee on resolutions, Rev. L. Hood, presented the following, which was adopted: "Whereas, We, with regret, hear of the sad state of the schools of some parts of this distr ct, namely: dilapidated school houses, incompeteut teachers, undisciplined schools, etc., be it therefore resolved, that we, the members of this district meeting, now assembled, do hereby enter our solemn protest against the injustice that is being perpetrated upon our people; and we pledge ourselves to use available means in our power to have a speedy remedy. Resolved, further, that it is the opinion of this district meeting that whenever and wherever separate schools are forced upon our pepole, competent colored teachers should be employed." Able debates were made by Revs. Howard, Smith, Hood and Wright on the temperance question. A resolution of thanks was offered by Rev. Hammond, returning sincere thanks to the congregation of Rev. Carter Wright, to the citizens of Harrisburg, and to the press for courtesies extended. The annual conference will be held in this city in June next. The place of the next meeting of the district conference will be decided upon hereafter. During the evening the Sunday school choir rendered some delightful music. The convention adiourned *sine die*, after which an elegant reception was given by the ladies of the congregation in the lecture room.

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THE

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REV. J. C. EMBRY,

GENERAL BUSINESS MANAGER, P. O. BOX 906, PHILADELPHIA, PA.

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1 time	15 cents
4 times [one month]	50 "
13 " [three months]	$1.25 "
26 " [six months]	$2.25 "
52 " [one year]	4.00

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 5th, to the first of the month following. All our tere are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and remaining unanswered one week, the RECORDER should be addressed to Rev. J. C. Embry, Business Manager; not to the Editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Business Manager. All orders for changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

UNION CHURCH, Philadelphia, held extra meetings last Sunday and raised over $300 by the same easy method that had brought them $1,700 previously, thus making in their two efforts of this season $2,000. Dr. Derrick, of Sullivan Street Church, New York, preached at both sessions. The people were well pleased with his discourses. Union Church is now prepared for a revival of religion, dontdless, for getting begging out of the way is a good step in that direction.

THE PRESIDENT'S annual message is a unique affair as compared with those preceding it in our own history or with those of rulers in other countries, in that it takes cognizance of bnt one single fact—the surplus in the National Treasury. As a state paper it is not lofty, comprehensive nor scholarly. The following specimen of English grammar from the speech may be used by teachers in discussion of false syntax:

"The farmer and the agriculturist, who manufacture nothing, but who pay the incressed price which the tariff imposes upon every agricultural implement, upon all HE WEARS and upon all HE USES and owns."

ON THE 8th instant it was our pleasure to attend the annual meeting at the Old Folks' Home, Philadelphia. This meeting is always attended by a good number of Philadelphians as well as by the hundreds of inmates. This late meeting was no exception. Thomas Walter, Israel Johnson, William Still, Joseph S. Thompson, T. H. Boling and Mrs. Boling, Mr. Adams, Henry Lang, Mrs. Lewis, Miss Mary E. Harper and others were there to aid in entertaining the old people as well as taking practical steps toward the perpetuation and usefulness of the institution.

Israel Johnson, treasurer, stated that the institution was greatly in need of funds. Mr. William Still, president of the Board of Managers, conducted the meeting with becoming ease and dignity. Miss Mary Harper's elocution and Mrs. Lewis' songs gave spirit to the meeting. Bethel Church, this city, contributed $25 to the home. What a grand opportunity there is here for all our Philadelphia churches to consecrate a few dollars annually to the service of God. What an opportunity, too, for individual benevolence. Anyone may live to be old. In such a case he would be glad to have the comforts afforded at the Old Folks' Home.

END OF "MORE BISHOPS" SERIES.

There must be very few who do not agree with Dr. Johnson that we shall be obliged to increase the number of our Bishops. Few believe that we need to elect eight next year. The logical tendency of our Church is in favor of standing just as firmly and fairly on the foundation of common sense and justice to the connection in reference to Bishops, as in respect to other ministers. We do not pretend to know which nor whether any of our Bishops will be retired from active work next year, bnt we do know that the Church, that for the good of the cause, unbesitatingly retires faithful, noble ministers from the especial pastorate, has no time to deal in mere sentimentality when the age and infirmities of a general pastor place him in precisely the same relation to the requirements of his office that those of the especial pastor do him to his office. It is not ambition that retires the superannuate from the especial pastorate; it is reason and right: it is not necessarily ambition that may observe the necessity in the general case. It is useless to raise the cry of "dying in the harness;" especial pastors are just as anxious to "die in the harness" as general pastors. It is not probable that the next General Conference will, notwithstanding there may be some retirements, elect more than six nor fewer than four Bishops. Very few African Methodists can agree with our correspondent, that the Church should maintain the number fourteen, especially by the plan suggested by the doctor.

We fail to see that district episcopal supervision is general supervision in the original meaning. The doctor certainly has not been strong in this point, nor the point mentioned next above. From the drift of talk, we may infer that the district system will be maintained beyond the next General Conference, bnt it is not the best method for our Church. The future is going to be very different from the past, in respect to the relation of our Church to the general Church and to the people in this country. The Church, is sure if it is wise, to require its Bishops to settle throughout the field occupied by the Church, with high respect to the residence of the people. It is going to prevent episcopal growing. Bnt the district supervision, if a Bishop is to reside in "his district," will compel general moving of all Bishops once in four years, while in the case of supervision by rotation a Bishop might not be compelled to move at the end of each quadrennium. We cannot see how the election of the eight Bishops can bring about nearly all the prosperity and progress pointed ont by Dr. Johnson, though we expect each quadrennium to place us in respect to usefulness above where it fonnd us.

We shonld be very slow to tell four hnndred thonsand people, three thousand preachers and two hundred and twenty-five delegates, not only that they need just eight more men, but that they need just a certain specified eight men for any given office.

This nominating has probably rendered these well-meant and well-written articles nnpopnlar. Snch nominating has been done from General Conference to General Conference for many years, but its propriety may be severely questioned. It is not likely that the election of anyone of twenty-five to forty of our ministers to the episcopate would bring ruin npon our connection.

Many of the themes treated finely by Dr. Johnson, under any other title would have been read mnch more largely, by reason of not being beclouded by prejndice against the subject. We do not believe our Church is able to support fifteen Bishops. Bnt if it need that number it should have them even though they were not so well paid. This point the doctor seemed not to reach.

Now, with reference to the space given to Dr. Johnson, privately complained against by so many, we have to say that Dr. Johnson is not a sinner above others in respect to nsing space. He has been too silent during the past three and a half years. Besides this, there has been no more then our ordinary amount of matter allowed to grow old on acconnt of crowded colnmns. Dr. Johnson and others have written more extensive and some less interesting series to the RECORDER heretofore. We heard nothing of the twaddle that the editor of the CHRISTIAN RECORDER then, was "too modest" to say "Dr. Johnson don't write any more." We have treated Dr. Johnson precisely as we would any other brother nnder similar circnmstances. He is a thoughtful, clear writer; we are glad to have a word from him as from any other minister or brother when convenient.

Where articles have been devoted especially to nominations for the Bishopric we have, as a rule, failed to publish them, coming from whomsoever, as they would seem repnisive to every person thus made conspicnous; even where snch nominations have been made incidentally the publication of them has been a concession to the judgment of others. Yet we cannot forget that some of the loudest declaimers against snch nominations now, were among the most advanced in 1879 and 1880 as well as 1883 and 1884. Many of the same men who were mentioned now were mentioned on those two occasions. It has always appeared in bad taste to the present editor of the CHRISTIAN RECORDER, bnt officially he has done in this respect what seems to have been the custom in this office. One of the most serious objections against the act is, that, though every man mentioned is known to have some elements of disqualification, these are never referred to. The publication of more reference to comparison of two men recently—we repeat, the mere reference to comparison, not comparison—has brought down npon this editor's head one of the most unjnst, nnreasonable and nntruthful tirades that it has been his privilege (?) to suffer. We refer to an article published in the Southern Recorder, from the Rev. Andrew J. Chambers. We suggest that it is plain that the nomination act has been carried qnite far enongh.

After all, have brethren not overlooked more weighty questions to attend to this? Though Dr. Johnson has treated other important questions, he has done so, as stated above, only in their relation to "More Bishops."

The single subject of church extension to which he referred in good style and logic is broad and demanding. There are only a few who appear to notice jnst what we are suffering for want of a well organized department for this pnrpose. In the present qnadrennium we have probably lost in the First Episcopal District alone no less than $25,000 worth of property that an extension board could have saved. Are we being similarly affected elsewhere? We have reason to believe that we are in some other places. It is not at all improbable that this qnadrennium has lost to us more than forty thousand dollars and from one thonsand to two thousand members for want of an extension board. Bnt the series of Dr. Johnson will be marked and referred to long in the future, as wise in respect to many more things than this; as the qualifications of Bishops, department of Bishops, popular advocacy for the people by Bishops, their relation to the masses in their struggles, their leadership. Let other brethren take up the topics of law-abiding, harmony of action, uniformity of construction of laws, the subordination of wants to necessities, etc., etc.!

Personal.

—Mr. Whittier will be 80 on the 17th of December.

—Mr. Blaine expects to wait for Santa Claus in Paris.

—Mr. Gladstone will celebrate the seventy-ninth anniversary of his birth on Thursday, the 20th inst.

—Colonel Ingersoll receives his friends on Sunday evenings, never turning even strangers from his door.

—Rev. T. A. Y. Henry will hold quarterly meeting at Mt. Laurel, Dec. 25th. Rev. J. H. Whitaker and others are expected to assist.

—Courtlandt Palmer, of New York, is said to be the richest Socialist in the United States. His fortune is estimated at several millions.

—Rev. W. H. Palmer, B. D., of the Pittsburgh Conference, has been very sick of typhoid fever. He is now up and has resumed his medical studies.

—Mrs. Amelia Davidson, a niece of Andrew Jackson, was last week in Washington with her three grandchildren. Her home is in the Indian Territory.

—Mrs. Cleveland attended some of the sessions of the Evangelical Alliance in Washington last week, and the interesting fact is recorded that "she smiled perceptibly" when a speaker was stopped by the secretary's time bell.

—Dr. W. B. Derrick, of New York, will deliver a lecture in Mt. Zion A. M. E Church, Charleston, S. C., 19th inst. The doctor leads the connection, so far as reported, on Centennial, resulting—$110 to the Publishing House and $100 to Wilberforce University.

—At his Sacrament Services Elder Witten, Camden, N. J., had a considerable interest last Sunday. He has commenced a protracted meeting. His Centennial services were well attended. Revs. W. J. Laws, W. H. Yeoonm, J. W. Cooper and others attended.

—The Prince of Naples, only child of King Humbert and heir the throne of Italy, has jnst come of age and has received the Order of the Golden Fleece from the Emperor of Austria, the Black Eagle from the German Emperor and the Lion of the Netherlands from the King of Holland.

—Mr. George W. Childs, of this city, the benevolent, philanthropic editor of the Public Ledger, is the subject of considerable talk relative to the Republican nomination for President next summer. There could be scarcely a stronger man with all classes nominated, bnt he is probably too strong.

—The mahogany reading desk and pnlpit chair used by the late Rev. Henry Ward Beecher in Plymouth Church from 1850 to 1868 are now preserved in the house of a Peekskill gentleman. The red nphoistery of the arm chair is soiled and worn where the famous minister's head so often rnbbed against it during the most thrilling years in the history of his church

NOTES ON CENTENNIAL COLLECTIONS.

The Rev. W. A. Dove, Hannibal, Mo., sent the Publishing House $70.

Wilberforce Chapel is usually up with the leading churches in all connectional collections. It sends $25 as the result of Centennial collections. The Rev. C. W. Dorsey and the good professors, students and other citizens, have the thanks of this Department.

THE LOST CHORD.

Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys;
I know not what I was playing,
Or what I was dreaming of then;
But I struck on a chord of music,
Like the sound of a great Amen.

It flooded the crimson twilight,
Like the close of an angel's psalm,
And it lay on my fevered spirit
With a touch of infinite calm.
It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence,
As if it were loth to cease.
I have sought, but I seek it vainly,
That one lost chord divine;
It came from the soul of the organ,
And it entered into mine.

It may be that Death's bright angel,
Will speak in that chord again
It may be that only in Heav'n
I shall hear that grand Amen!

—E. A. Proctor.

OUR WOMAN'S COLUMN.

The women of Grovetown, Ga., have undertaken to raise money to build a church in memory of Paul Hayne.

There are about 25,000 women in New York already organized in trades unions and labor organizations of various kinds.

Miss Irene E. Jerome, the artist, has married Mr. Thomas H. Hood, a Chicago lawyer. They live in Oak Park, Ill.

There are one hundred women studying in the Harvard Annex this year. There is an endowment fund of $100,000. Bnt $500,000 isneeded

A law has been passed in Waldeck, Germany, forbidding the granting of a merriage license to a person addicted to the liqnor habit

A lady in Saline County, Kan., came within sixteen votes of defeating the most popnlar man in the county for the office of Register of Deeds.

The South Brooklyn Ferry Company has substituted women for men as collectors on both sides of the river. They work ten hours a dey and get sixty dollars per month. The company finds them as efficient as men and more honest.

A Chinese woman has given birth to triplets Luckily they are girls, for, by Chinese law, if they were all boys, they would have to be turned over to the authorities and beheaded, as it is supposed that one of three snch children will be the future invader of the Empire.

Frances Willard has an admirable article in the current number of the Homiletic Review in behalf of ordaining women as preachers. There is not one man in a hundred who can preach as well as Miss Willard. Perhaps that is just the tronble. The weaker brethren in the ministry are a little afraid of women's competition.

A CARD FROM ELDER SHAFFER.

EDITOR CHRISTIAN RECORDER:

Dear Brother—I beg the favor of space in the colnmns of the paper to correct what I conceive to be a false impression which is being made relative to myself npon brethren of the Church.

It will be remembered that, in the course of a series of articles for the RECORDER, from the pen of Dr. Jas. H. A. Johnson, of the Baltimore Annual Conference, a nnmber of brethren were suggested as in some degree possessing characteristic fitness for the office, or the position of Bishop of the A. M. E. Church. Now, among the names mentioned was that of my own, and I assure you and all concerned that it was not only a surprise to me, I not having the remotest idea of snch a thing, bnt that it was a source of very considerable annoyance to me, as it pnt me in a perfectly false and nnwarranted position. Seeing, however, that there were a number of others in the same position, possibly as much to their discomfort as myself, and looking at it in the light of a simple proposition of one man, and that as a newspaper article it would soon be a thing of the past; and thinking that possibly the doctor was simply indnlging in a little pleasantry and furnishing amusement for the Church at the expense of a few brethren whose marked characteristics were that, going on in the even tenor of their way with no flonrish of trumpets, had tried to do their duty in their spheres of activities, to which fact, with God's help, they had achieved whatever success they have attained; bnt, learning recently that my name is still being associated with others and being discussed as a possible candidate and aspirant for the Bishopric, I therefore take this method and opportunity to say to all concerned that my name was used without my knowledge and in a connection in which I had never most remotely associated it in thought, much less in words, for several sufficient reasons, among which is my sense of the nature and functions of that high and holy office in God's Church and my want of fitness for the same, for I conceive that a Bishop ought to be a man of the highest piety, of the profoundest thought, widest research, most marked executive ability, of keenest insight into human character—a man of perfect integrity of purpose and thoroughly consecrated to God and humanity. In fact, a man of snch breadth of intellect, snch nobleness of soul and liberality of views as to be able to embrace, as the nohle Wesley, humanity, and who hehce is above these petty strifes and jealousies which are so distracting to the Church and which should never obtain among Christians, much less ministers and Bishops of the Church of God. Whatever else I may do and possess a fitness for, I disclaim a fitness for snch a position, and therefore disclaim any aspirations.

Doctor, please do me the very great kindness to insert this in your present issne, as it is a matter of so much personal interest to your brother,

C. T. SHAFFER.

Character is worth more than gold.

ARE OUR LEADERS DEAD OR DUMB?

BY REV. C. S. SMITH.

The thoughtful observer of the present environments of the colored people in all that relates to their industrial and political well-being, and the quiet attitude of those to whom they look for advice and counsel, leads one directly concerned to ask: Are our leaders dead or dumb? Never since the downfall of slavery did the condition of the colored people of the South press for notice and consideration as it does to day. Emancipated from chattel slavery, they find themselves reduced to wage servitude. Enfranchised by constitutional amendment, their citizenship is denied and their vote suppressed by a despotism as cruel and heartless as that which dooms political offenders to eternal night amid the darkness of Siberian mines. When seeking living wages for labor well performed, under the pretext of "getting rid of idle vagabonds," they are cowed into subjection by the musket's fearful charge, and the wounded, bleeding bodies of Louisiana laborers are left to perish amid its dismal swamps. Wifehood and childhood have no rights that Southern wagemasters are bound to respect Their motto is: "If we offer the negro a penny a day he will hire and he asks for more he shoot him on the spot" Our men petition the Interstate Commerce Commission for redress of grievances growing ont of unjust treatment by heartless railroad managers, and the Commission answers: "We have no jnrisdiction in the case" Our woman removed by the stern decrees of war from the grasp of licentious masters and brutal overseers, who seek the protection of the law for themselves and their daughters from the grasp and cunning of the lustful vampires that swarm in every city and village of the South, are shot down like dogs even in the courts of justice. Texas and Tennessee refuse to adopt prohibition and Atlanta falls back into the hands of the rum power and the report is heralded throughout the land that the "ignorant" and "immoral" negroes defeated prohibition; notwithstanding that Turner and Gaines and Price and a host of others did as valiant service for the cold water cause as any of its most earnest advocates. The President sends his annual message to Congress, and not a single reference does he make to the injustice and oppression under which our people in the South are smarting and writhing. In the great journals and magazines of the country, and in all of the national assemblages, the colored man is being discussed, but almost invariably in an unfavorable light. Harper's weekly, in a recent issue in discussing the "Southern Problem," says that it is "a question which for every good reason in the nature of our government should be left to the adjustment of the States." The North and South have indeed shaken hands across the bloody chasm, but with the colored man in it. We are in the chasm, and where are the voices that shall speak forth from among us and point us to an opening through which we can get out? Are our leaders dead or dumb? If not, why their silence?

Ever since 1872, the white portion of the American people have steadily sought to impress the colored people that henceforth we must look to ourselves for help and succor. It is true that we are not without sincere and substantial friends among the white people, bnt even they expect us to develop a strong and robust self-reliance. This will require the exercise of a heroic and self-sacrificing spirit on the part of those to whom we look for guidance and counsel. Our leaders must not be silent, for their silence will be an assurance to our oppressors that we are content with our lot. The A. M. E. Church influences, directly or indirectly, at least one-fourth of the entire colored popnlation of the country. Quite two millions are looking to us for instruction and direction. Now, what are we doing to meet their demands and supply their needs? Are we proving true to our trust? Are we grappling with those economic and civil matters which lie at the foundation of the industrial and political well-being of the people? Candor compels the thoughtful observer to answer, no. Many of those among us who are in a position to lead are sogaged in promoting selfish ends, and in a struggle for the chief places. We take the money of the masses, and when they ask us for bread we give them a stone. Look at the shameful spectacle that we are presenting to the world by our ceaseless clamor that this or that one shall be made bishop! What do the tolling, struggling masses care whether W. B. Derrick is a greater man than W. J. Gaines; whether James H. A. Johnson is a more logical writer than T. G. Steward; whether M. B. Salter has superior qualifications to B. W. Arnett; whether the control of the Church shall continue in the hands of those who believe in the simplicity of Methodism, or pass into the hands of those who are the supporters of the robe and the dogma of Apostolic Succession! There are other and weightier matters in which the people are more deeply concerned. Our leaders, if we would have any Church in the near future to lead, must address themselves to the active consideration of the material condition of the people and do what they can to devise means for their relief. We need to preach, not less of the gospel of heaven, but more of the gospel of earth —a gospel that will teach the people how to live as well as how to die; a gospel that will be to the people in all of their affairs of life an inspiring and stimulating influence. The people need more than long-robed bishops and solemn-toned priests. They need the firm grasp of a helping hand, the warmth of true sympathy, and that devotion to their interests which makes martyrs possible, and fills the annals of time with the record of heroic deeds and heroic lives dedicated to the good of mankind, and for the unfolding of a kinship that shall emerge from the chrysalis of mere theory into substantial and universal practice. Our leaders must raise their voices and demand that the rod of the oppressor shall be broken and the hand of injustice stayed. If they continue silent, still let us not despair. Deliverance will come. Another Allen will arise who will manfully and courageously protest against the wrongs which are now heaped npon us. We are deserving of better treatment and more gracious consideration than what we receive. We have been as true to American institutions and American interests as the needle to the pole; and yet the offcouring of Enrope—the nihilist with his dynamite, the anarchist with his red flag, the communist with his menacing speech and action—who lend upon our shores are preferred above us, and to them every avenue of life is open. This is neither just nor right and against it let us unceasingly protest. The hour calls for men of action and of might. Let our leaders raise the standard and "Agitate! Agitate! Agitate!

THE FINANCIAL SYSTEM OF THE A. M. E. CHURCH.

IS IT ADEQUATE TO MEET THE PURPOSES FOR WHICH IT IS DESIGNED?

BY REV. JOHN W. GAZAWAY.

It is or is not. If it is adequate to meet all of the interests for which it is designed, then the wisdom of the General Conference of 1872 which adopted the system (see "Budget" for 1885–'86, page 175) is made apparent. If not thus adequate, was it wise to attach the important interests of the Church to a plan that is unable to do for them what is necessary to be done, in order for their healthy sustenance and vigorous development?

What are the interests which the law says shall be supported or aided by this system? They are as follows:

1. The support of efficient and inefficient Bishops

2 For the (support or) purposes of general officers.

3. To aid in the publication department

4. To aid our needy colleges (and they are all needy)

5. To aid the cause of Missions.

6. For the relief of widows and orphans of deceased ministers and Bishops.

7. To aid the Church Extension Society.

These seven great interests of the Church are to receive aid from the fund as specified in Sec. 18 of Dollar Money chapter (see Discipline).

Who is to pay this Dollar Money? The members of the Church, every one of whom has solemnly vowed to obey the Discipline of the A. M. E. Church, and this payment is required by said Discipline (see page 328). What is the nnmber of our membership? We go back to the report of 1880, nearly eight years ago, and, according to the "Budget," 1885–'86, page 186, we have a grand total of local preachers, members and probationers of 400,804. We take this report as a basis (admitting the fact that we have increased greatly within the last seven years). Now, applying the law to this basis and we have in one year $400,804; in four years, $1,603,216, over double the amonnt collected in fourteen years, according to Rev. C. O. H. Thomas, who says that from all sonrces of our Church revenues there has been collected in the last four years, $625,000 (see Southern Recorder, Nov. 15, 1887). In the same issne there is the denial of the adequateness of the Dollar Money system to meet the demands for which it is designed One million six hnndred and three thousand two hundred and sixteen dollars, with the added amonnt paid by the increased membership of the Church during the last seven years, and to this add the contributions to this fund by those who are members of our congregations, and all thus collected will aggregate more per annum to each general interest of our work than has ever been paid. Take the nnmber of members reported at the General Conference of 1880 as a basis and let the design of the Dollar law be carried out, i. e., the payment of $1 00 by each member and to each of the seven purposes specified in the law. There can be paid $5,725 75; the division need not always be equal. Let the exigency of the case govern the annual division of this money. All of our Bishops are now efficient, hence there is no demand now for inefficient Bishops. And yet, $2 000 annually could be pnt on interest for this fund, and it could work thus, increasing itself, and receive an annual addition, and possibly, by the time the fund is needed, there would be a sufficient amoonnt to meet the demand, and with the annual addition it could be very easily sustained.

Can the dollar from or for each member of our Church be collected; and if so, how? The above questions will be attempted to be answered in my next.

A TRIP TO BEAUFORT, S. C.

BY REV. W. H. HEARD.

MR EDITOR:—Beanfort is the county site of Beaufort county. This county has thirty thousand inhabitants, and three thousand only are white. On our arrival in Beaufort we were met at the depot by Rev W. P. Graham, the pastor of Lady's Island Mission, whom we went to deliver a Centennial address for. We were driven to the residence of Congressman Smalls, who lives here in an old fashioned palatial residence—one room will make two of the modern pantries. The house is tastily and costly furnished While is an old residence of the South Carolina aristocrats, yet the General has it in modern style. He is as hospitable as can be. Miss Sarah, his single daughter, keeps house for him. Miss Jackson, from Washington, is visiting the family, and she was very much carried away with South Carolina. General Smalls has a fine library—perhaps two thousand volumes. He presented the writer with some valuable books; among them was the brief of his contest against Colonel Elliott. He has a strong case and was elected by seventeen hnndred.

At night Gen. Smalls, Miss Sarah, Miss Jackson, Mrs. Heard and myself found our way to church, where the intellect of Beanfort awaited to hear what I should say for Richard Allen. Revs. S. Washington, presiding elder; P. J. Chavis, pastor of Grace Chapel; A. M. Gicke, pastor of the M. E. Church, and Rev. W. P. Graham, pastor of Lady's Island Mission, occupied seats on the platform. A select choir, and Miss Sarah Smalls at the organ, gave us sweet music, after which Rev. S. Washington led in prayer and then introdnced the speaker. After I had for one hour talked of Allen and his sons, I sat down and received the commendations of all present. Rev. Gicke said, "You have presented a true case and eloquently, too." We received a collection for the mission and dismissed and returned to our quarters After a night's rest and breakfast, we visited the school under the principalship of Rev. S. P. Hood. There we met the teachers and about 500 pnpils. The school is in good condition. We tried to enconrage the children and then returned to the parsonage for dinner.

Beanfort is the home of the colored man of the South. Young men of money and push could come to this county and do well and enjoy all their rights. Moral, energatic young men are invited into this county to assist in making a name for the race. We are to be proud of our ministers there. Money could be spent to a good purpose by our conference in maintaining Beanfort as a station. We reached home delighted with our trip.

A VOICE FROM OHIO.

A PAPER READ BEFORE THE CIVIL RIGHTS LEAGUE OF CINCINNATI, AT ALLEN TEMPLE, THURSDAY EVENING, NOVEMBER 18, 1887.

BY MRS. SARA G. JONES.

LADIES AND GENTLEMEN:—I hope my appearance here to night will not be construed into the notion that I am a politician, or that I wish to rob any gentleman of the honor which might attach to him should he occnpy my place. I am no politician—no Equal Rights woman either, according to the popular acceptance of the term.

I believe that man's sphere and woman's widely differ, and yet, so closely united are their interests, so completely one are their aims that they merge into each other and form so intricate a question that both are essential in solving the great problem of life which the Creator has laid ont before us. Woman, man's crown of joy and prompter to all that is good and noble, has numerous rights which all true men are bound to respect, and while she exercises them to the fullest extent, he adores her as the queen of his heart and home. The successive positions of sweetheart, wife and mother accord to her so many rights which are so far superior to any which man exercises, that there can be no comparison made between them—hers, heaven-born; his, of earth.

Woman does not need to leave her home to cast a ballot; she votes every time there is an election. Do you "lords of creation" acknowledge it? She plans what you execute. You occupy the throne and she shapes you as her king, while she is the power behind the throne Woman is the architect, man is the builder; and though her influence seems limited to individuals, it acts like the pebble thrown into the stream; as first bnt a little ripple is seen, bnt it grows larger and larger until it reaches mid-ocean and is swallowed up in the surging billows; her influence does not stop until it reaches ont into all humanity.

The historian, in speaking of slave and free States, classed Ohio with those which were "saved for freedom." We have wondered how he could write it thus, when within those same States there were then, and are now, black men free only in name. Deprivation, or abridgement of privileges, is not freedom. I am here to-night, not to tire you with a long reading, but to join my voice with these noble young men who advocate the right; who have taken up your cause and mine, and who implore you to help them, and by so doing, yourselves. If you do not want all of your rights and are not willing to demand them in a proper way then you do not deserve them. You must be men of principle, with character to sustain you in any controversy. A noble writer has truly said that "God gives the mind, but man makes the character." The mind is the garden, the character is the fruit; the mind is the white page, the character is the writing we put on it; the mind is the metallic plate, the character is our engraving thereon; the mind is shop, the conning room; the character is our profits on the trade; and as quick sales and small percentage eventually grow into large profits, so little acts and efforts make great characters. A dollar is composed of a thousand mills; so is a character of a thousand thoughts and acts.

Now, then, if we would be respected, if would have all of our rights, we must demand them; there must be no cringing; a bold stand must be taken backed by a sincere feeling that we have a perfect right to that for which we ask I am sure that if every colored man felt toward every white man as I do towards every white woman, there would be no sense of humility while in their presence; many of them are my inferiors in every way, and I have never seen one whom I acknowledge better than myself. Wealth, education and local conditions may give to persons some advantages in certain particulars, bnt I neither feel nor acknowledge any natural superiority. There is only one thing which lowers a colored man in my estimation sooner than anything else, it is to see him when in the presence of white people acknowledging by his actions, speech and courting of patronage that he is an inferior being.

Many lights is the world of jnstice have gone ont. Garrison, Phillips, Hale, Chase, Sumner, Seward, Wilson, John Brown and others; they are sleeping in their tombs and we are still endeavoring to scale the heights They helped us get a foothold at the base of the mountain; we are still on the slope, the summit is yet to be gained. The night has been dark, the moon's rays have been hidden by the clouds of prejndice; bnt a new moon appears and when it is full may it shed its silver beams on a people free indeed. And we shall be, if we set ourselves to building each other np. Pure thoughts, prompt speech, united effort must save us. We must not be narrow minded, but elevate ourselves by cnltivating broad principles of truth and jnstice. If we do right we need fear no man, for a clear conscience gives to man and woman a clear countenance. Let us be a nnit in aim, speech and action. Let no feel that we shonld snffer our tongnes to be cnt ont before we should use them to defame one of our own who seeks to build np humanity. Let us hid our fingers witber before we seize the pen to disseminate a lie. Let us pray God that our right hands may forget their cnnning before we attempt to tear down what the staunch friends of the race have built up. Let us be true to each other without envy and never cease to agitate this question of civil rights until we are on an equal footing with all men. We have fought the battle of Marathon, and Milladeo, with his little host, has pnt to fight the opposing forces, bnt we are hearing the Straits of Salamis, where the decisive battle is to be fought, and we hope for a magnificent victory. Are you brave soldiers in this warfare for your jnst rights, dne yon as American citizens, or are you in this time of need cowards? Will you give your vote over to the enemy? Will you stand back and say, we have no time nor inclination to agitate this question? Will you cry, "Peace, peace," when there is no peace? Will you stand with dnnb and dnmb and see your neighbor snffer every indignity? Will you take a position in the rear of your pale-faced brother? Will you tamely admit your inferiority by refusing to resent insnlts? If you feel your blood tingle as it comes through your veins as the tmth of our condition presents itself to you; if you feel that you will demand rights to which you are justly entitled; if you feel that you will not sneak away from the light of civilization and hide in the darkness of past shadows; if you feel that there is true courage in asserting your manhood; if you feel that life is not worth the living with your dearest rights abridged; if you feel that you have grown weary of having self-asserted superiority thrust in your way at each corner you turn in your daily walks, come to the rescue, join the league, help shonlder the burden, give up a portion of your bright silver dollars and fight this battle to the bitter end and until every enemy in the shape of this cruel, foolish, inconsistent prejndice lies mortally wounded. Sacrifice some time, some money, some comfort, if need be, for the sake of coming generations. And only then send your loud hnrzas of victory when the last foe is slain and all humanity in one common brotherhood enjoys equal rights and privileges everywhere.

Walnut Hills, Cincinnati, O.

Lady Brassey was writing another book of travels at the time of her death. It was only half finished, and will probably never be published.

Mexicans from Sonora are charged with having taken the small-pox into Tubac, about fifty miles south of Tucson on the stage line. Several cases have appeared there.

OUR SUPERB REPRODUCTIONS OF

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AND

"CHRIST ON CALVARY."

The First and Only Reproduction of the Latter in the Country.

These magnificent works of art are neither old-time chromos nor ordinary engravings. The first is an exquisite photo-etching, in which the lights and shades are faithfully portrayed, while at the same time the beautiful life-like effects produced by the great painting are preserved. Our artist, who has charge of the work, unhesitatingly claims that it is far enperior to any other representation of this great painting. The subdued tone and exquisite finish of this photo-etching present a striking contrast to the gandy colored chromo representations on the market, or to the indistinct and feeble effects of the line or imitation steel-plate productions. "Christ on Calvary," the companion piece, is executed for us by the mezzo-gravure process, which far surpasses any other for softness of tone, vigor of action, and general superiority of execution. The two pictures together appeal in the highest degree to the religious sentiment, as well as to the artistic taste, refinement, and culture of every nationality and every creed.

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CANVASSERS FOR THE ABOVE WANTED EVERYWHERE.

MOST LIBERAL INDUCEMENTS.

CENTENNIAL ESSAY.

BY FIFTEEN-YEAR-OLD EVA BRANDY.

We see by an examination of the history of the human family that ever since the world began, the strong would oppress the weak and, if possible, keep them in subjection, but there was men in the African race one hundred years ago who would not stand oppression. In the city of Philadelphia was one Richard Allen, whose action should ever be celebrated and commended by the African race as well as by the denomination.

It has been in question as to whether this denomination has been materially benefited by throwing off the yoke of oppression when she did. I think I can safely affirm that it has, for if there ever was a struggle that brought blessings to a people, or added manhood to a race, it was when this denomination declared the resolution which was drawn up November, 1787, that they would no longer be dragged from their knees when they were kneeling in secret devotion before the altar of a just God, and cause them to rise and give vent to their feelings, they we e denounced. On account of such treatment, that patriotic spirit in Richard Allen said: "We must do for ourselves."

There and then this denomination took its rise and has been working for the Master ever since, and by her faithful work she has sent the gospel to many lands. Her influence is felt as it is felt all over this broad land. She has in the field seven Bishops and a membership of 400,000. She has done more educational work than any other denomination of colored persons in this country. All of this was brought about by that noble and patriotic leader, the founder of the A. M. E. Church—Richard Allen.

Just within one hundred years all of this has been accomplished, and with such men at her head as D. A. Payne, A. W. Wayman and J. P. Campbell, she will always be a star in the family of churches.

Nations have been at war, kingdoms have been brought low, empires have changed, but the work done by Allen one hundred years ago will ever be in the minds of the African race. It was the first step to liberty; it was the first step to emancipation; it was the first step to the proclamation; it was the first step to education; it was the first in everything to lift the standard of humanity. Then, Church, go on! Your cause is grand and glorious! Always trust in the God who brought you thus far.

Berryville, Va.

NOTICE TO SUBSCRIBERS.

We begin once more to send out subscription bills. We urgently request all who are in arrears for the paper to pay us immediately.

Please remember that subscription to the paper is payable in advance. We shall be compelled to stop sending to all who owe us until payment is made.

Respectfully Yours,
J. C. EMBRY, Manager.

NOTICE FROM THE MANAGER.

1st. On and after December 1, 1887, we resume the cash plan of business. All orders for merchandise, books and Church requisites must come with the money.

2d In making orders, first ascertain the price of what you want, then send on your order.

Remember, cash with your order after this.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with one Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

GENERAL CONFERENCE DELEGATES.

PHILADELPHIA.—Revs. L. J. Coppio, J. W. Beckett, B. S.; C. T. Shaffar and J. S. Thompson, D.D. Laymen—Mr. D. P. Hamilton and Rev. F. P. Main.

NEW YORK.—Revs. W. S. Derrick, D.D.; W. R. Thomas, A. M., and T. E. Franklin. Laymen—Rev. I. H. Bolden and Mr. F. Savage.

NEW ENGLAND.—Revs. J. T. Jenifer, D. D., and A. W. Upshaw, B. D. Laymen—Mr. Peter J. Smith and ———.

PITTSBURG.—Revs. C. Asbury, D.D.; W. S. Lowry and W. H. Brown. Laymen—

OHIO.—Revs. W. J. Johnson, B. D., and R. G. Mortimer, M. D. Laymen—Prof. J. P. Shorter, A. M., and Mr. W. S. Thomas.

NORTH OHIO.—Revs. T. H. Jackson, D.D.; John Dickerson and B. A. Johnson. Laymen—Rev. W. H. Lucas and ———.

MICHIGAN.—Revs. J. W. McSmith and W. H Miller. Laymen—

INDIANA.—Revs. D. P. Roberts, M. D.; J. H. Clay and ——— Laymen—

ILLINOIS.—Revs. J. M. McCracken, J. H. Barton and W. H. Chambers. Laymen—W. H. S. Seals and ———.

CALIFORNIA.—Revs R. L. Beal and J. W. Sexton, B.D. Laymen—

COLORADO.—Revs. John Turner and J. H. Hubbard. Laymen—

KANSAS.—Revs. P. A. Hubbard and J. W. Braxton. Laymen—

SOUTH KANSAS.—Revs. J. M. Wilkerson, J. W. Wilson and B. F. Watson. Laymen—

NORTH MISSOURI.—Revs. G. W. Gaines, D. D.; J. C. C. Owens and W. H. Sexton.

NORTH GEORGIA.—Revs. W. J. Gaines, D. D.; C. L. Bradwell, J. G. Bell, B. D.; B. F. Graham, J. H. Cary, Jr., D. H. McGee and D. T. Green. Laymen—

NORTH CAROLINA.—Revs. R. H. W. Leake, J. W. Telfair, C. H. King, B. D. and F. F. Giles. Laymen—

KENTUCKY.—Revs. J. M. Turner, J. M. Frazier and W. Buckner. Laymen—

WEST KENTUCKY.—Revs. R Harper, B. D.; B. F. Foster, M. D., and I. H. Welch, D.D. Laymen—

TENNESSEE.—Revs. T. B. Caldwell, E. Tyree, J. W. Early, B. A.; J. Nixon, B. Green and G. W. Jackson. Laymen—

IOWA.—Rev. J. W. Laws, J. H. Burton and B. Knight. Laymen—

ONTARIO.—Revs. W. J. O'Banyoun and C. H. Johnson. Laymen—

Obituary.

Mrs Harriett Bice, late mother-in-law of Rev. J. G. Johnson, departed this life Sept. 24 h, 1887. She was a native of Rome, N. Y., and became a member of the A. M. E Church in 1852 and has been a consistent Christian and a faithful member of her Church from the time of her entrance till she was called from the Church militant to the Church triumphant. Confined to her bed over two weeks with erysipelas, she was conscious most of the time and just before death remarked that she was passing away like a mid-summer day. She was often heard to say, "Blessed Jesus." She was a sufferer for years of age and leaves three children and many grandchildren to lament her loss.

M. S. LYNCH.

Rev. F. J. Peterson, Des Moines, Iowa, writes: Having just ceased from several weeks of nearly incessant toil, I desire to pen you a few thoughts with reference to our work in the Capital City of the State of Iowa. On arriving here the congregation requested me to grant them the privilege of remodeling the interior of our church and to exchange the old organ for one of a more modern pattern and better adapted for churches. Their request was granted on condition that they should wait until after our grand rally, which resulted in raising nearly two hundred dollars, after which the church was placed in the hands of competent workmen, who, after three weeks' labor, succeeded in transforming the interior to an extent that cannot be surpassed by any church in the city. At the re-opening every available spot was occupied and the appreciation of those present of the efforts of the trustees in having their church so beautifully and appropriately embellished, was evinced by a large collection during the day. All present were favorably surprised at the change which the church had undergone, which had a tendency to give impetus and inspiration to non-members and members alike, and all left apparently with the thought of having the interest of the church more at heart and more willing to work for the cause of Christ.

BLIND TO ONE'S BEST INTERESTS.

At Titipu, Japan, it was easier to cut a man's head off than to cure him of love. In some parts of America it appears to be more satisfactory to let a relative or friend die of *Consumption* or *Heart Disease* than to have him or her cured by a new remedy that some of the old school physicians view with envy and consequent disrespect. Drs. Starkey and Palen, 1529 Arch street, Philadelphia, Pa., had many such experiences when they began to introduce their Compound Oxygen Treatment. But the times are greatly changed and their Home Treatment is now cherished in over thirty-seven thousand families in this land. Send for a pamphlet explaining its properties. It is mailed free.

HORSFORD'S ACID PHOSPHATE IN NERVOUS DEBILITY.

DR W. J. BURT, Austin, Texas, says; "I used it in a case of nervous debility, and very great improvement followed."

Intelligent girls should marry farmers or they are men of culture—agriculture. —*Earth.*

Scrofulous humors, erysipelas, canker, and catarrh can be cured by taking Ayer's Sarsaparilla. "I have used this medicine in my family, for scrofula, and know, if it is taken persistently, it will eradicate this terrible disease."—W. F. Fowler, M. D. Greenville, Tenn.

OFFICE OF THE SUNDAY SCHOOL UNION OF THE A. M. E. CHURCH.

SPECIAL NOTICE TO ALL WHO HAVE BUSINESS TRANSACTIONS WITH THIS DEPARTMENT.

1st. We do not take postage stamps. If you cannot obtain Post Office Money Order, which is the safest method to send money, you can send by registered letter. These are issued by every post office in the United States. If your postmaster insists on selling you stamps you insist the more on having him register your letter.

2nd. Send the exact amount of money required to pay for the goods you order. When this is not done our rule is to send that amount of supplies which the money sent will pay for.

3rd. When you order from us, always write plainly at the bottom of your letter the place where you want your supplies sent. Very often persons write us an order from one place on a circuit desiring it sent to some other place, and do not mention this very important fact. For all money sent to us for Sunday school literature we send a postal card receipt, numbered. If your order is delayed, or if there is any irregularity concerning it, write to us about it, but be sure to give the number of your receipt card and the name of the person who sent the order or signed his name to it. When a pastor writes to us that his superintendent sent us money, etc., we do not know who is his superintendent, and unless he writes us his name. Always send the names of persons and not names of churches, schools, circuits, stations, etc.

5th. Sign your name to your communication. We cannot tell who sent a letter to us when there is no name signed to it.

6th. Write your name in large, plain letters. Avoid flourishing. It is useless and often renders obscure what would otherwise be legible writing.

7th. Never send a postal note, money order or express package without any instruction accompanying it, that we may know what to do with money sent thus.

8th. We have lost a great deal of money by sending supplies C. O. D. because the parties whom we thus favored failed to take them from the express office. In consequence of this neglect and absolute loss which we have borne because of it, we have decided to positively refuse to grant any more C. O. D. favors to anyone. Please do not request them.

9th. Our business is conducted on a strictly cash basis. If you are not familiar with our prices write to us when you wish to buy and we will freely quote them or send you a catalogue, price list, blank and return envelope.

10th. Always collect your money for supplies and have it appropriated for them at least two weeks before the beginning of each quarter; this will prevent much delay. Very often orders do not arrive until one-half or two-thirds of the quarter is past; in which case we have to print an extra amount of literature for the benefit of two or three persons or else lay ourselves liable to a "raking over" by them.

11th. When the Teachers' and Scholars' Quarterly, the Juvenile and Gem Lesson Papers are ordered, they are rolled in one package together. The catechisms, song books, primary lessons, reward cards and other such matter are never in one wrapper. When you order both inquire for two packages at the post office.

12th. If your city has the free delivery system have your mail directed to the street and number. Unless you do this it will be returned to us while you are abusing us for neglect.

13th. Every pastor is hereby earnestly requested to have some one, who is permanently located in his work, elected Sunday school supply clerk, whose duty it shall be to send for all orders for his Sunday school supplies.

We hope this will be done at once by each pastor and that he will send us the name of the one elected to this office. This method of communicating with us through a person who has permanent location in a place will lessen difficulty and greatly facilitate intercourse between us and our patrons. It is hoped that this request will receive immediate attention. We have purchased new books in which to record the names of Sunday school supply clerks and we anxiously await their names. A postal card will serve for this purpose. Hoping that the above instructions will be received with the kindly spirit with which they are given, and praying the blessing of Almighty God upon all those who are, with us, intrusted with the child ren's welfare. Fraternally,

C. S. SMITH.

Box 345 Nashville, Tenn.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May 2, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes.

WM. D. JOHNSON,
Secretary of Education, Box 263, Athens, Ga.

NOTICE.

I should be informed at once how many candidates presiding elders will bring to the North Louisiana Conference and how many General Officers and visiting ministers will attend. Preachers will provide for their wives as well as for their horses.

P. M. MARTIN, Pastor.
Shreveport, La.

OUR BOOK LIST.

A. M. E. HYMNAL.

We issue only one size, 24 mo. without notes.

Cloth Bound,	$ .90	20 per cent. off when ordered by the dozen.
Sheep "	1.00	
Plain Roan	1.20	
Extra Roan, Gilt,	1.40	
Morocco, Gilt,	1.65	
Morocco Gilt, full clasp,	2.00	

SUPERFINE GRADE OF HYMN BOOKS.

Extra morocco, heavy gilt, with clasp. This book is true morocco, gold bands and only needs to be seen. Price, $3.00.

Pure morocco, soft, flexible back, heavy gilt and red edges, $2.50.

Heavy morocco, gilt and red, with limp back, kid lined. This is what they call "limp" or "flap" back, covering the entire edge of leaves. Very fine, $2.50.

Plain velvet, gold band, with clasp, extra fine, $4.00.

Church Service (revised edition) $1.00 per doz.; $6.50 per 100. Same in black paper-cloth binding, $1.25 per doz., or 10c. each.

Pastoral Credentials, 75c. doz., 100, $ 5.00
Elders' Certificates of Ordination, .20
Elders' Certificates, parchment .... .50
Deacons' Certificates, ... 20@.50
Local Preachers' Licenses, ...5
Exhorters' Licenses, ...5
Love-feast Tickets, 100, 25c.; 1000, 2.25
Church Class Books, 15c.; per doz., 1.50
Discipline and Doctrines of the Ch. [By mail, registered, 60c.] .50
Tanner's Outlines of the A. M. E. Church 1.00
Genesis Re-Read, Steward, ... 1.25
Death, Hades, &c., Steward, ... .30
Elements of Divinity; or, Divine Attributes Seen, ... .35
A. M. E. Church Review [quarterly] per copy, 40c.; per year, ... 1.50
Turner's Catechism [authorised by General Conference] per dozen, .50

NOTE.—On all the above a special discount will be given to *the trade*, and to others when ordered in lots of $10 worth and over.

COURSE OF STUDY.

PREPARATORY COURSE.

Webster's Academic Dictionary,	2.00
Swinton's English Grammar,	1.05
Compond Arithmetic, same,	1.35
Binney's Theological Compend,	.75
Whole set, by express,	$5.65

When ordered by mail, add 65 cents.

FIRST YEAR.

Composition and Rhetoric,	1.35
Swinton's Outlines of General History	2.00
Stevens' History of Methodism abr'd	3.00
Hawley's Manual of Methodism,	.35
First Lessons in Botany,	1.00
Whole set, by express,	$8.20

SECOND YEAR.

Christian Ethics, Gregory,	1.50
Shaff's History of the Apostolic Ch.,	4.00
Sacred Geography, Barrows,	2.25
Botany,	1.25
Wakefield's Theology,	3.25
Wayman on Discipline [in press]	.90
Turner's Polity,	.35
Whole set, by express,	$13.00

THIRD YEAR.

Intellectual Science, Porter's,	3.00
Cutter's Physiology,	1.70
Geometry [Marks'] Elements,	.90
Tanner's Outlines of the A. M. E. Ch.	1.00
Whole set, by express,	$ 6.60
Adding Companion to the Bible, a good and very needful work.	1.75
Sisel's Natural Philosophy,	1.35
Shedd's Homilitics,	2.50
McCosh's Logic,	1.50
Concordance to the Holy Bible,	1.35
Whole set, by express,	$ 6.50

We have also an excellent Bible Dictionary at 1.35

All these works contained in the course of study are from other publishers, and are bought by us for cash only. We can only sell them FOR CASH. To candidates for the ministery of our Church who buy the whole of any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHURCH.

Life and Times of Rev. Richard Allen $	.50
Method of Divine Government,	2.00
Wesley's Sermons, 2 vols.,	5.00
Newton on the Prophecies,	2.75
Clark's Commentary, 6 vols.,	24.00
Ecclesiastical Law, Henry and Harris	3.00
Scarborough's First Lessons in Greek	1.00
Green's First Lessons in Hebrew,	1.30
Macaulay's History of England, 5 vol.	4.00
Pringle, Palestine,	25@50
new, complete Bible Commentary, by Drs. Jamison, Fausset and Brown (England) critical and explanatory, 2 vols. Old and New Testaments, $9.00. 1/3 Cr. $13.50, according to binding. See advertisement in RECORDER.	
History of Methodism, by James Porter, D.D. This is the most concise and popular work complete in one book. No layman or young minister should be without it. Price, $1.50.	
Fifty Years and Beyond, a popular book for the times, $1.00.	
Moody's Works, "Way to God," 60 cts.; "Way to Heaven," 80 cts.; Secret of a Happy Life, $1.00; Secret Power, 60 cts., etc., etc.	
Bibles, Testaments, etc., 10 cts. to $10.	

"A LIBRARY IN ITSELF."

Chambers' Household Encyclopedia, by J. B. Lippincott Publishing Company. Five large vols. over 8,300 pages, 3 styles, cloth, sheep and half morrocco, $15-00, $20.00, $25.00.

A small discount will be given to ministers on this excellent work. We want to sell 50 sets before April, 1887. Besides these, we furnish, on application,

Williams' History of the Colored Race, complete in one volume, ... 4.00

Complete Triumph of Moral Good over Evil, ... 2.52

Jimerson's Notes of the 35 Articles, 1.25

Butler's Analogy of Natural and Revealed Religion, ... 1.50

Proceedings of last General Conference, ... .25

Also Sunday school libraries containing 50 vol., at $5.00, $8.00, $10.00. Sunday School Record Books, $1.00. These records are the best American. Sunday School Reward Cards, 40 dozen in package for 25 cts; Marriage Certificates, Choir or Church Tune Books. We call special attention to the two books, "Tabor" and "Hermon," Church Music published by Mr. Duffe, Columbia, S. C., and sold by us at $1.30 per copy; Choir committees will do well to examine these very solid american work. We wish orders for them and guarantee satisfaction.

MARK WELL THESE NOTES.

1. We do not receive personal checks on local banks for small sums. In all cases we will charge to the remitter the cost of collection.

2. We will not, hereafter, accept less than 50 cts. (one quarter) on subscription to RECORDER.

3. Hereafter, on all orders C. O. D. by express, we must have at least $2.00, or one-fourth of the cost of the goods as a guarantee that they will be taken from the office.

4. In sending orders, if you cannot write plainly yourself, get a friend to write for you; it will save both yourself and us time and trouble.

5. Orders by mail at your risk unless registered. To register, 10 cents extra must be sent with order.

Address all orders to

Rev. J. C. EMBRY,
Box 906, Philadelphia, Pa.

Information Wanted.

We make no charge for publishing these notices from ministers. Persons not subscribers must send 5 cents subscription, with notice, to insure insertion. Preachers with leaves read the inquiries published below from their pulpits, and report any case in which friends are brought together by means of letters in the CHRISTIAN RECORDER.]

INFORMATION WANTED OF MY SISter, Betsy Mitchell. She was sold at New Orleans in 1850 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. R. Mitchell. Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugena Sweyse, who was born in Yazoo County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayse, Grady Station, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mild and Jane, my three sisters. I have not heard of them since the year when they were a Summerville, S. C. I was a slave under Franklin Mosse, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa.

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emaline Mitchell. Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Moody, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Natoway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Minerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Minerva is her oldest daughter. Any information of her whereabouts will be addressed to Mrs Minerva Tanks, care of Rev. John Whiteides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is Williiam Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muskhinock, Mahaska county, Iowa.

INFORMATION WANTED OF MY SONS: George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Hi Ferguson, who moved to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers names were Jeremiah Cooper, Wm. Alexender Cooper. His sisters names, Calline Cooper and Eliza Cooper. The mother's name was Papa Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catherine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Alice Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Lock box 40, Chambersburg, Pa.

INFORMATION WANTED OF THE whereabouts of Anthony Conway, Humphrey and Polly Johnson, who were carried from Orange Court House, Va., just before the war to be sold, and have not been heard of since. They belonged to one Joseph H. Howsworth. Their brother, Monroe Johnson, is now living at number 330 B street S.W., Washington, D. C. Any information concerning them will be most higly appreciated by W. C. Martin, 503½ D street N.W., Washington, D. C.

INFORMATION WANTED OF MY FAmily, or of his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Conly of Trigg, of Abington, Va., but was owned by Judge J. P. White, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

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Don't encourage the spirit of gossip. Tittle-tattle from you will do more harm than your husband's preaching can do good.

Don't hold yourself aloof from the people. Your husband's power in the pulpit may be greatly increased by your kindly bearing out of it.

Don't forget the poor. You may not have much to give, but a little will brighten their lot, and the brightness will be flung back upon your own

Don't let the church absorb the time and energy that should be given at home. Yet do not be so wrapped up in the latter as to have no thought for the former.

Don't fail to get, as regularly as possible, what is needed for the house. Better a little spent each quarter than a big bill at the end of the three years.

Don't be one of those who find a house clean and well fitted and leave it dirty and dismantled. Such conduct has discouraged many a struggling circuit, and dishonored many a husband's reputation.

Don't forget that the home life of the minister will be reflected in that of the people. The more of cleanliness and refinement you bring into the parsonage, the more there will be in the other; and whether there is to be much or little neither, depends in no small degree on you.—*London Methodist Recorder.*

An abandoned set of natural gas mains in East Liverpool, Ohio, is causing considerable worry to residents of that city. The pipes are leaky, in many places broken in two, and all gas is flowing through them the danger of an explosion has become alarmingly apparent. And the situation is rendered all the more dangerous by the fact that the source of the gas supply is a mystery.

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Diphtheria is prevalent in Rockaway, N. J.

The sentiment of Canadian hotel men is that Jacob Sharp should be let out on bail.—*Life.*

The births in London during a recent week outnumbered the deaths by more than a thousand.

An Atlanta woman has been kept in jail fourteen months over her sentence through a clerk's blunder.

A petrified peanut shell has been found in the upper gallery of the theatre at Pompeii.

Man is a baby, and much of the bickering between English and American writers is of the nature of nursery quarrels and infantine invective.—*London Saturday Review*

Residents of the south end of Boston are suffering from the depredation of sneak thieves who have been relieving many of them of their overcoats and other articles of more or less value.

Of thirty-five daily papers in Ohio just thirty three used for the first line of the head over the Anarchists' decision these words, "Their Doom Sealed." The returns are not all in yet, either.—*Cleveland Herald.*

A DENSELY POPULATED PLACE.—"Tommy," said the teacher, "can you tell me what obscurity is?" "Yes'm," replied Tommy, "It's a place where a good many people go after 'lection."—*Puck.*

An old widow who has been supported by charity for twenty years, died lately near London. Funeral of her funeral there were found sewed in the pillow case almost two thousand dollars in silver and notes, some of the latter forty years old.

The drouth of last summer has, no doubt, in the long run, been a great benefit to Iowa. Hundreds of acres of land have been drained, many artesian wells dug, and also gas discovered all the result of the dry season.—*Burlington (Iowa) Exchange*

A concert hall, capable of seating an audience of 4500, and with orchestral accommodations for 700, is to be erected in London, according to the *Illustrated News* it will be unrivalled for accessibility, and is to be connected by a subway with one of the important railway stations.

A statute has been passed by the Legislature of North Carolina making it a misdemeanor for any person to dig ginseng, a medical plant, between the first of April and the first of September, and also fining each person so offending $10 for each day such offense is committed.

An organ in a San Francisco church is said by the *Alta* to have been benefited, rather than injured, as would naturally be expected, by the accidental discharge of a bullet into it. The instrument has been out of order, but since receiving the bullet, has given out almost as good music as when it was new.

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J. C. EMBRY, PUBLISHER

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NEW SERIES NO. 572. 631 PINE STREET, PHILADELPHIA, PA., DECEMBER 22, 1887. VOLUME XXV., NUMBER 51

CHRISTMAS BELLS.

I heard the bells on Christmas day
Their old, familiar carols play;
And wild and sweet,
The words repeat,
Of peace on earth, good will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

Then pealed the bells more loud and deep:
God is not dead, nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!

—Longfellow.

WE GREET THEE, WINTER.

We greet thee, Winter! We are glad
To see the snowy mantle spread
O'er earth, to take undidlilit;
We're glad to hear the merry sounds
That tell us happiness abounds
Among sleigh-riders still.

We love thee, Winter! Thou dost bring
Upon thy cold and frost wing
Month, month con hearts to glad;
And though thou'rt bleak, we'll not repine,
For springs of joyousness are thine
That Summer never had.

The Merry Christmas' noisy glee,
And New Years when each heart is free
From aught of pain or care,
And the long evening a cheerful mirth
Beside the wintry fireside hearth,
Loudly thy worth declare.

Then, hail thee, Winter! We will greet
Thy pleasures with a welcome meet,
And taste them while they stay;
And when thou'rt gone, and joyous Spring
Comes with her robes of blossoming,
We'll bid thee speed away.

—Sophia W. Wood, in Vick's Magazine for December.

THE A M E CHURCH AS SEEN FROM WITHOUT.

DELIVERED AT THE CENTENNIAL CELEBRATION IN BETHEL CHURCH, PHILADELPHIA, ON FRIDAY EVENING, NOVEMBER 25TH., 1887, BY JOHN DURHAM, OF THE "EVENING BULLETIN."

Is is it not a rare experience to hear a wretched newspaper preaching at the preachers? Well, that, I take it, is my duty here to-night. We sit in our pews Sunday after Sunday, and the preachers rave at us while we have no opportunity to talk back. They make our follies look so big that we often wonder how we manage to support the great burden of sin we bear. We would like very often to say: "Well, Mr. Preacher, do you in your work in life any better than I do mine?" Mr. Pastor, do you know any more about human nature than I do about house-keeping, or washing and ironing, or shoe-making, or doctoring? In your relations to the community in which you live are you any more conscientious and faithful than I? In any of these great moral questions which you discuss week in and week out, can you conscientiously cast the first stone?" We would like to talk back and right out in meeting, but they don't give us a chance As soon as they have done their talk, they pronounce the benediction and send us home. Well, they have given us a rest to-night, and it is for you to to determine, my fellow pew-fillers, whether I succeed in preaching everyday gospel to the preachers or not In discussing the work of the African Methodist Episcopal Church from the secular point of view, I shall attempt to follow the stereotyped plan of the preachers themselves, holding their failings up for examination and giving the great good which they are doing few lines in closing paragraph just before we take up the collection.

You will bear from our friend, Mr. Stewart, a description of the work done by the Church during its first century of existence Truly may the men who have effected this splendid organization regard it as a fitting monument to their ability and earnestness, a monument the more enduring because it will stand enshrined in the hearts of men as long as appreciation of worth shall impress itself upon the human mind. Is it not a most remarkable tribute to the character and natural executive ability of the African Methodist leaders that, without any previous training or experience, they should be able to prosecute their great work with such stupendous success? Is it not something of which we may be truly proud that a race from whose intellect the cloud of slavery has not yet cleared away, from whose sons the scars of servitude are not yet wholly effaced, should be able to establish churches in all parts of the country, to found a weekly paper of some merit, a magazine which has taken high rank among the church periodicals of the country, and to found a complete and effective organization extending from the senior Bishop in the General Conference to the humblest circuit rider among the pines of Delaware? It only too frequently happens that we are willing to accept beneficent results without due appreciation of the patient toil, the desperate anxiety and the self-sacrificing devotion of which we are now the beneficiaries I often look upon the young clergyman who are now enjoying the refinements of their professional life, and wonder how often they think of these things. I compare their lot with the early life of an Allen, a Payne, or a Campbell, and I can explain the veneration with which they regard the promoters of this marvelous church enterprise, some of whom have gone to their rest, while others are still with us enjoying the fruits of their labors.

To my mind the most promising feature of your church work to-day is the encouragement which you are everywhere extending to your young men. I consider it very remarkable, and indicating a high degree of liberal spirit, that the venerable Bishops of this connection have for years been behind their young men urging them on to that experience and learning which will fit them for the responsibilities of leadership. We know what a time the youngsters have in other departments of life They tell us that we must crawl before we walk, and they would have us playing "so big!" at 5. There are dozens of young men in this city who are idle or working in unsatisfactory places for the want of proper encouragement at the hands of older men. Contrast this spirit with that of the African Methodist Church. The older men say to a younger man, "Come up!" and when he has reached their level they push him ahead and say, "Go on." When we consider the noble spirit of generous encouragement, we can understand the development of the younger preachers, and their veneration for the heads of the Church who bore the brunt of the battle in the day, and whose evening shadows are brightened and hallowed by the devotion of these their professional children.

THE EDUCATIONAL INFLUENCE.

The work of these young clergymen at once suggests to my mind Wilberforce University. It must be remembered that the young generation of Methodist preachers are self-made, in the strict sense that their theological training has not been secured in schools. They have been taken from the school teacher's desk, from the work-shop, the plough, and are compelled to prosecute their theological studies at the same time that they have been collecting their Dollar Money. There are brilliant exceptions to this rule, and there are brilliant, self-made theologians who are fitting themselves to be Bishops. The need for a solid educational basis, however, is particularly to be noted in this connection. And it was with a view of meeting this need that Wilberforce was founded. It has suffered for the want of material support, and it is eminently the duty of the Church to give the managers of the institution every convenience for extending its work. The curriculum should be extended. The standard of requirements should be raised everywhere, and every effort should be made to have Wilberforce take its place among the leading educational institutions of the country.

Just here I want to say a word about the faculty of Wilberforce. It is composed of colored teachers. In that fact lies the germ of Wilberforce's future greatness. I am opposed to the colored institutions managed by the white churches, first, because they are colored, and, secondly, because they refuse to permit the appointment of colored men who have at great sacrifice trained themselves for educational work.

Lincoln University, with its hundreds of colored graduates in all parts of the country, has never turned out a man whom the white Presbyterians deem fit to teach in that institution under the title of professor; and when one is permitted to act as instructor he is denied those social courtesies which are common among professors, and which would exemplify the Christian spirit on which the institution was founded. Howard University has been more liberal; but its liberality is to be traced to political influences and not to the Congregational church. There is no disposition on the part of either of these institutions to secure trained colored men for the professorial chair. They are rapidly developing into asylums for broken down preachers who have failed in the pulpit. I know that I am using strong language; but I tell you, my friends, there is no educational influence that is more potent than the personality of a thorough teacher. Place in one classroom one of your clerical professors, of another race who has been loosed while he ends his days in the enjoyment of peace and a good salary. In the next class-room place a trained colored man, young, eager for the future of his race, devoted to his work and in perfect sympathy with the young men under his care. Which will turn out better men? Which will the more inspire courage and confidence and self-respect? There are to day more good men spoiled at Lincoln and Howard Universities than there are strong men who succeed in spite of the influences brought to bear upon them. Now, Wilberforce must show this country what colored teachers can do.

We need no demonstration The names of Prof. Reason—I name them in chronological order—of Prof Bassett, of Mrs. Fanny Jackson-Coppin, of Mr. Catto, Mr. Jacob C. White, of Miss Caroline LeCount rank with those of the best educators that this city has produced. But the nation at large does need such demoustration. It seems that we cannot do the work when white teachers are engaged to do it. I want to see Wilberforce a crowning glory to the A. M. E. Church, conceived by colored man's brain, developed by negro ability and thorough education, and represented by negro success in every department of public and private life.

To do all this it is necessary to make a high standard of scholarship for Wilberforce teachers. If you see a young man who shows particular aptitude in Greek, send him to the best schools of this country and have him finish his preparation for teaching by taking the course of study at the classical school at Athens. In all the departments of intellectual life develop specialists; for your all-round man of to-day is a mighty thin man, I tell you. We have produced orators and retailers of other men's thoughts by the score; but since Bannaker, I think that we have not produced one negro who has successfully followed any original line of scholarly inquiry. When Wilberforce shall develop a man who shall be peer among American scholars, she shall have justified her existence

THE LITERARY WORK.

The magazine, I have said, has taken high rank among the church periodicals of the country, but the CHRISTIAN RECORDER has not met its all measures of usefulness. Its scholarly and often brilliant editorials are buried beneath a burden of correspondence describing the meanderings of presiding elders and the doings of parishioners who want to see their names in print. I know something about this newspaper business. I know that readers delight in seeing their names standing out clearly in type—so long as the record is not a part of the criminal court reports I know that this taste must be catered to; but it seems to me that the RECORDER has gone too far in this direction. In its mechanical organization and its literary field, there is a great work awaiting the attention of your literary productions

The RECORDER office should be a complete "Book Concern." Its management should be prosecuted with a view to doing its work entirely, composition, press-work, book-making and publication. From press-room to bindery, there should be effected such a complete mechanical organization that colored boys should be able to learn all the trades incident to the publishing industry

Of far more importance, however, because of its more general application, is the necessity for inspiring a genuine literary spirit among our people There awaits them a peculiar work in this field, a fact, I think, which is not generally appreciated.

On every important paper at the North you will find among the brightest writers Southern men You know how the influence one Southern man on the negro question counterbalan es that of a dozen Northerners The consequence is that the North begins to see the negro through Southern eyes Go to your magazines and go to your works of fiction. Who are the brilliant portrayers of Southern life? Southern men and Southern women. They consciuciously describe Southern life as they see it; but they do not see it all. They know nothing of the young generation of men who are eager to get on in the world, and who are bitterly resentful against the caste prejudice which binds their very souls in fetters at the more galling and irresistible because they are intangible. From young boyhood, these youngsters see their half-brothers, children of the same fathers, growing in healthful prosperity while they must be hewers of wood and drawers of water in spite of their ambition to take high place in this everyday world. The Southern newspaper writers and novelists know nothing about this ambition. They can write charmingly about Uncle Remus and Brer Rabbit because Uncle Remus and Brer Rabbit are equally curious and interesting eccentricities of the animal creation. But they know nothing of the ambitious young men whose intellectual life Southern oppression makes such a cruel farce. They know nothing of the young women whose moral life Southern rapacity makes a tragedy. They know nothing of the real Southern question because of their sociological blindness. The portrayal of this phase of American life is therefore peculiarly the work of the future negro novelist. He need not be a creative genius. The heart aches and yearnings of this new American slavery need but a faithful reporter. Mr. Howells might bear and see this inner negro life from his window, but unfortunately it is beyond the conception of the most searching observation of those other race. Cannot the RECORDER and Review discover this novelist?

In explaining the rise of Shakespeare, Mr. Froude says, "We allow ourselves to think of Shakespeare, Raphael or of an Atlanta clergyman because he had not taken an active part in a political campaign. The Bishop promptly reappointed him because the clergyman had sufficient sense of duty to keep out of partisan politics. This distinguished son of Georgia, who has the daring effrontery to deny that the negro vote is suppressed in the South, would carry his work of political distortion into the pulpit itself.

It is the duty of every department of this great organization thoroughly to become a part of our everyday life. The great financiers of the connection have proved to the world that the ability which other races boast as the heritage of generations has come to us in times of almost hopeless struggle. The master minds of the Church have shown a power of organization under conditions more unfavorable than have ever attended the rise of any other race in the world's history. Each of the rank and file to prove themselves worthy of such leaders Everywhere in America, North and South East and West, this great work wants them. It is the making of vigorous men in spite of American prejudice, in spite of this deadly ether, whose insidious poison enters the blood of our young at their very birth and threatens them with intellectual and moral death The same antagonism which inspiree a Glenn bill at Atlanta, in Philadelphia shuts the doors of Jefferson College and the Medico-Chirurgical against colored students. Wherever floats the American flag may be found lurking in its shadow that cowardly assassin, American intolerance. And in fighting it, our preachers will find a foe as invisible and as obstinate as sin itself. With the courage born of intelligence and righteousness alone can such a foe be met. To succeed it is necessary to inculcate a spirit of genuine manliness—not that obtrusive self-assertion which offends the observer; but that quiet dignity of conscious power which commands the respect of friend or foe. To my clerical friends I extend my most cordial congratulations for the work of the past and my earnest wishes for the work of the future. In city or town, in pulpit or town hall, in the mansion of the wealthy or the hut of the poor, it will not be amiss to remember that before you can make Christians you must first make men

Prof. T. H. Jackson, of the Theological department, Wilberforce University, is making up a ministers' consulting library. Contributions of suitable books might be made by many preachers and friends.

Bishop J. P. Campbell died March 11th 87

"MORE BISHOPS" UNDER REVIEW.

BY REV. P. M. LEWIS.

No. 8.

THE XIII. ARTICLE.

This is a re-argument of the XI. and XII. articles with one or two strange additional ideas—that is, strange to Methodist Episcopals—and to these I shall give a few thoughts and pass the remainder as having been sufficiently answered in my last two papers. The dignity of the office of a Bishop, the good effect his presence has among his local churches and people, and especially when these churches and people are making extra efforts to build up the work, are fully recognized and appreciated by the classes of us as African Methodist Episcopals, both of the clergy and laity, who are destined to lead our Church, assisted by the grace of God, on to certain victories and to the most glorious Christian perfection.

Now, if we are Methodist Episcopals, we need nothing more to insure our complete success as a Church and people than earth; and at the end of our career reach to hear the well done, good and faithful servants, enter the joys of thy Lord, than to perpetuate these principles, rules, customs, habits, systems and spheres of labor which have been established by unsurpassable wisdom, unmeasured and incessant toils, and often untold and heart-rending sacrifices which have hastened some of our immortal legators to premature, but honorable, Christian graves

The Methodist Episcopal organizations were given to the world by Almighty God, and transmitted by the sainted John Wesley, Dr. Coke, Francis Asbury, Richard Allen, William P. Quinn and others to us, her and their redeemed children of to-day. These, our forefathers, have with a constant singleness to the glory of God and the happiness of man upon earth and in heaven, firmly founded Methodism upon the rock Christ Jesus the Lord of glory, and brought her adherants, white and colored, led by both white and colored immortal Christian heroes, safely from the most dreary wilderness of original sins, spiritual wickedness built up in high places. This latter brought on and held upon them by a worldly-wise, money-seeking, ambitious, and in many instances, bloodthirsty and irreligious hierarchy, who believed that a particular and superior degree of sanctity was attached to their ordinations over and above that attached to the calling and ordination of other gospel ministers; to the orders of presbyters or elders, and that they alone had the sole right to reign supreme in the Church on earth; in some cases claiming that only through them could sins be remitted; that they had exclusive right and power to confirm believers in the Church and faith, and to try and expel them from the same; to consecrate and administer the sacraments, baptize, declare who were worthy and ordain them at their will and to render every decision in all ecclesiastical matters, from which there were no appeals I say our fathers led the Methodists out of these deplorable conditions into the glorious liberty and new life and light of the New Testament Scriptures, wherein is declared that he whom the Son has made free is free indeed. The Scriptures which fully to recognize the full, valid ministry alike, but which we believe admits of and recognizes any human arrangements in creating and establishing different and additional grades of offices for the harmoniousness and effectiveness of both the work and workmen in the Church of God on earth, outside of those set forth in this Testament outline of our Lord's which teaches us the essentials, by the use of which we are sure to gain heaven when we come to die.

The Methodism of the Methodist Episcopal Church has been kept as a sacred heritage by her noble sons and daughters to this day. As a Christian denomination, and I include every Methodist Episcopal wing in this denomination, she has come from the dungeons of spiritual blindness and wickedness, braved all of her adversaries through fiery trials, settled herself in doctrines, well regulated system and usages, and for effective work, industrially, intellectually, morally and religiously for the same length of time and under similar circumstances, has not an equal of all the Protestant Churches in Christendom.

By adhering to the doctrines and governments as given us by Mr. Wesley and our Methodist Episcopal brethren in the United States, have not our sainted dead and the efficient leaders of to-day brought the A. M. E. Church from what once appeared to be the sloughs of spiritual darkness, cruel oppressions, comparative ignorance, inactivity, poverty and sins to the greatly improved, recognized and honorable position which she holds among the Christian denominations of the present time? Our improvements as a denomination have been general in every direction, constant and permanent; and upon the same principles as those of any other well-established Christian body, and by a strict adherence to the Methodism of our fathers' church we have been, and every good brother who ought to be leading prayer and class-meetings and we will be able to and will do more to improve our Church than we could if we were to elect one Bishop for every conference we have, which would not more than carry the plan which is proposed by the advocate of eight more.

THE XV. ARTICLE

The first section of this article begins to tell us of how grandly our Church has succeeded under our present system; and then begins the likeness of our children's play again, which is carried through it, which is that the making of this number of Bishops would compel the world to acknowledge our merits and so many more join and co-operate with us than have proportionately in the past. Our worth would be more completely exhibited by increasing our number of powerful preachers and business brethren, and sending them into all the world to be instruments in converting more souls, building and paying for better churches, collecting more money for educational work, opening and sustaining new schools, getting more people, and especially of our churches, to take our RECORDER, our Sunday school literature, thereby making these departments amply self sustaining, and collecting more money for our missionary work, raising money and providing a fund for our worn-out preachers, our widows and orphans and to pay our General Officers at least $1,500 each per year and paying all promptly Let our Church, throughout her length and breadth, build up and sustain these institutions, the unmistakable monuments to the world of our own unbounded care, sympathy and Christian love for our needy and dependent ones, and all will be well for her.

These provisions for all will make any church, nation or organization truly and lastingly great and universally famous for good and substantial work in relieving suffering humanity and building it up in all that ennobles and makes it more Christ-like. These, the wisdom of God through his redeemed ones here below, will seek and praise, and not the pompous array of big numbers of highest officers or the bombastical talk about numerical strength and all other qualifications attainable. Make propositions for this work, brethren, then let us do it and it will do more more good than we would do to make every qualified brother the connection has a Bishop, if needed, to carry the plan calling for fourteen. This work would compel universal recognition and respect for the A. M. E. Church.

St. Louis, Mo.

ANNUAL SERMON.

PREACHED AT SELMA, ALA., SUNDAY, NOV 26TH, 1887, BY BISHOP D. A. PAYNE AT THE ORDINATION OF ELDERS AND DEACONS.

BY REV. J. A. JONES.

"My covenant was with him of life and peace. * * * The law of truth was in his mouth. * * * For the priests' lips shall keep knowledge, for he is the messenge of the Lord of Hosts."—Mal. 2: 5-7.

These assertions were of Levi, standing for the priesthood. This means

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REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th to the first of the month following. All orders are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and all letters addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of the establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for change of address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

WE HAVE received considerable Centennial poetry (?) that cannot be published. One writer makes Richard Allen a blacksmith and tells how he "threw down the hammer and put out the fire." A mistake, good brothers.

THE CHRISTIAN RECORDER'S Merry Christmas goes to all patrons, readers and others from oheerful and trustful hearts, trusting that the coming days of all may be made happy by full resignation to His will, who doeth all things well.

THE ATLANTA CONSTITUTION denies the falsehood that the negro vote cost Atlanta the loss of local option, showing that the strongest anti-precincts in the county have a large white majority, while the only precinct that went for prohibition has the largest, strongest colored vote. Thank God for this defense.

MR. GEORGE T. DOWNING, of Newport, R. I., will deliver his popular lecture on "Charles Sumner," at Allen Chapel, Philadelphia, next Tuesday night. Everyone who attends is likely to be pleased. Mr. Downing's opportunities to know Mr. Sumner were greater than those of most men. Go, hear of the great man; nothing is more inspiring to youth than to read or hear of the doings of great men. Admission, 25 cents.

BISHOP BROWN has been very sick for two or three weeks. He was unable to attend the Macon Conference, which was presided over by Bishop Disney and Presiding Elder R. A. Hall. He was in Savannah at the Gegorgia Conference, but very feeble. He has had a long siege of conference holding and an immense amount of traveling during the past five months. It may be hoped that his winter rest will quite restore him to health.

AS THERE HAS been much discussion concerning the eligibility of local deacons and elders as delegates to General Conference as laymen, it may be well to say that all members of our Church who are not traveling preachers are styled laymen. Deacons and probably elders have occupied seats in our General Conference as laymen. Several are delegates-elect now. In the M. E. Church women have been elected delegates and one Bishop is said to have been elected to their next conference to represent an annual conference as ministerial delegate.

BISHOP CAMPBELL arrived home last Friday, after holding the North Carolina and Columbia Conferences, fresh and vigorous. Remaining but five days, he has gone to his Western field, intending to spend next Sunday in Cincinnati with Dr. Mitchell and Elder Johnson, who, it is to be inferred, have completed the payments on their respective churches, the former after a long effort of over fifteen years, the latter by a spirited stroke of two years. Both congregations are to be congratulated on this wise appointments that have been made to them and the blessed grace of God vouchsafed to them.

ON THE first day of November Mr. Joseph H. Ashe, of Galvestou, Tex., departed this life in hopefulness of a blessed immortality. On the 8th day of December Mrs. Ella A. Daniels, of the same city, leaving a brilliant testimony to the saving influence of the blood of Jesus, even in death, took her final departure. Mr. Ashe leaves a widow and eight children. Mrs. Daniels leaves three children. They were brother and sister, children of Mr. S. S. and Adelia Ashe, of Galvestou, brother and sister of Mrs. M. E. Lee, wife of the CHRISTIAN RECORDER editor. We give our "God bless you" to parents, widow and orphans. The Judge of all the earth will do right.

WHAT A wonderful grip the Christ idea has upon mankind. Could any power eliminate the Christmas tide anticipatious and feelings from the world? It deepens with its length of years. The days that made the hearts of Grecians and Romans glad have long since been forgotten; the feast days of the Jews are growing dim, but olasses that had known nothing of Christ are every year being brought into the ranks of those who move with the great Christmas hosts.

This day is the heart of the year, around which all others concenter. No man "keeps it up," it keeps man up. Shall the elevated cross actually elevate all men, as well in morals as in ideas? Shall the sacred thoughts that underlie Christmas, ever characterize the hearts of all men? Shall the year of universal jubilee ever come to men freed from sin? What a Christmas that would be. God hasten it.

A DISPATCH to the Philadelphia Preachers' Meeting last Monday announced the death of Mrs. Ward, wife of Bishop Ward. The meeting, after the announcement, adjourned, having resolved to attend the funeral at Bristol, Pa., this Thursday. In his solitude and sorrow the Bishop has our sincere sympathy. As was the case with Bishop Shorter last year, so with Bishop Ward this: he left his house to perform the duties of his office with little expectation of ever again meeting his wife on this earth. Such is the stern demand of duty; such the high sense of obligation. Looking at these things one may not wonder that there are others willing to obey it called to so vigorous and unyielding an office, but it does look strange to see any man put for this kind of service. Bishop Ward has been absent from that dying woman six weeks, in the most heightened suspense and anxiety. Doubtless he just arrived home in time to see her die, possibly as much from care and want of solace as any other cause. All honorable gentlemen who seek a position that compels them to forget and almost ignore home and its responsibilities are welcome to all they get; all who accept such responsibilities as a cross and bear it nobly are worthy of the highest respect of men.

THE COLORED people of Louisiana, indeed all colored and all other proper minded persons, are greatly indebted to the Louisiana Standard for its manly advocacy of human rights in the terrible siege necessary to gaining civil, social, judicial and moral respect from the ruling classes. Heroic indeed is the editor of that paper to stand in the breach and risk peace, prosperity and life in defence of his race variety. The Southwestern Christian Advocate, published in the same city, has also shown large moral courage in respect to treating that moral monstrosity of civilisation and that travesty on justice that characterise the actions, writings and judgment of most Louisiana white men and enter into the sickly, morally degraded, outrageous sum of what the North is too extensively attempting to hug as the "New South." It is the "Old South" in every other respect but this: that in lieu of slavery certain thrift and agility had to possess the enslavers in order to live, and that the large sprinkling of Northern settlers, together with the fact that the absence of slavery made it no longer politic to discard Northern literature, has given new impetus and teudeuey to business, industries and literary life. Doubtless these facts will ultimately make a new South—but it is not yet. God bless and preserve the noble colored editors; protect them and energise their pens.

REV. R. SPILLER, Baptist minister of Norfork, Va., and recently called to the Church in Hampton, Va., has spent a few days with Dr. J. S. Thompson, his brother-in-law, and other Philadelphia friends. Mr. Spiller gave us some of the methods of the "New Sonth," very different from, and perhaps better than, the methods of the old Sonth, to reduce the negro vote, but no more excusable, all proceeding from one source and tending to one end—the maintenance of all dominating advantages by the white people and the denial of all advantages to black people. The vile treatment which the noble "New South" gives the negro, in his exercise of his best judgment and highest rights in discharging his ballot, fails to awaken the great "New" North as well as the "New South" to the fact that these methods must ultimately lead to ruin. Even the great Dr. Talmage, whose sermons are read by many thousands of colored persons weekly, thinks that the case of the colored Southerner is not so very bad. He thinks he would rather be a colored man in the South than in the North. In all his popular sermons we do not remember seeing one against the most unreasonable and indefensible crime of American white Christians, the almost universal pressing by on the other side, with reference to the black American, priest and levite like. He has a lecture on "Popular Sins," or some similar title, but does not include this sin of sins.

"THE CHRISTIAN RECORDER" AND ITS CRITICS.

MR. J. S. Durham's centennial paper appears in this number of the CHRISTIAN RECORDER. We are glad to give our readers an additional statement of the outside world's notion of the A. M. E. Church. Of course we do not agree with quite all the ontside world says. As a matter of fact, the young gentlemen who so nobly represent the Afro-American class on some of the most important papers of the day have a very important and honorable opportunity to benefit both classes of the American people, the Canoasian and the negro. We feel grateful to Mr. Durham for his criticism on our educational work, and much of that on our literature. The Afro-American really owes them high respect, but these same journalists have but a very poor conception of the proper management of the CHRISTIAN RECORDER, or its relations to the 400,000 people whose extensive patronage offers so attractive a bait to many of their able pens.

Mr. Durham's ideas could be well carried out in respect to a patronage that had no further claim upon the paper than to furnish refreshing and educating news and literature, but the CHRISTIAN RECORDER has much to do that secular papers, under the full control of Mr. Durham, would not do. Evidently Mr. Durham does not know that the Church even fixes the subscription price of the RECORDER, mixes its affairs with those of book trade, that to fail to note presiding elders' rounds, church news, revival meetings, trips of ministers across their county—sometimes their township—is to make the paper less than an organ; that these very attractive 400,000 may all feel to have a claim on the CHRISTIAN RECORDER; that they give a much larger number of communities to be satisfied than is had by any other paper published by colored men.

Mr. A. H. Grimke, seizing upon the criticism of Mr. Durham, hastens to suggest that the sensible thing for the A. M. E. Church to do is to make Mr. T. T. Fortune editor of the CHRISTIAN RECORDER. He is going to watch and see if the A. M. E. Church will be wise enough to accept his wise suggestion, as "Mr. Fortune is a member of the A. M. E. Church." If Mr. Grimke proposes to wait in a cold corner, he would do well to put on his overcoat, take extra rations with him and weigh well his own wisdom against that of the A. M. E. Church, which, by the way, according to his statement, includes the practical wisdom of Mr. Fortune. The CHRISTIAN RECORDER has been the CHRISTIAN RECORDER twenty-five years.

Mr. Grimke urges Mr. Fortune's seven years' experience in journalism as argument for his being just the man to make the CHRISTIAN RECORDER a mighty paper. In Mr. Fortune's seven years' experience, while he has made a successful and entertaining writer, he has, so far as business is concerned, been no more successful than the CHRISTIAN RECORDER. We should not like the CHRISTIAN RECORDER change its name three times on each seven years and in its great secular side change its politics three times each four years.

Following these gentlemen comes the colored writer of notes on colored people for the Philadelphia Sunday Mercury, and informs the readers of that paper that the Church has never had a "practical man in the editorial chair of the CHRISTIAN RECORDER."

Finally Mr. C. H. Shorter, probably the only African Methodist among them, seconds Mr. Grimke's motion, in the interest of laymen.

We would be very glad if our laymen would avail themselves of the opportunities offered by the CHRISTIAN RECORDER. We have urged them to do so. If the appointment of Mr. Fortune is what they wait for, it should be done soon. Mr. Shorter says Mr. Fortune was a member of the late General Conference. It is true that the General Conference foolishly so declared after some member, whose shrewdness merits more respect than his consistency, who was either ignorant of law or indifferent to it, offered a motion to that effect. Mr. Shorter, who was a member, knows that there are but two powers that create delegates to the CHRISTIAN RECORDER and as much thoughtful, original matter, as characterises any colored paper. It does not stalk out upon the arena, boast of its superiority and attempt to gain patronage by appealing to the prejudices and passions of readers, but to their reason and conscience. Were it to interest itself more in politics, fancies and funny things it would increase its circulation, but this is not its great object. We have in mind certain colored church papers that have so much nonsense, vulgarity, bombast, flippancy and blasphemy that more thoughtful, cultured and wise men must think they represent a very weak class of Christians.

The CHRISTIAN RECORDER is self-supporting. No competent man would object to taking it for what it is worth, drawing his salary from its revenue; provided it was under his control. As the race grows the CHRISTIAN RECORDER will rise to the dignity of a great church journal. Patience, brethren, African Methodism includes more than one successful and practical man. It would like to include even more than it does; won't you walk in?

Personal.

—Rev. L. M. Beckett, B.D., Elmira, N. Y., raised $300 in his church December 11th.

—Rev. J. W. Beckett, B.D., spent Sunday, 11th inst., with his brother in Elmira, N. Y.

—The Rev. C. H. Berry, of Wolverhamptou, England, has declined the unanimous call to fill Mr. Beecher's pulpit.

—We are under obligations to Rev. T. W Henderson for correcting our delegate list respecting the Illinois and Iowa conferences; also to Rev. J. A. Johnson for correcting the Ontario list.

—Mr Kennan's article in the January Century will be on the "Russian Provincial Prisons." It will describe the present shameless system, attempted reforms, and the effects on prisoners, and will give their secret methods of communication in changeable ciphers, the knock alphabet, etc.

A SAD LETTER.

REV. AND DEAR BROTHER:

This is the hour of darkness and sorrow. Death has flapped his dark wing over our dwelling. Mrs. Rachel Annie Ward passed through the gates of death to-day at noon. Four long, weary months she wrestled with the King of Terrors. Though conquered, she triumphed. She never faltered nor quailed through all these months of unutterable physical anguish. Each day found her more rooted and fixed on the promises of God.

She was a woman of extraordinary fortitude and endurance. Often during these days of suffering she chanted the Victor Psalm from Pisgah's glorious summit.

On the 15th I received a telegram that her symptoms were alarming. Though jaded and worn from excessive labor, working night and day in anticipation of the dreaded though expected event, I took train at once, riding nearly 1500 miles, and reached Washington twenty-four hours before death closed the scene. I asked her at once what was her prospect for eternity. She answered, "Bright, gloriously bright." After reading the 23d Psalm and from the 9th t 27th of 21st of Revelation, she seemed to be nearing the city of God and peacefully passed away.

To me this is a terrible blow. The strongest earthly prop I had to rest on is broken. She was in deep sympathy with my work, and when in the field directing the forces of God's Israel she held me be firm, valiant and true—true to myself, my race and to my God. She was a model housekeeper, the synonym of economy, industry, order and neatness I have been spliutered and riven by the bolts of Heaven The bloom of life is wilted and withered. This storm has swept away yard and mast. All that is left is my Church and my hope of Heaven. Four short but terrible years have passed since my first wife was called hence.

We shall celebrate the next centennial within the walls of jasper—walls where tears never flow, where the body is never wrecuhed with pain. Until then farewell, thou who stoodest by me in the dark, terrific, starless night of relentless persecution, farewell. We shall meet again, and with palms of victory and songs of triumph chant the wonders of his grace.

T. M. D. WARD
Bennings, D. C., December 19, 1887.

School statistics from the annual report of the New Jersey State Board of Education it appears that fifty new school houses were erected during the year. The amounts expended for support of schools was $2,678,186. There are 1603 school buildings in the State.

WHY?

BY "WANDERER."

[This article should have appeared before that on the same topic in a recent issue.—EDITOR.]

When Newton saw the apple fall, when Ferguson saw the chandelier at Pisa swing to and fro, when Cesar came to the Rubicon, when all men investigate causes, the first query is: Why this or that effect? In seeking out the true cause, the first and imperative act of the human mind is to think, and from thought some reason is found for the existence of certain phenomena in nature From thought some idea of the Supreme Being is attained; from thought problems in mathematics are demonstrated and solved. It is said the A. M. E Church is losing ground Why? If our statement is true or not true the point of contest will depend upon the facts in the case. Paul the apostle says in his letter to the Thessalonians, "Our gospel came not unto you in word only, but also in power," &c. Does the A. M. E. Church promulgate the gospel? Yes, verily it does. Is the gospel losing ground? We answer, no. Why, then, this seeming retrogression? We say that too many "words" of the gospel are preached to the people and the power is not est By power we mean right thinking.

In many communities the youth are in advance of the preachers. They read better, spell better, write better and think better. In this not the argument for the declination of any church or society?

Not long since an eminent pastor in the Southwest was conducting an exercise on Children's Day. The children had been instructed and prepared by the teachers in the public school for the occasion The pastor's mistakes were so great that the pupils in the Sunday school sat down in disgust and after repeated failures the pastor asked the writer to conduct the exercises. Such preachers might preach until doomsday to such children and it would be like a "sounding brass" to their ears. The A. M. E Church boasts of intellect, and this she has, too; but where the great masses of people are men of many words, and wrong thoughts are permitted to go, alas! the evil they do. Here in our city, with a population of over 3000 colored people, and 75 members only. Why? Echo answers, why?

THE TWO GREAT QUESTIONS.

BY REV. S. A. HARDISON.

Again in our history as a Church the time is rapidly rolling on when our legislators from all parts of the country shall assemble, we trust, for the purpose of deliberating wisely relative to the needs of our Zion. I hope the General Conference will not resolve itself into a legislative body, and that we will cease to call it the legislative body of the Church, for the Church and in the Church. I was taught by the Methodist fathers that Jesus Christ is the only Lord and Law-giver of the Church, and that the province of the General Conference is to make rules and legislations for the people called Methodists; but we are getting to have legislative councils, judicial conferences, Bench of Bishops prerogatives and some provocations. Thus churches, or rather ecclesiastical systems, grow; but we have read in history how they grew. Even from apostolic simplicity and soundness of doctrine into prelatical pretensions and unto a form of godliness, while the power thereof is denied. May God preserve to us enough of primitive Methodism in the Episcopacy and the Church so that we shall not lose our identity with Methodism. It may be an unconscious growth, but a real tendency to put the episcopacy into a higher place than that occupied by the elder in the Church of God. We do not charge nor do we believe that those who put forward these ecclesiastical force pumps consciously indulged these dangerous tendencies, but they were seen and not a few expressed the fear at such manifest tendencies. Do we not believe that the Lord Jesus intended a complex and multiform ecclesiasticism in his Church on earth? Therefore it would be expedient for the coming General Conference and the connectional societies to tighten them up, we hope, for the demands of the connectional interest, which will come before that august body, for there will be two grave questions to be solved: 1st. Presiding Elders; 2nd. More Bishops. The Presiding Elder system; what shall we do with it? Shall it stand as it is, universal in our great Zion, or what shall we do? We ask of that legislative body justice. We will yield to what the does, as our question is surmountable. Leave or make the system optional with the annual conference, for she is loyal to the legislative power. She, the Church, has tried both and now she is the North-west wants optional laws. Let the annual conference say what she thinks is best for her. You may show or prove that the system is as old as time; but without a change it will not please the African Methodist Church of to-day.

We admit that the system is good where it is needed. Is it needed in the Northwest? Will you kill the churches in the Northwest to make it needed? The Church is too old now. Give it to her as she has had it and she will live. If she has gone too long without it. In every State in the Northwest she planted herself in cities, towns and villages, where the banner of African Methodism is without the system. This is not so in all sections; for this cause the General Conference should make the law optional. We see and know that as a whole presiding elders are not a blessing to the Northwest. It is either the office or the man, for one is a failure. My friend, J. M. Murchison, said that the present system should be retained. It may be needed in the South Arkansas Conference, my brother, but not in the West. The presiding elder should have all qualifications, educational, moral and religious. What of that if the office is a failure? So with the Northwest. We do not want to retain the universal system, but we want the optional system. This is one of the great needs of the Church The annual conference can use the optional system better than she can electing presiding elders.

MORE BISHOPS.

We must try and govern ourselves more by the actual needs of the Church; and again we want itinerant Bishops as well as preachers. If the episcopacy will live it must move, not only where it is needed, but where it is needed most, not all the time in some large city. God help us to move right Yes, we need more Bishops, but we want something else besides educational qualifications. Does the Church need right more? If so, for what? The Methodist Episcopal Church itinerant ministers number 12,911; local preachers, 12 225; number of members, 1,987,339; and with this vast number the only has twelve Bishops, and we are talking of eight more. God grant that we make what we can use, and no more. If all of our Bishops could get around, we would not need any; but give us some young men full of God and love for the Church.

ALLEN UNIVERSITY AND BISHOP CAMPBELL.

BY J. W. MORRIS.

MR. EDITOR:—Allow me space in your columns. The fall term of Allen University opened October 3rd, 1887, under the most promising auspices. We are having daily additions. The university is growing in great favor and usefulness. This is evidenced by the largest attendance up to date that we have had at any period since the founding of the university. We predict, from this and other circumstances, a bright and prosperous future for the school. The only drawback, at present, that we have is a mortgage debt of $3 500, which must be lifted June 18th, 1888. We have a present membership of 121 students, distributed in the different departments of the university as follows: In the College Department, 6; Normal Department, 38; Intermediate Department, 19; Graded Department, 58. This is the largest county representation. We have 18 counties of the State represented. The good that is being done here in the cause of Christian education is being highly appreciated. We had two delightful visits from Bishop J. P. Campbell, which were greatly enjoyed. The Bishop was much pleased with everything which he saw and heard. He delivered, by request, a very interesting lecture on his visit to Hayti. This was a grand effort; it was thoroughly enjoyed and appreciated, for it was highly interesting and instructive, even in its minutest detail. Would that every man in America could have heard this lecture, so full of sound philosophy, cogent logic, research and learning, backed up with the lofty flights of rhetoric and impassioned eloquence. We indulge the hope that his useful and aged life be spared to us for many years to come. Of him it might be said, as it was said of the aged Doge of Venice, that notwithstanding more than three-score years have rolled by, yet time has not marred his intellectual vigor nor dimmed the lustre of his genius. We thank God that such a man as Bishop Campbell lives.

The president of the Chattanooga Railroad offered the women of the W. C. T. U. Convention at Nashville, a trip to Murfreesboro', to see the battle-ground and the soldiers' cemetery. Accordingly two car loads of women, with no man except the conductor, visited these celebrated places, collected old bullets, etc., as souvenirs, saw the house in which Charles Egbert Craddock once lived, and which she has described in her novel, "Where the Battle was Fought," and all came back to Nashville delighted with their visit.

The Indians on the Oneida reservation have a grand lodge of temperance societies made up of four subordinate lodges, two of which are located in Canada and two in Wisconsin.

OUR WOMAN'S COLUMN.

WOMAN'S RIGHTS.

BY MRS MARY BOLTON.

Solomon by one stroke set forth the imperial character of a brave and Christian woman. She was not a slave nor a subordinate, but a queen. Women are continually talking about their rights, but I say that women have their rights. It is the right to have charge of a home, to instruct the boys and girls of that home Think of this, women It was a mother's teaching that brought General Grant to what he was. It is a mother's prayer, a mother's tears and teachings that bring men to their high standing. Think you or dare you say that we have not our rights?

I say that a woman's position in the world is higher than any man's. For if a woman wants to preach she will do it. Name any one good thing a woman does in her head and thinks she ought to do it and will not? Yes, in one way women vote, and one woman's vote counts five to every man who casts his ticket in the ballot box on election day, because a woman begins at the cradle with her boy; this is the kind of voting we need Send a prayer to your Almighty Father for your baby boy or girl. Now say that a woman's right is not at her home around the fireside.

Again, a woman has the special and superlative right of blessing and comforting the sick. What land, house or street that has not felt the smiting of disease? The young men at college may scorn the idea of having a religious mother, and being under her care and influence, but at the time of typhoid fever he says, "Where is my mother?" It is an awful thing to be sick from home. If you have to be sick you want to be at home. Once in a while men come to see the sick, but with their hands over their faces for fear of catching the contagious disease. How rough they will handle you, how you long for the cheering words of a wife, mother or sister. The room may be gloomy, the face that looks into yours may be plain, but who cares for that? There are loving voices to sing God's praises and loving lips to read God's promises. The Lord will bless the woman at her home. In our great battles men knelt and asked, "On whose side did you fight?" Women asked, "Are you much hurt?" While men are in their beds asleep there will be a fight in yonder dark alley; there will be groaning in that dark and lonely alley; men will be sleeping while women are watching.

Again, a woman has a special right to care for the poor. Oh, Christian young woman, if you would make yourself happy and win the blessings of Christ, go out among the destitute! A loaf of bread and a bundle of wood may make a homely bundle to carry, but the angels of God will come out to watch over you, and the Almighty God will give his messenger host a charge, saying, "Look after that woman." So you need never fear going where God tells you to go.

Again, I say it is a woman's right to comfort Oh! what a mistake business men make by not telling their wives or mothers their business troubles. They do not remember that their first duty is to tell their wives all about it; she can help him to bear it easier and make it pleasanter to think of. Again, I say it is somewhat a woman's right to bring men to the kingdom of God. It is easier for a woman to become a Christian than a man. Why? You say she is weaker. No. Her heart is more responsive to the pleadings of Divine love. The fact that she can easier become a Christian, I prove by a statement that three fonths of the members of Christian churches are women. The most celebrated sermons now preached are preached at home, around the fireside with an audience of two or three. How can any woman now say she has not her rights?

DEATH OF REV. WILLIAM MURPHY.

BY REV. W. H. BRYANT.

MR. EDITOR:—It becomes my sad duty to inform you of the death of one who has done much in this place for the upbuilding of the A. M. E. Church. The person of whom I speak is the Rev. Wm. Murphy, who departed this life on the 25th of November, 1887, aged 84 years and 22 days.

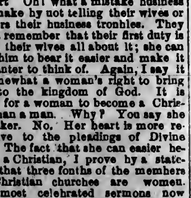
On taking charge of our church here last May, I found four very old members, viz., Brother Thomas Bedford, who departed this life in the first of November, 1887, at the age of 107 years; second, Mother Murphy, who left the sickly shores of time last June, aged 86 years; third, Father Murphy, age as stated above. Father Murphy came to Chester in the year 1846. At that time we had no church here, but had started a mission under the care of the late Stephen Smith. This mission, however, was only a Sunday school and under the faithful care of Father Murphy that mission Sunday school grew into the present Asbury A. M. E. Church, of which he and Mother Murphy were members for over forty years. So great was the love of Father Murphy for the A. M. E. Church and the cause of his blessed Lord that he was not satisfied to stop at building up the A. M. E. Church here in Chester, but he went to what is known here as South Chester, and there, through his faithful efforts, built the A. M. E. Church which bears his name. And I am informed that after helping hand in the building of nearly avery A. M. E. Church in this county. For years his house here was the preachers' home, and Mother Murphy took great delight in caring for the minister for a number of years But their labors are ended and they are gone to share that rest which remains for the people of God.

Father Bedford, the third to depart this life since I have been here, was also a faithful member of Asbury A. M. E Church, and as long as he was able to go about, he would be seen making his way to the church at the appointed time for worship.

Father Bedford, Father Murphy and Mother Murphy were born in Maryland during the dark days of slavery, and embraced the religion of the Lord Jesus Christ in the days of their youth. The fourth aged member of whom I spoke above is Mother Ann Rump. She is a little over 85 years, but is still active, true and faithful. She is always found at her post when it is possible for her to be out. If our young members will be as faithful as have been the fathers and mothers who have just passed away and are passing away day by day, they will be able to do even greater work than the fathers and mothers have done.

My prayer is that the Great Head of the Church will raise up another strong man in Chester, Pa., like unto Father Murphy to help carry on the work of the A. M. E Church in this place. Truly Father Murphy's work will follow him and he will rest from his labor.

Chester, Pa.



The Life and Times of Charles Sumner.

GEORGE T. DOWNING, ESQ.,

OF NEWPORT, R. I., WILL DELIVER A LECTURE ON THE ABOVE NAMED SUBJECT, AT

ALLEN CHAPEL,

Lombard Street, above Nineteenth,

Tuesday Evening, December 27th, 1887.

The ability of Mr. Downing as a thinker; public speaker and writer, is too well-known to need special mention. Being a personal friend of Mr. Sumner, and with him even at the hour of his death, he is prepared to speak with authority upon the subject he has chosen.

MR. ROBERT PURVIS will preside at the meeting and introduce the speaker. Other prominent persons will be present.

General Admission, - - 25 Cents.

Exercises will begin at 8 o'clock.

GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxious to push the work of preparation as fast as possible. Please write names plainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gazaway, 214 West Vermont St., Indianapolis, Ind.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,... " Turner

OCTOBER.

Sonth Kans'a 1, Emporia,..... " Brown
Pittsburgh .. 5, Park'h'g,W.Va " Campbell
Kansas.....12, Omaha,.....r. " Brown
Tennessee,..12, Nashville,.... Turner
Indiana,....13, Middletown,.... Ward
North Mo.,..19, Hannibal,..... " Brown
Missouri.....26, St. Louis,..... " Brown
West Tenn.,.26, Memphis ..... " Wayman

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas,..9, Little Rock..... " Ward
Florida,.....10, Tallahassee,.. " Payne
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Texas.....30, Beaumont,..... " Wayman

DECEMBER.

Columbia,.. 7, ... " Campbell
Mississippi,. 8, Raymond, ... " Ward
N. E. Tex., 8, Dallas,..... " Wayman
Georgia,.... 14, Savannah,..... " Brown
West Texas,15, Lastrop ..... " Wayman

JANUARY.

1888.

Nth Miss.,.. 3, Yazoo,..... " Ward
North La.,..25, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina, 1, Mt Zion Chris'n " Ward
East Florida, 15, Palatka,..... " Payne
Louisiana,... 22, New Orleans,.. " Wayman
St. Thomas, ...St. Thomas, W I Disney

MARCH.

Virginia .... 28, ... " Turner.
Demerara.....George'n B G S A Disney

APRIL.

New Jersey,. 4, Millville,..... " Campbell
Baltimore,...12, Baltimore..... " Wayman
Bermnda,..... Shelly Bay, W I Disney

MAY.

General Conferences, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York,.. 6, Albany. -
New Engl'd 13, Boston.
Ontario,.... 20, Chatham.

JULY

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INFORMATION WANTED OF MARY Gerant, my mother, and Calia, Mild and Jane, my three sisters. I have not heard of them since the war, when they were a Summerville, S. C. I was a slave under Franklin Mosely, lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa

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INFORMATION WANTED OF MY MOTher, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamhnry, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name, Milen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Meshakinock, Mahaska county, Iowa.

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INFORMATION WANTED OF MY BROther. Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Callina Cooper and Eliza Cooper. The mother's name was Paga Cooper. by the early study of such a book."—Christian Guardian.

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Literature.

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In the January number of *The American Magazine*, Wm. H. Rideing will have the first paper of a series on Boston Artists and their studios, reproducing some of their paintings and showing their distinctive styles of art.

We know of no better or brighter magazine for the horticulturist than Vick's Magazine, of Rochester, N. Y. The winter numbers are as entertaining as those of spring. In fact, one who intends to have a garden in the spring, has flowers in the house, wishes to know what is going on in the garden world, can spend some of the leisure hours of winter's long nights most pleasantly studying Vick's Magazine. The December number is highly entertaining. James Vick, Rochester, N. Y.

The rumored visit of the ruler of Persia to Europe, makes the beautifully illustrated article on "The Shah and His Court," by Wolf von Schierbrand, with which the December number of *The Cosmopolitan* opens, very timely. Oliver Thorne Miller's article on "Mr. Crowley, the Chimpanzee," illustrated by J. Carter Beard, the well known animal artist, is a charming study of a creature in the Central Park Zoological Museum that attracts more attention than any other New Yorker. "From Forest to Floor," a profusely illustrated article by J. Macdonald Oxley, contains a graphic, interesting, and valuable account of lumbering and the lumber interest in Canada.

The January *Quiver* keeps well up to the promise of the December number. It is full of good things from the first page to the last. No wonder *The Quiver* has taken such a vital hold of its American audience, an audience, too, that increases with every month. The old-fashioned idea that a religious magazine must of necessity be dull is disproved by *The Quiver*. That periodical has not a page in it that its readers would call dull. The current number opens with a paper called the "Salt of the Earth," by Edward Garrett, which is followed by the serial "Wanted, a Governess;" then Professor Bleckie interprets "The Voice of Winter in Christian Ears;" the Dean of Canterbury's second paper showing "How God Preserved the New Testament," is given, and is followed by a pretty story, "A Boat to Heaven." "Growth Under Pressure," is the title of an encouraging paper by the Rev. Hugh Macmillan *Cassell & Co., New York*, 15 *cents a number*, $1 50 *a year in advance*.

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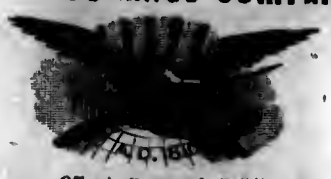

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We know of no better or brighter magazine for the horticulturist than Vick's Magazine, of Rochester, N. Y. The winter numbers are as entertaining as those of spring. In fact, one who intends to have a garden in the spring, has flowers in the house, wishes to know what is going on in the garden world, can spend some of the leisure hours of winter's long nights most pleasantly studying Vick's Magazine. The December number is highly entertaining. James Vick, Rochester, N.Y.

The rumored visit of the ruler of Persia to Europe, makes the beautifully illustrated article on "The Shah and His Court," by Wolf von Schierbrand, with which the December number of *The Cosmopolitan* opens, very timely. Oliver Thorne Miller's article on "Mr. Crowley, the Chimpanzee," illustrated by J. Carter Beard, the well known animal artist, is a charming study of a creature in the Central Park Zoological Museum that attracts more attention than any other New Yorker. "From Forest to Floor," a profusely illustrated article by J. Macdonald Oxley, contains a graphic, interesting, and valuable account of lumbering and the lumber interests in Canada.

The January *Quiver* keeps well up to the promise of the December number. It is full of good things from the first page to the last No wonder *The Quiver* has taken such a vital hold of its American audience, an audience, too, that increases with every month. The old-fashioned idea that a religious magazine must of necessity be dull is disproved by *The Quiver*. That periodical has not a page in it that its readers would call dull. The current number opens with a paper called the "Salt of the Earth," by Edward Garrett, which is followed by the serial "Wanted, a Governess;" then Professor Blackie interprets "The Voice of Wluter in Christian Ears;" the Dean of Canterbury's second paper showing "How God Preserved the New Testament," is given, and is followed by a pretty story, "A Boat to Heaven;" "Growth Under Pressure," is the title of an encouraging paper by the Rev. Hugh Macmillan *Cassell & Co., New York*, 15 *cents a number*, $1 50 *a year in advance.*

The readers of that wonderful magazine for young people, *Wide Awake*, are to be sustained to the good reading and pictures that they will wonder how it is going to be better than ever this coming year. But it is The new year has already begun with the holiday number just coming—a truly great number, larger and richer, more varied, and therefore it must be better than ever before. And the publishers have a primer to send to those who want to know what *Wide Awake* is going to have in it in 1888. The wonder is that such a library and picture gallery can be got together for $2 40 a year—a thousand pages and everything fresh and new—stories, history, travels, adventure, anecdote, natural adventure—and all instructive as well as entertaining. Two worlds are drawn from to make such provisions for the education and pleasure of our children. So high is the best of young people's literature nowadays that we are all of us glad to be young. Nine-tenths of reading people prefer it to what is written for them; for it has the rare merit of being as well as good. We know of no Christmas gift so sure of bringing a happy response in a reading family. Send $2 40 to D. Lothrop Company, Boston

Cassell's Family Magazine for January has a real wild or sleep about it. It makes no pretentions to being a holiday number, but being published just at the holiday season it has naturally caught some of its festive spirit. The frontispiece of the number is called "Spell-Bound" and is an engraving printed in rich brown tints, showing a young girl with a book in her hand, the pages of which have evidently proved all-absorbing. Both pen and pencil have been called upon and the sketches are thoroughly characteristic. "The Family Doctor" discusses headaches this month, and makes some practical suggestions for the relief of those who are afflicted with them. The Rev. S. Baring Gould contributes a chapter on some "National Characteristics." Frederick J. Crowest, who is an authority of musical matters, asks "What is an Oratorio?" and answers the question more or less lucidly. The fashions are given the usual space, and "The Gatherer" is full as ever. The editor announces "Our Attempt Free University," which is open to all the readers of the magazine. To be

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Any other worthy Bag shape that has to be had.

Sizes nearly from 12 to 16 inches. The midway prices of two kinds:

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The Sunday School Union of the A. M. E. Church is prepared to furnish the best series of Lesson Helps that can be obtained. We have received testimonials from scores of our most prominent Sunday school workers endorsing and emphasising the high quality of our periodicals. Our aim is to do the very best we can to meet the demands of our Sunday schools A full list of our periodicals and their prices, will be found on another page of this paper. As we are the only authorised publishers of lesson helps for A. M. E. Sunday schools, we expect to receive that patronage which respect for law and denominational interests demand. Samples and price lists sent free on application Address.

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SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address Rev. C. S. SMITH,

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NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

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A clergyman, after 7 yrs of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 312 East 9th St., New York, will receive the recipe free of charge.

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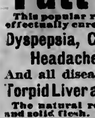

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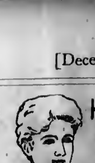

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A COMMUNICATION.

BY REV. J. GOINS, M.D.

MR. EDITOR:—I thought that you and your many readers would like to learn how the people of the "Pelican State" (Louisiana), are doing. There has been generally a good crop of cotton. The colored people made it, but the white men are taking it. There is a terrible movement just now. There has been several families moved, and others are getting ready. The sheriffs are riding day and night, seizing all of the poor people's property. I mean such as live property. We are expecting a very cold winter and these poor people are bound to suffer. Men, women and children are crying over their poverty-stricken condition. It is a stormy, grabbing time. It is grievous to me to pen these few lines. All who chance to read this do not fail to send up a special prayer for the poor colored people in North Louisiana; they are sheep bawling no shepherd. But they have a just God to plead their cause. Faith is the Christian's prop. Rich men will oppress the poor, and do them over the other quietly loosening them. Till suddenly, like a flash, he snatched it off and bounded to the back of his cage. In vain the hapless policeman commanded and coaxed, begged and threatened. Mr. Crowley, entirely unmoved, sat calmly down to enjoy his prize. First he put it on his hand, using his teeth to help, and then held it up for the audience to see, with every finger spread grinning with delight. But now being able to arrange it to his satisfaction, he tore it to strings, and passed a happy fifteen minutes while reducing it to its primitive state of thread, holding one part in the hand of the thigh—the monkey's convenient pocket—while he worked on another.

On another occasion one of the Park men went inside of the rail to speak to the chimpanzee. Crowley sat quietly on the floor looking at him, and, thrusting his hands out to play, as is his custom.

"Look out, there!" warned the keeper.

"Oh, Mr. Crowley knows me," was hardly out of his mouth in response before Mr. Crowley fastened his finger upon the lapels of his coat, one each side, and gave them such a jerk that the man was dashed violently against the bars, and the coat split down the back like so much paper.

Church News.

Rev. M. Jackson, Monroe, Louisiana, writes: Through dashing waves of trouble and hard struggles the Lord has blessed us and enabled us to frame the church in Monroe, and ask the pastor and members please remember the church at Monroe, that we may secure our property in this city, and also give us your prayers. I have only been here one month and a half. Pray for us that we may have a grand success.

Rev. H. Chapman, Boiling Springs, Ark., writes: Weaver's Chapel is looking up. I was appointed here last conference and found the work prospering. I came here depending upon the Lord. He has blessed me with success. I have enlarged the work. Brought to six churches. I built one church known as "New Chapel." 30 x 40; organized a mission with 17 members. We have raised since last quarterly conference, $65. We hope to do better in the future. Pray for us.

J. H. Haller, Butt City, Montana, writes: Since the advent of the Rev. W. H. Willett in our midst a new Christian feeling has been engendered. The darkness that has been hovering over us so long has become scattered. The true Christian light has found its way into many families where it has not been heretofore. The Rev. W. H. Willett, by his energy, has drawn many willing workers to the cause as a shepherd doth his sheep to the fold. He found us without church or societies; he got us a church and parsonage and we are now proceeding to pay for them.

Rev. B F. Watson, Topeka, Kan. writes: After a jaunt of nearly three years on the presiding elder "mule," I am once more called as the pastor of a church. The North Kansas Conference closed a very pleasant and profitable session at Emporia, Kan., Oct. 6th. Bishop Brown was in excellent health, looking, to all appearance, that he might be here many years to come. Dr. Embry, the book peddler, was on hand and preached an excellent sermon at the Opera House on Sunday. Roll call found 57 names, traveling and local members of the conference. The General Conference delegates are Revs. John W. Wilkerson, J. W. Wilson and B. F. Watson; C. H. Williams and Henry Rodgers, lay. The ministers received their appointments cheerfully and with apparent satisfaction. Rev. J. M. Wilkerson has my old "mule" presiding elder district and he is learning to ride like a John. Rev. J. W. Wilson, presiding elder, has his Broncho well trained now. Presiding elders are a success in South Kansas. Keep the system.

E. F. Johnston, of St. Paul's, N. Y., writes: The Centennial of the A. M. E. Church was celebrated with much fervor at St. Paul's A. M. E. Church, 158th Street, New York City, the services beginning on Sunday, Nov. 13th. The morning sermon was preached by Rev. James R. Williams, assistant minister of the church. In the afternoon there was a sermon and address to the Sunday school by Rev. H. A. Monroe, pastor of St. Mark's M. E. Church. In the evening the sermon was preached by the pastor in charge, Rev. W. C. Cole, B.D. Subject, "The grain of mustard seed." The celebration was continued on Tuesday and Wednesday evenings, 15th and 16th, with a harvest home and ladies' industrial exhibition. This was conducted by the lady friends and members of the church There was an interesting literary and musical programme each evening, consisting of addresses, essays, recitations, readings, duets and choruses. Proceeds, $38.14, for the purchase of fuel for the winter. St. Paul's Church is doing a very good work in the upper part of the city under the able pastorate of Rev. W. C. Cole. Since the advent of this reverend gentleman the church has increased rapidly in attendance.

Rev. J. B. Tyner, Smithville, Va., writes: Glad we was to say that Smithville is no longer a blank. Two years and six months ago Rev. Jno. E. Cook, presiding elder, took me from the Hampton Institute, where I had studied in the ministers' class since my graduation in the normal department in 1884, and sent me here. On my arrival here we found that the circuit had for some years been without a preacher, and that the members were few, poor and discouraged. At this, the best point on the circuit, the church consisted of 32 members, who had as their only place of worship an old remodeled blacksmith shop, 30x20. I knew this was historic, but as I saw that it was nearly in ruins and that the Lord had given the people a mind to "rise and build," we, in September, '86, took down the old house and commenced in one of the best places, only a few rods from the court house, to build a new church 32x40 and 18 to the pitch. Our building is now floored, hulled in, windowed and doored. In all this work we have had the advice and assistance of our presiding elder. But the other things necessary to the completion of this house are the ceiling, the stoves, seats, etc., all of which will cost about $150. By some this may be considered a small amount, but for this place and people it is quite large. Who will help us? Our very needy and willing people would thank you for the smallest amount.

Rev. T. Reeves, Oskaloosa, Iowa, writes: Oskaloosa in one of those thrifty business towns of Central Iowa, with a population of eight thousand souls, a thriving people; between three and four thousand of the above are colored. Mahaska county, of which Oskaloosa is the county seat, is famous for its rich coal fields. There are five active mines in this country getting out large quantities of valuable mineral annually, and the furthest one of them is not over five miles from Oskaloosa, and it is astonishing to see what a source of inspiration this mining enterprise is to all branches of business where it is carried on. Four of these mines work colored men principally. These mines alone give employment to nearly a thousand men. This plurality gives us the balancing power at the ballot box in the county. We have three railroads centering here, running close connection with nearly all of the leading railroads of this commonwealth of ours; so the representatives of the several departments of the Church will have a pleasant ride over solid steel rails in our elegant parlor cars to the Iowa Annual Conference which is to convene in Oskaloosa next August, 1888. The colored people of Oskaloosa, as a class, is an industrious, thrifty people, nearly all of them having bought homes of their own. We have a grand public school system here in Iowa, that is not governed by prejudice and caste like that of the State of Georgia, but the doors of educational institutions are thrown wide open to all who want an education; and, sir, I am proud to say that our colored youths are availing themselves of these great school advantages. There can be found colored children in quite a number in the schools in the State, and they are getting on nicely with the white children. They all study the same kind of books, play the same games, eat the same kind of food and no lives lost. We have four school houses and three colleges in Oskaloosa, one a business college. We have a young African Methodist to graduate in this business college this fall in the stenography and short-hand course. We are proud of him; he is ours; let no man despise him, but conduct him forth in peace. Our church in Oskaloosa was built this year. It is 30x50, frame, situated one block north and two blocks west of the public square, with a small debt, which is steadily dwindling down. Doctor, after two years' labor with the people of Oskaloosa, I have concluded that the A. M. E. Church is best adapted to such people as these. The people of Oskaloosa are people of sound mind, grand thoughts and high conceptions. They are disposed to have the best and biggest of everything here that is good. Some of them said in their Centennial orations last month that the A. M. E. Church of which they were members was the biggest negro Church in the world, and I said Amen. I believe, Mr. Editor, that it is with the will of the Infinite God that all good moral and religious enterprises should ever be perpetuated. I feel that the principles which characterized the origin of the A. M. E. Church were right and that shall ever live here. Articles of religion is a category of pure Protestant dogmas which is well founded upon Scripture, and this shall ever stand. Heaven and earth may pass away before one jot or one tittle of my word shall pass, says Christ. We have no time to fight between ourselves when the enemy is so stubborn and strong. The flag that Richard Allen hoisted one hundred years ago was the right kind of a one. Now let Africa's brave sons carry this grand old flag of African Methodism to the front until she floats victoriously over every fort and field.

HOW SOME LIVES HAVE BEEN EXTENDED.

In a physician's office in Philadelphia are filed numerous letters with expressions like these:

"My mother and self have been greatly benefited by the use of your Compound Oxygen. It has undoubtedly prolonged and prolonged her life these two years past." "I have improved in health using your compound Oxygen. I can ride without much fatigue. I am in my eighth year, I suppose that I cannot expect to be entirely relieved." "It has almost made a new man of me at nearly three-score and ten." "I will be eighty-two years old the fifth day of next November. The drops has left me, and my legs are all right. Every one that sees me says, 'How well you look!' I tell them Compound Oxygen saved my life and cured me." For full explanation of how such marvels are possible, write for brochure, which they send free, to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

Burlington, N. J., wants an electric light system.

In Burlington, Vt., the street cars have been put on runners.

The total beef crop of Montana this year is estimated at 70,000 head.

The newly discovered gem, hiddenite, from the Carolines, is said to be a failure as a jewelry stone.

Italian residents of Washington, D. D., propose to present to the Government a marble bust of Garibaldi.

A Rochester confectioner has ordered over 11 tons of fine candies from a Buffalo firm for his retail holiday trade.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.—*James.*

A Lisbon (N. H.) shoe peg manufacturer found sale in Germany for the entire production this year of his factory—24,000 bushels.

Oliver O. Boutwell, of Troy, N. Y., who is 90 years of age, is actively engaged in business, and apparently as vigorous as a man in the prime of life.

Toronto liquor dealers have applied for an injunction restraining the City Council from submitting a by-law for a reduction of the saloon and shop licenses.

The is the time of the year when the small boy of the family becomes an earnest and consistent Christian as far as attendance at Sunday school is concerned.—*N. Y. Tribune.*

Montana this year has paid out over sixty thousand dollars in bounties on wild and other animals, including 709 wild cats, 105 276 prairie dogs, 3567 coyotes, 1581 wolves, 204 bears, 164 lions.

An altogether heartless thief in Bluffton, Ga., stole a woman's set of false teeth. He probably afterwards discovered they were almost valueless except to the owner. But the latter found them on the street near her home.

It is proposed to begin the employment of colored persons in some of the Charleston, S. C., cotton mills. The report is that "for some unexplained reason the white workingmen do not care to hire out to cotton mill owners."

Gus Snobberly (who has prolonged his evening call until nearly midnight) —Parrotb and very amusing cweatures, Miss Bondclipper, and very sagacious. I thaw one at a lady's house one day, and he thaid "Big fool, go home, go home!" "Well, and did you go?"—*Texas Siftings.*

THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethran will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Sec'y.

OUR REPORT DELAYED.

Our Centennial list will be published with the first issue in January. Reports have come in very slowly, owing to the conferences held in November causing much delay. J. C. EMBRY,
Manager.

NOTICE TO SUBSCRIBERS.

We begin once more to send out subscription bills. We urgently request all who are in arrears for the paper to pay us immediately.

Please remember that subscription to the paper is payable in advance. We shall be compelled to stop sending to all who owe us until payment is made.

Respectfully Yours,
J. C. EMBRY, Manager.

SPEEDING THE PARTING GUEST.—*Host* (who has trod on the lady's skirt): "Oh forgive me! You see it's my unfortunate instinct to detain you."—*Punch.*

There is one thing to be said for the brass band. It never hangs back and blushes and protests incompetency when it is asked to play.—*Burlington Free Press.*

"It's only a question of time," and a short time, too, as to when your rheumatism will yield to Hood's Sarsaparilla. Try this medicine now. It has cured others and will cure you.

Chinese gamblers were arrested in Chicago the other day, but when brought up for trial fourteen of them looked so much alike that they could not be identified, and on that account were discharged.

The position of postal clerk has been handed down to one family in Germany for two hundred years, and the two hundredth anniversary was lately celebrated by the present holder of the position, named Cleve.

In a Philadelphia Sunday school. *Teacher*—Now, children, I am going to tell about the prophet Daniel, who, though cast into a den of lions—*New Scholar* (from the back)—Have you only just got onto that here?—*Tid Bits.*

A TRIFLE UNREASONABLE.—Brown—I lent you my umbrella yesterday, Robinson, on the express condition that it was to be returned this morning. Robinson—I know you did, but my dear fellow, it rained this morning.—*Drake's Magazine.*

"I was troubled with an eruption on my face which was a source of constant annoyance when I wished to appear in company. After using ten bottles of Ayer's Sarsaparilla, the humor entirely disappeared."—Mary M. Wood, 40 Adams-st., Lowell, Mass.

Natural gas was found in a town near Des Moines, Iowa, the other day, and, according to the *Manning News*, the whole populace went nearly wild with excitement. Business was suspended, the clocks stopped, the schools closed, the haude turned out and pandemonium seemed to be taking a holiday.

HORSFORD'S ACID PHOSPHATE improves nutrition. Dr. A. Tran, Philadelphia, says: "It promotes digestion, and improves general nutrition of the nervous system."

The January *Quiver* keeps well up to the promise of the December number. It is full of good things from the first page to the last No wonder *The Quiver* has taken such a vital hold of its American audience, an audience, too, that increases with every month. The old-fashioned idea that a religious magazine must of necessity be dull is disproved by *The Quiver*. That periodical has not a page in it that its readers would call dull. The current number opens with a paper called the "Salt of the Earth," by Edward Garrett, which is followed by the serial "Wanted, a Governess;" then Professor Blackie interprets "The Voice of Wluter in Christian Ears;" the Dean of Canterbury's second paper showing "How God Preserved the New Testament," is given, and is followed by a pretty story, "A Boat to Heaven." "Growth Under Pressure," is the title of an encouraging paper by the Rev. Hugh Macmillan *Cassell & Co, New York*, 15 *cents a number*, $1.50 *a year in advance.*

Entered at the Philadelphia post office as second-class mail matter.]

THE Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

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REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 956, PHILADELPHIA, PA.

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Ordinary advertisements, per agate line,
1 time.....10 cents
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13 " (three months).....90 "
26 " (six months).....$1.75
52 " (one year).....3.00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All our terms are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements or to the business office, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor. All communications for the RECORDER, to the Manager. All orders for the changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

THERE ARE others in our Church would well afford to imitate Mr. Gant. To what better purpose could money be appropriated?

HAPPY NEW YEAR comes to all who have made themselves happy in the old year and to all who will be happy throughout the year now new.

THE COINCIDENCE is a little odd that in this number we publish a paper from Rev. C. S. Smith in which the name of Mr. T. T. Fortune is mentioned, and one from Mr. Fortune, replying to Dr. Smith's article of some weeks ago. Both are able and well written articles.

IN THE McEnery–Nicholl fight, in Louisiana, it is interesting to observe expositions and acknowledgements made relative to the political methods by which Louisiana politics has been managed. There is a future, and some time those robbers of the negroes' rights will be the objects of the recoil of their own rascality.

NOTICE TO NORTH MISSISSIPPI AND SOUTH CAROLINA CONFERENCES.—Bishop T. M. D. Ward authorizes us to publish the meeting of the North Mississippi Conference for January 5th, instead of 3d, and the meeting of the South Carolina Conference for February 8th instead of 1st. The notice came too late for correction in the conference calendar.

WHAT WILL you do next year? Ah, do you not know? What have you done this year? More than you can recollect in one moment. What will you not do next year? Your will is supreme. What wrong tendency did you overcome last year? You were your own keeper. No man sinned for you; no man is responsible for your sin. These questions and responses may be of service to us all.

WE LEARN that the two Alabama conferences really did what it has been said the Florida Conference might do—elected some different delegates from those elected last year. The law is the best guide of action in all matters relative to delegates to the General Conference, and an annual conference has no more warrant for electing delegates one year before the time stipulated by law than it has for electing them three years before the time fixed by General Conference.

THE FACT that has been so extensively promised by newspapers, actually exists—Mr. J. G. Bergen, a well-to-do white gentleman, has married Miss Flora E. Batson, one of the most attractive colored singers of our times. Comment is unnecessary. Mrs. Bergen entertained large audiences at Zion Wesley Church, this city, December 13, 14 and 15. At the close of the last concert a committee of ladies placed upon her head a golden crown, nicely set, and proclaimed her the "Queen of Song."

DR. T. G. STEWARD is about to give the world his fifth book, entitled "The End of the World." We anticipate in it as deep, clear and scientific treatment as possible to the average mind of a subject concerning which all men are equal in positive knowledge. It is a subject that has suffered from confusion of biblical terms, theological speculations and material philosophy, yet which is postulated in the phenomena of nature, promised by prophets and preached by apostles. The new book will be in nine chapters.

WE DESIRE that our readers shall have during the next year the thoughts of the best and ablest writers in the Church. It has been our desire that the paper would be increased in size. In this we are still disappointed. The business of the house does not warrant any increase in size, but we trust to increase the attractiveness of the paper. It will afford us pleasure to hear from all our schools frequently. We trust also that our correspondents will glean the most entertaining facts of their communities for our pages—facts that are likely to interest the general reader.

REV. ROBERT BOSTON and Mrs Melsenah Boston, of 1207 Federal street, Philadelphia, celebrated in a quiet way their golden wedding, December 20th. Though both are somewhat feeble in health, they are active. Brother Boston is a local deacon in Allen Chapel, this city. He serves some of our city patrons with the CHRISTIAN RECORDER weekly, which requires him to walk from six to seven miles. His is seventy-three years of age and Mrs. Boston is seventy-two. They have buried seven of their eleven children. The remaining four are married and living in this city. The aged couple have thirteen grandchildren. The world may feel itself indebted to all couples who have sacredly and honorably maintained the sacred married life so long.

THE GLITTER of gold gets its work in upon us from many standpoints. There is not nearly the efficient service given in State or Church that would pertain were it not for the attraction of honors. The domination held by money over conscience is modifying the very character of the nations. Money is king. Duty is measured by it largely, legislation is regulated by it too extensively, jurists and advocates, writers and lecturers, statesmen and ministers all bow together at the shrine of gold. Domestic and civil life, morals and religion all pay their tribute to this uncompromising despot. But, after what one needs to perform the duties of life, is acquired what is all the balance worth? One ray of light from the sun of righteousness, one moment's realization of the possession of the pearl of great price, one moment's consciousness of redemption is worth more than all gold.

SOME WEEKS ago the Detroit Plaindealer passed criticisms upon Wilberforce University that called forth a lengthy and able response from the faculty of that institution. It is worthy of note that while the Plaindealer's opinion was being read, Mr. W. Gant, who is in such a relationship to Wilberforce as to observe its worth, thus did not act unadvisedly, was arranging to turn his earthly effects over to the University when he shall leave this world. It may be also noted that Chief Justice Chase, who gave Wilberforce $10,000, did so after visiting the school, observing its movements and passing judgment upon it, he being one of its trustees, and that few men were more familiar with it than Bishop Shorter, Mrs. Shorter and Bishop Campbell, each of whom gave it one thousand dollars. We doubt whether the same amount of money expended in any other section in behalf of advancing colored persons could be more effectual than at Wilberforce.

THE WEDDING of Miss Victoria Turner, daughter of Bishop Turner, to Mr. King, on 14th inst., is said to have been a brilliant affair. We borrowed our neighbor's Southern Recorder which contained a lengthy notice of the wedding as well as the Bishop's lamentations(?) Bishop Turner can afford to call the loss of Miss Victoria one of his troubles, and Mr. C. King can well afford to thank the Bishop for wishing him a hundred years' continuation of life; for this country has no more tender hearted woman than Mrs. Victoria Turner King. When a student at Wilberforce University some years ago she had an opportunity to evince that kindness that comes from the heart's natural tendency, when there is no reward but the joy of doing and no inspiration but the sympathy that comes from the universal similarity of the human race. A school-mate of only a few weeks' acquaintance was stricken with sickness; there was no one else to stay by her bed-side and minister to her wants so long and faithfully as Victoria Turner, who watched her to the end of life. Mr. and Mrs. King have our kindest regards.

REV. J. AUGUSTUS COLE, the very scholarly African, who has spent several months in America, departed on the Steamer Clyde, for England, Wednesday, 28th inst. Professor Cole is of the Wesleyan Church. He has collected while in this country over $10,000 for the establishment of an industrial school in Central Africa. His father is a Mohammedan priest, but Professor Cole does not seem in anyway inclined to recede into the religion of his birth, since he has found a more excellent way. In this respect he constitutes a significant contrast with Dr. Blyden, who has degraded his faith from the religion in which he was born and which he has preached, to the narrower Mohammedan religion. Both are eminently scholarly; both are intensely negro; which is right? From the Christian side every one says Cole, from the opposite side everyone says Blyden. A middle class says both, if true to their conscience. But this class only evades the question and closes the discussion. Christianity is the religion for man. It must not be charged with the weaknesses of men, nor must Mohammedanism be praised by black men for the single virtue that its disciples have been fair in their association with the Africans.

IT IS OUR impression that the men of our race variety who have arranged to distribute the largest amount of wealth in the interest of colored men's institutions have thus far been African Methodists. There are reasons for this and the ground for those reasons must be maintained. African Methodism has led the race variety in educational energy and has not been a whit behind the foremost in inspiring men with the necessity of husbanding, wisely using and combining for high purposes, the moneys acquired by earnest, honest living.

WE could publish every week the name of a great donor among ne to some philanthropic, benevolent or educational enterprise, if we could but get their hearts set in that direction; they are in our communion. It may be well to state that men who are contemplating doing an act of this kind sometime, can not make their arrangements too early. In most States a will must be drawn at least twelve months before the testator's death, to give unqualified legal force to any benevolent gift. Several of our institutions are needing endowment funds. Nearly everyone of them is known to some one who can leave it from $100 to $25,000 at death. It would be well for such persons to remember this and act promptly. Our ministers should urge this matter often.

THE FUNERAL services of Mrs. Rachel Annis Ward, at Bristol, Pa., 22d inst., were under the personal direction of Rev. J. W. Beckett. The chief eulogy was delivered by Dr. B. T. Tanner. Revs. L. C. Chambers, Coppin, Shaffer, J. W. Cooper, Staneberry, Morgan and Lee assisted in the service. The pall-bearers were Revs. Yeoonm, W. S. Thompson and Matthews, of the New Jersey Conference, and Buckner, J. S. Thompson and Davis, of the Philadelphia Conference. All the Philadelphia A. M. E. pastors were present, excepting Dr. Felts, who, being sick, was represented by Sister Felts. The sermon by Dr. Tanner was from the text, "Though weeping may endure for a night, joy cometh in the morning." It was nicely adapted to the occasion. The melody of the sad though florid tribute which the old poet Bishop paid, in writing, to the memory of his departed wife still rings in our ears. The picture is as of an old man scattering choicest flowers upon the bed of his beloved; again, in his anguish, it is a picture of an old man standing over the final bed of his beloved, weeping, refusing to be comforted, and yet again, the scene changes and the spirit of immortality, brought to light through the preaching of the gospel, illuminates the old man's face, and, as it were, the young woman's brow; death is swallowed up in victory and the living is believing to never die. May the benedictions of heaven come upon the smitten home and the stricken man.

THE REV. A. J. CHAMBERS demands that the readers of the CHRISTIAN RECORDER shall know what was published in the Southern Recorder from his pen, and declared by us an "untruthful tirade."

We very cheerfully yield to his demand. I. Though he says: "The [CHRISTIAN] RECORDER is not now, nor never shall he in this generation, the trumpet voice of an junta in the A. M. E. Church, though there are indubitable signs of a tendency in that direction," elsewhere he says, by implication, that the CHRISTIAN RECORDER is used as the trumpet voice of some particular junta. The implication is entirely false in direction. All articles written with respect to rules that must be observed in the office of all Church journals, are treated with uniform respect and courtesy in our office, coming from whom they may. We say this, making no pretentions to the possession of infallible judgment, granting that we sometimes make concession to the judgment of our brethren and that articles here are subject to the laws of fortuity attending all human affairs.

II. After stating in interrogative figure, that if the same things had been written to the CHRISTIAN RECORDER that were published in the Southern Recorder, speaking favorably of Dr. Derrick, they would not have been published—to which we say nothing, because we did not see what was published in this line by the Southern Recorder—Brother Chambers adds, "or what others have said of you [Dr. Steward] in the [CHRISTIAN] RECORDER, it would not have been published." This we deny. We have criticised and rejected more articles from Dr. Steward than from Dr. Derrick. We have certainly said about as much in commendation of Dr. Derrick's work as of Dr. Steward's and published about as many articles having him for their especial thought. Very little has been presented to us for publication in admiration or honor of Dr. Steward.

III. Brother Chambers declares Dr. Steward "an editorial pet of the CHRISTIAN RECORDER." We acknowledge to having pets. About this time of year the fact is pressed upon us so heavily and directly, that it is useless to attempt to hide or deny it. We have just six of them, but feel grateful that none of them is so expensive as Dr. Steward would be. Beyond these six we have no pet; not even one of these has a "pull with the editor of the CHRISTIAN RECORDER," as Brother Chambers implies some may have. In our official capacity we do not know nor serve any person with favoritism. In our office our judgment regulates all official affairs, under the law and for the people. The Church, its laws, humanity and the blessed and infinite God are remembered as having a just claim upon all our actions. We are known that for every act we are judged by men, and that in addition to this we are also judged of God for motives intents of the heart and thoughts.

Personal.

—Rev. M. F. Slaby is progressing nicely at Media, Pa.

—Dr. C. C. Felts has been on the sick list for two weeks, but is improving.

—It is reported that Rev. W. H. Bryant, of Chester, Pa., has been very sick recently.

—Miss Mary A. Crawford, the promising young elocutionist of Philadelphia, is said to have entertained the audience at Zion Wesley Church at its late concerts.

—The able Centennial address delivered by T. McCants Stewart, Esq., in Bethel Church, Philadelphia, November 25th, will appear in these columns next week.

—Rev. G. M. Witten has recently performed the marriage ceremony for Mr. Greenberry Sharp and Miss Sarah Harris; Mr. Edward Matthews and Miss Lydia Johnson, and Mr. T. H. Pincket and Miss Sallie Cade.

—We regret having been absent from the office when Dr. J. C. Price, president of Livingstone College, called a few days ago: Dr. Price is the one negro upon whom the mantle of the Hon. Frederick Douglass is likely to fall in the future.

NOTES BY THE WAY.

BY BISHOP A. W. WAYMAN.

MR. EDITOR:—When I wrote last I had just closed the Texas Conference and was making my way to Northeast Texas Conference. The ride from Houston to Dallas is one where I always get plenty of smoke, for every man, woman and boy who wants to smoke comes into the car where I have to ride to do their smoking, and I have to endure hardness as a good traveler, and endure it. On Wednesday morning I reached Dallas, where I met plenty of muddy streets. On reaching the parsonage of Brother Conner, which gave general satisfaction. A trusting, so great was the kindness of himself and wife I was soon made to forget the smoke and mud I had passed through to reach there. Brother Armstrong has completed a fine church in the city of Dallas, which is an honor to him and the membership that he represents. At the roll-call a majority of the members were present. The annual sermon was preached by Rev. Monroe Conner, which gave general satisfaction. The conference had a visit from Rev. W. A. J. Phillips, from the Arkansas Conference, who came to represent Drs. Townsend and Smith, and from the kindness extended to him caused him to fall in love with Texas work. As there are two new churches in Dallas, the conference held sessions in each one, which gave great satisfaction. Saturday was the day for the election of delegates to the General Conference. Every candidate was on hand at the roll-call and deposited his ballot, and when the counting commenced, it was ascertained that J. H. Armstrong was going to lead the ticket, and he came out ahead of all; H. L. Trapp followed next and just saved his distance. As there were three to be elected there had to be another ballot, when Monroe Conner was declared the fortunate man. A fine class of young men were received on trial, who bid fair to be very useful to the Church. Tuesday afternoon the conference closed up its business, the appointments were made and there was a rush for the train. I engaged a gentleman's buggy and horse to take me, and as his seat one was engaged he had to get another one, which proved to be very poor, and as the streets were very muddy the poor little fellow gave out and I had to walk to the depot. The reason why I got a buggy I thought I would get to the train before those preachers who received their disappointments got after me, but I was mistaken, for they were there crying out that they could not go to this place nor the other. One said he stumped a certain part of the State in favor of prohibition and therefore the citizens were down on him and he could not go there; and another could not go to his place because it was not such an appointment as a man of his abilities demands; another one wanted a transfer to another conference. It was a great relief when the train came and we were all on board. I stopped off on the way all night and then started next day for the seat of the West Texas Conference. On the train I met Rev. W. A. J. Phillips, who was on his way to the same conference, and he was sporting a fine gold headed cane, and while he was reading a paper, some white man very politely took it, and when he came to change cars his gold-headed cane was gone and another brother on the train told Brother Phillips that he saw a white man take it. And while he, Brother Phillips, was standing on the platform the man came along with his cane, then Brother Phillips said, "Let me see that cane;" and he handed it to him. Phillips said, "This is my cane," and the man gave it up. The only reason why he gave up so readily I think was that he thought Phillips was a white man. On reaching Bastrop, I found a plenty of mud, but a great many kind people waiting to receive the conference.

Bastrop, TEXAS.

"SAY YES."

BY REV. J. A. DAVIS.

MR. EDITOR:—While in conference session once the Bishop sent for me to come to his room, for what I knew not; and on starting in obedience to his request, the brother who brought the message said to me, "Say yes." Not knowing the import of the affirmative, I refused to consent. On reaching the Bishop's room I was offered a position I did not want, notwithstanding it was one of much honor. Had I consented to the request of that brother I would have accepted the position, which, possibly, I could not have filled successfully, therefore, before accepting a place so responsible as that of the pastorate a careful consideration is necessary, both by him that is seeking and his advocates. When God offered it to Moses, he sought to shun it, feeling incompetent; neither did Jeremiah feel competent, so he shrank from the consequences, claiming to be too young. These men surely saw there was office seekers do not see in these days. There are many grievous hindrances to meet. Just think how many have lost their moral and religious influence at this point, some of whom are numbered like Moses in the position, but the wheels of time are coming with great speed to bring the true record of their character. The surroundings are fearful. By their valient hands many have been dragged from the position; as Saul, the first king of Israel, and Judas, one of the disciples. And many of them, like Elijah, who sought death rather than meet the consequences, and Moses asked that his "name be blotted out of the book" of God, while Job "cursed the day wherein he was born." O what perils beset him who occupies that responsible position! Sleepless foes with listless zeal are more vigilant than his friends, and seek the destruction of his moral and religious influence. The poet says:

"My soul, be on thy guard,
Ten thousand foes arise."

And their only terms of peace are that you surrender all your moral and religious claims to them, and then "covenant with death and agree with hell" never to throw off the chains of sin and vice. He that intends to "obey God rather than men," dreads the position after carefully considering the surroundings.

The minister's responsibility is in proportion to the value of the things placed in his charge or under his control. Who can value that soul-reclaiming element which is sent into the world through the gospel? He that has it in charge stands at the head of affairs on which hangs the eternal destiny of the future. What fearful cruelties now infest the whole world on account of one mistake of Adam, if we should so call it; and while no one person has so great responsibility as he did, yet each moral agent is accountable to God in proportion to the influence wielded by each over the moral world, etc. The extent of one's influence is generally judged by the knowledge the world has of him, and surely he that occupies the position herein referred to must be very great and the responsibility not less so. Adam did not escape punishment by laying the fault upon Eve, neither did she by accusing the serpent, but each suffered at the hands of God according to the part they took in that terrible tragedy. So it will be with the man who occupies that responsible place; he may be influenced to do injustice to others in his administration; but there comes a day when he must answer to God for it. Why this high position is sought with so much zeal, is because the great responsibility is buried beneath the rubbish of worldly honor, fame and personal gain. When the liabilities are carefully considered the best of men will refrain from it. Just think of the contemptible great infamy with a satanic zeal, coming from every direction, seeking to capture, either by force or delusion, all who stand at the head of the moral and religious affairs. Therefore a careful consideration is necessary before consenting, etc.

Having carefully considered the above points, the stubborn question is, will you accept or not? Notwithstanding God has pronounced his all-sufficient aid, he desires further evidence that he shall not fail ere he accepts that great responsibility. See him imitating Moses, offering first one excuse then other, saying, "they will not believe me;" am not eloquent," etc., or Jeremiah claiming to be too young for that occupation, etc. There around him are seen scattered, as it were, the bleached bones of many who once held that position, from Abel to the present day. The flames through which many passed are still fresh in the mind. Accept it if you wish, but consider well before you say "yes;" lest you accept more than you can successfully manage. Know that God has especially called you to that position, then wrap yourself in the garments of righteousness, arm yourself with that never failing weapon—truth—then enter it under the guidance of the Holy Spirit and do your whole duty, regardless of friends or favors.

Columbus, Ga.

THOUGHTS FROM ATCHISON TO CALIFORNIA.

BY REV. R. SEYMORE.

I left my home in Atchison on the 15th of November and started for the "Golden Gete City," the metropolis of the great West, and, as we were greatly delayed on the way with break downs and dead engines, and so forth, and having, as you know, some of the grandest works of nature to gaze upon now and then, I was completely swallowed up at the wonderful works of God. There were several colored families on the train going to Southern California, I could hear them occasionally, in speaking of their former homes in Kentucky, turning over the preacher. These poor fellows are becoming the scape-goat to bear off the sins of every denomination. Thus, while contemplating nature, I was led to reflect upon human nature also, and having a copy of the CHRISTIAN RECORDER, I looked over Dr. Johnson's article on "More Bishops," and another article on "The Union of the A. M. E. and Zion Churches," and having a little time to meditate on these subjects, I finally came to the conclusion to ask you to permit me, through your valuable organ, to give a few thoughts on these several topics to your many readers.

First, we will speak a few words of nature, as she is pure and contains the truth of all things real. She is like her God, unchangeable; she is always positive. Here is the fountain of truth, for even our theology, the best of it, has been deified by the touch of man. Nature alone must hand to us the real truth of God.

Now, a word on human nature. We find, when examining it, that there is something that is envious, deceptive and jealous—a principle that seeks to pull down and destroy everything that is above and beyond it. I have wondered if it was so in nature, if the mud-puddle, with all its poison and malaria, was jealous of the beautiful lakes, or the dung-hill of the mountain, and was constantly trying with the sweat and stink of its nastiness to pull down and destroy the majestic giant.

Now, a word on the union. This I am opposed to. First, because it is not man's work to unite these two great moral bodies of Christian worth and power. They are God's creatures, had their origin according to the wisdom and plan of God. An infinite Creator presided at their birth and for his glory were they born; and were not born simultaneously, but were started seriatim. Then, O finite man, hands off. Do not meddle with so great a work. Nothing but an all-wise God can unite and harmoniously bring together these two great bodies. Now, there is, in a ohio foot of air, a few drops of water, but you cannot press the air enough to produce the water visible to the eye; no difference what pressure you may bring to bear the air will remain the same, and yet contain the water. But let a small portion of electricity pass through it and it will burn up all the extraneous matter and will produce a few drops of water. So the Lord will, in his time, send the Holy Ghost flying through these two churches and burn up all of our creeds, dogmas, sectarian and denominational ideas, and melt these two great churches into one. This is what I want to see—these two great churches melted into one, not ecclesiastically chained together. There are many other objections, but I will not intrude on your valuable space to notice them now.

A word on more Bishops. Dr. Johnson, with many others, has said a great deal concerning the qualifications and classifications of the men that should be elected to the office of Bishop and clothed with the sacerdotal robe, and compose the hierarchy of the greatest colored church on God's footstool; but how sad, when Dr. Johnson has scraped the universalities and theological schools of the entire Church and found men with their sheep-skins, from the giant frame of Saul to the diminutive stature of David, and with the wisdom of a Solomon, sitting in kingly splendor and wielding a sceptre over a mighty people and nation; even to John sitting on the seashore mending his nets—when the mighty conquerors and antiquarians have searched the universe for saints to fill this sacerdotal office, alas! we have to make Bishops out of men. And being made Bishops, their prejudice is not diminished, neither does their intellect increase; but a lamb when a subject has been sometimes a lion when a ruler. Nil sine numine—Nothing without divine aid.

THREE MINUTES' TALK.

BY REV. JOHN N. ABBY.

PAPER NO II.

INDUSTRIAL EDUCATION.

During the late rebellion and soon after its close the negro's future was a regular topic of discussion. He was regarded by some as being a mere pigmy and incapable of self government, and would soon sink into nonentity. Others argued that he could not be educated; that it would be a useless expenditure of time and money to attempt to educate him, and that all efforts would fail. These predictions were not true; twenty-three years of freedom have demonstrated the negro's ability to educate and to make a citizen. We have long since shown to the world that we are capable of doing anything which can be accomplished by any American citizen. But to the point.

Industrial education. The establishment of schools of industry among our people seems to receive but little attention. We praise God for our colleges, universities, seminaries, normal and high schools, many of which are under the supervision of the A. M. E. Church, and all are doing their portion of the work, but one can not fill the bill nor meet the demands of the race and age. We need within the bounds of our great connection one or more industrial schools, conducted upon a large scale, and, to say the least of it, there ought to be one located in each episcopal district; but where this plan cannot be properly executed it would be wise to hitch on an industrial department to each of our already established institutes. It would be well for the General Conference to look into this matter in connection with our regular educational work. An intellectual education is all right, but the hands must learn to work; the hands, as well as the brains, must be educated. Our boys must know how to build houses, make wagons, shoe horses, lay brick, run an engine and become master workmen in all trades. Our girls—African Methodist girls—must be taught all kinds of artistic work; they must learn all kinds of household work, such as sewing, knitting, darning, patching, cooking, washing and ironing. All of this can only be accomplished through schools of industry with able teachers in command. Industrial training is one of the safeguards of the Church and race. The African Methodist Episcopal Church will please catch the spirit.

Harrodsburg, Ky.

WHAT WAS DONE AT THE MACON CONFERENCE.

BY REV. W. J. GAINES.

MR. EDITOR:—I have just returned from Talbottom, Ga., where I have been attending the Macon (Ga.) Conference, which convened November 30. We expected Bishop John M. Brown to hold this conference, but he was detained at home by illness. Many of the older brethren remember him well. He came to us as Bishop in 1868, and remained with us until the General Conference met in Nashville in 1872. Those were dark days, and I may say dark years, but Bishop Brown stood at the helm in all of its darkness and gave direction to the then Georgia Conference. Since that time we have made the North Georgia and Macon Georgia Conferences. These two conferences came from the seed planted by Bishop John M. Brown and others. You can imagine how disappointed we were at Bishop Brown's not meeting the conference. It was suggested, as the Bishop was not present, that Rev. B. A. Hall should be elected president pro tem. He organized the conference with dignity. In fact, he made a very excellent presiding officer. About the time the conference had finished its organization we received a telegram from Bishop B. R. Disney, who arrived at the seat of the conference that night. The next morning the Bishop was introduced to the conference by Rev. B. A. Hall and received by the brethren with kindness. Georgia African Methodism is loyal to our fathers' church and will stand by the actions of the General Conference until they are lawfully revoked. Bishop Disney is a gentleman of great kindness of heart, and seemed almost tender in his actions toward them. He has made many friends in Georgia. The brethren were very sorry Bishop Brown was not able to be with them. They expected him and wanted to see him, but as he did not come, Bishop Disney held the conference and gave out the appointments and I think he gave general satisfaction. Bishop H. M. Turner spent three pleasant days with the conference. Drs. B. T. Tanner, B. W. Arnett and Wm D. Johnson were present and each represented his department well as general officer. The Georgia ministers are always glad to see Drs. Arnett and Tanner. I somehow expected Drs. B. F. Lee and J. M. Townsend to be present, but they did not put in their appearance.

The reports from the various pastoral charges were good, both spiritually and temporally. The Macon Conference is called the "Banner Conference of Georgia," and in many things I must acknowledge that it is. Perfect harmony prevails in this conference. The election of delegates to the General Conference was the most remarkable election I ever saw. It was spirited, free and without any bitterness. The whole ticket was elected on first ballot in the following order: Revs. E. P. Holmes, Wright Newman, Louis H Smith, Lawrence Thomas, Richard A. Hall, Andrew W. Lowe and Wesley C. Gaines. This is a splendid delegation. The lay delegates are as follows: Mr. John M. Brooks, of Macon, Ga., and Mr. Thomas S. Price, of Columbus, Ga. They are both representative men. The white people at Talbottom showed the greatest kindness toward the conference. They really helped to entertain the preachers by giving liberal donations in provisions and money. They attended our sessions regularly every day and night.

On Sunday, at the A. M. E. Church, Bishop Disney, Drs. B. W. Arnett and W. D. Johnson filled the pulpit. At the opera house Drs. B. T. Tanner, W. J. Gaines and J. A. Davis stood on the rostrum. This congregation was about one-half of the best white citizens of Talbottom. They wept, laughed and gave hearty amens. A man who never lived in the South cannot understand the great change that has taken place in the last twenty-two years. A man who has not been in the South in that respect. Most all of the readers of the CHRISTIAN RECORDER know Dr. Tanner's feelings upon this subject; but I saw the little giant's handkerchief bathed in tears when he saw his brother in white and his snow-white sister bowing at the altar and weeping at the gospel of Christ preached by their former slaves. A Christian white lady sent her husband to Dr. Tanner to pay for the Church Review for an itinerant preacher who was not able to pay for it himself. What great things God hath wrought for us through the A. M. E. Church! Brethren, we owe the Church all of our time, wealth and influence. How surprised I am when I hear men say that the Church owes me this and that. Thank God, I do not feel that the Church owes me anything, but I owe the Church all. God bless the African M. E. Church for what she has done for the negro of the South. She has made him develop himself as no other church could do in manhood.

I represented Morris Brown College, as usual, before this conference, and the brethren responded with $427 50 cash and pledged themselves to foster the May day special collection for Morris Brown College. Drs. Arnett and Tanner left my home last night for the Columbia Conference. I shall leave Saturday for Columbia and then to Savannah to meet the Georgia Conference. I will write again after this conference adjourns.

THE TEXAS ANNUAL CONFERENCE

BY REV. W. D. F PYLE.

The twenty-first session of the Texas Annual Conference convened in Beaumont, Jefferson county, Texas, on Wednesday morning, November 30th ult., Bishop A. W. Wayman, D.D., presiding. After singing opening hymn and prayer offered, the former secretary, Rev. J. W. Randolph, being absent, roll was called by Rev. J. E. Edwards, of Galveston, who afterwards was elected Secretary, and Rev. E. E. Makiell, assistant; W. E. Smith, marshall, and W. D. F. Pyle reporter for the CHRISTIAN RECORDER and city papers.

The first day's session was taken up in statistical reports that came in quite meagrely on the account, possibly, of the distance many of the brethren had to come, much of the other business of the conference being expedited at intervals. Annual sermon at night by your reporter.

Second day statistical reports continued and other business. Rev. Z. W. Ward, formerly of the Oakwoods Church, was expelled from the connection. Sermons were ably handled each afternoon and at night by members of conference and visiting brethren from West Texas Conference.

The third day statistical reports were concluded, and among the other business transacted was the election of the following named elders as delegates and alternates to the General Conference: Revs. J. E. Edwards, Galveston; Russel Deale, Palestine, and J. P. Bradley, Houston. Alternates, W. D F. Pyle, Palestine, J W. Randolph, Honston, and E. E. Makiell.

Fourth day, reports from the various departments read and acted upon. Rev. W. S. Thompson, of the Presbyterian Church, was introduced, who made some stirring and cheering remarks. Rev. Mr. Whittaker, pastor of the Methodist Episcopal Church, is hereby commended for his Christian and very gentlemanly act, in that he closed his church that the concentration of Methodistic forces might be more conducive of good; while, on the other hand, the bell in the tower of the Baptist Church rang every night during conference, but to no avail, for the people flocked to hear of Christ and to see the preachers. This being the first conference ever held in that town, great excitement prevailed among colored and white people.

SUNDAY SERVICES

At the tap of the bell, 10 o'clock sharp, despite the inclement weather, the church, spacious and well furnished, was densely crowded by 10 30 to hear the ordination sermon by Bishop Wayman, who took for his text Psalm 126, 6, discoursing ably and eloquently, inasmuch that visiting white friends seemed at a standstill as to whether to retire or await the afternoon services. At two o'clock the edifice was again crowded, many remaining out of doors that could not be seated within. At this service Rev J. E Edwards discoursed quite ably and masterly from the words, "Let the mind be in you that was in Christ Jesus."

At night so many had gathered at 7 o'clock that at 7 30 it was somewhat suffocating and unpleasant by reason of the density when Rev. Henry Wilhite, presiding elder of the Austin District, West Texas Conference, spoke ably from the words, "The men of Nineveh shall rise up." All present throughout the services largely enjoyed themselves and would really have remained had all preachers a task to perform. The rival singing between Revs. Wilhite and Pyle had its lasting effect—a good time or a time that cannot soon be forgotten, should we never return there to hold another conference.

Memorial services were held on Monday at 3 o'clock as follows—Bishop Wayman conducting them feelingly—report of committee on memoirs read by Rev Pyle, followed with suitable hymn, Rev. Randolph presiding at instrument; soprano led by Rev. Edwards and the tears fast falling as he sang. The first speaker, Rev. E. E. Makiell, A.M., spoke touchingly and eulogistically of Bishop R. H. Cain, his knowledge of him as an able Bishop, and his great services to the Church he so nobly represented, as well as consoling remarks for the bereaved ones left to mourn his loss. The second speaker, Rev. J. W. Randolph, D.D., spoke of Bishop Shorter as a mark of Christian piety, a God-fearing and perfect gentleman. The third speaker, Rev. R. Deale, spoke of Rev. Henry Porter, a deacon who was summoned at his post—Calvert Station—and upon arriving in Palestine, his home, died. Rev. Porter, a deacon from Bishop Wayman, closed this tear-falling service. I cannot suppose that many eyes in the church were dry, so touching to all was this meeting.

Conference then resolved itself into missionary capacity, when the secretary, W. D. F. Pyle, called the roll, each brother paying his dollar promptly, led by the Bishop. Several amounts were appropriated to widows of deceased itinerant preachers. All reports submitted from committees and adopted; that sad, sad moment stole its way over many when the Bishop called a halt at 9 20 P. M., and after some fatherly remarks and commending the brethren to the

[CONTINUED ON EIGHTH PAGE.]

NOTICE FROM THE MANAGER.

1st. On and after December 1, 1887, we resume the cash plan of business. All orders for merchandise, books and Church requisites must come with the money.

2d In making orders, first ascertain the price of what you want, then send on your order.

Remember, cash with your order after this.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

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"Whatever have you done with that lovely little dog you used to have?" asked Miss De Lacey. "Why, my dear," was the confidential reply, "I had to exchange him at the dog fancier's. He was a good summer pet, but he didn't match at all with my new sealskin sacque."

BETTER THAN EVER.

LESSON HELPS FOR 1887.

The Sunday School Union of the A. M. E. Church is prepared to furnish the best series of Lesson Helps that can be obtained. We have received testimonials from scores of our most prominent Sunday school workers endorsing and emphasizing the high quality of our periodicals. Our aim is to do the very best we can to meet the demands of our Sunday schools A full list of our periodicals and their prices, will be found on another page of this paper. As we are the only authorized publishers of lesson helps for A. M. E. Sunday schools, we expect to receive that patronage which respect for law and denominational interests demand. Samples and price lists sent free on application Address,

Rev. C. S. SMITH,
Nashville Tenn.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the nnmber of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Tele grams will be same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

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GENERAL CONFERENCE NOTICE.

The secretaries of the Conferences that have elected ministerial and lay delegates to the General conference to convene at Indianapolis, Ind., May, 1888, are hereby urgently requested to forward, at once, names of said delegates, and name of conference. The conferences that have not yet elected said delegates, secretaries are requested to forward names of delegates and name of conference at their earliest opportunity. We are anxions to push the work of preparation as fast as possible. Please write names p ainly that there be no mistakes.

Delegates bringing their wives, and all visiting brethren not directly connected with the Conference, must come prepared to pay for board and lodging. We shall provide for members of the General Conference only.

Direct all communications to John W. Gerway, 214 West Vermont St., Indianapolis, Ind.

TO SECRETARIES OF CONFERENCES.

DEAR BRETHREN:—Many thanks for favor. Please send me a copy of your last conference minutes

WM. D. JOHNSON,
Secretary of Education, Box 263. Athens, Ga.

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PHILADELPHIA.—Revs. L. J. Coppin, J. W. Beckett, B. D.; C. T. Shaffer and J. S. Thompson, D.D. Lynn.—Mr. D. P. Hamilton and Rev. F. P. Main.

NEW YORK.—Revs. W. B. Derrick, D.D.; W. H. Thomas, A. M., and T. E. Franklin. Laymen—Rev. I. H. Bolden and Mr. F. Savage

NEW ENGLAND.—Revs. J. T. Jenifer, D. D., and A. W. Upshaw, B. D. Laymen—Messrs. J. H. C. Austin and John E. Church

PITTSBURG.—Revs. C. Ashury, D.D.; W. S. Lowry and W. H. Brown Laymen—

OHIO.—Revs. W. J. Johnson, B. D., and R. G. Mortimer, M. D. Laymen—Prof. J. P. Shorter, A. M., and Mr. L. W. Johnson.

NORTH OHIO.—Revs. T. H. Jackson, D.D; John Dickerson and R. A. Johnson. Laymen—Rev. W. H. Lucas and

MICHIGAN.—Revs. J. W. McSmith and J. H. Miller. Laymen—S. Robinson and C. A. Pinkney.

INDIANA.—Revs. D. P. Roberts, M. D.; J. H. Clay and ——. Laymen—

ILLINOIS.—Revs. N. J. McCracken, Henry Simons and W. H. Chambers. Laymen—W. H. S. Seals and

CALIFORNIA.—Revs R. L. Beal and J. W. Sexton, B. D. Laymen—Messrs. A. F. Holland and I Buchanan

COLORADO.—Revs. John Turner and J. H. Hubbard. Laymen—

KANSAS.—Revs. P. A. Hubbard and J. W. Braxton. Laymen—

SOUTH KANSAS.—Revs. J. M. Wilkerson, J. W. Wilson and B. F. Watson. Laymen—

NORTH MISSOURI.—Revs. G. W. Gaines, J. C. C. Owens and W. H. Sexton.

NORTH GEORGIA.—Revs. W. J. Gaines, D. D.; C. L. Bradwell, J. G. Yeiser, B. D.; R. Graham, J. H. Cary, Jr., D. H. McGee and D. T. Green. Laymen—

NORTH CAROLINA.—Revs. R. H. W. Leake, J. W. Telfair, C. H. King, B. Lucas and F. F. Giles. Laymen—

KENTUCKY.—Revs J. M. Turner, J. M. Frazier and W. Buckner. Laymen—

WEST KENTUCKY.—Revs. R. Harper, B. D.; B. F. Porter, M. D., and I. H. Welch, D.D. Laymen—

TENNESSEE.—Revs. T. B. Caldwell, E. Tyree, J. W. Early, B. A. J. Nix, B. Green and G. W. Jackson. Laymen—

IOWA.—Rev. W. J. Laws, A. J. Burton and R. Knight. Laymen—Alexander Clark and Solomon Taylor.

ONTARIO.—Revs. J. D. Saurgoun and J. A. Johnson. Laymen—George Morton and Delos R. Davis, B. A.

NORTH ALABAMA.—Revs. M. E. Bryant, W. H. Mixon, E. M. Cheeks and P. Gardner. Laymen—Jeff. R. Clark, N. R. Fielding.

MACON.—Revs. E. P. Holmes, L. H. Smith, L. Thomas, R. A. Hall, A. W. Lowe and W. C. Gaines. Laymen—Messrs. J. W. Brooks and J. H. Kinbrough.

COLUMBIA.—Revs. I. S. Lee, C. P. Nelson, H. Young, B. E. Wall, W. D. Chappelle, L. D. Chavis, J. G. Sampson, W. J. Lykes and W. M. Thomas. Laymen—

SOUTH ARKANSAS.—Revs. Edmond Brown, John M Murchison, Reuben Johnson and A. J. Russell. Laymen—A. G. Keeling and Solomon Moore.

ARKANSAS.—Revs. W. J. Phillips, P. W. Wade, H. H. King, J. C. Jones and Francis Carolina. Laymen—

TEXAS.—Revs. J. E. Edwards, R. Deale and J. F Boyd. Laymen—

NORTHEAST TEXAS.—Revs. A. H. Armstrong, H. L. Trapp and M. Connor. Laymen—Thomas Orman and S. W. Armstrong.

CENTRAL TEXAS.—Revs. A. Grant and H. Wilhite. Laymen—Messrs. A. J. Moore and George Young.

WEST TEXAS.—Revs. A. F. Jackson, J. K. Bryan, G. E. Taylor and A. G. Scott. Laymen—Messrs. H. J. McAdoo and William Hunter.

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INDIAN MISSION.—Revs. G. A. L. Dykes and Nuck Churchill. Laymen—Hon. J. B Young and E. E. Richardson.

FLORIDA.—Revs. A. J. Kershaw and W. G. Steward.

[Will Brother Kershaw please give additional names? List misplaced.—ED.]

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousand- of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, New York.*

Snbscribe for the Recorder.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28,	Owensboro,	Turner

OCTOBER.

South Kans's 1,	Emporia,	Brown
Pittsburgh .. 5,	Park'h'g, W.Va	Campbell
Kansas.....12,	Omaha,	Brown
Tennessee,.12,	Nashville,	Turner
Indian.....13,	McAllister,	Ward
North Mo.,..19,	Hannibal,	Brown
Missouri....26,	St. Louis,	Brown
West Tenn.,26,	Memphis	Turner

NOVEMBER.

Nth Georgia 9,	Rome,	Wayman
Arkansas, . 9,	Little Rock,	Ward
Florida,....10,	Tallahassee,	Payne
Sh Arkansas17,	Helena,	Ward
Nh Alabama23,	Selma,	Payne
Macon,....23,	Talberton,	Brown
Nh Carolina23,	Warrenton	Campbell
We Arkan's 24,	Camden,	Ward
Alabama,..30,	Eufaula,	Payne
Texas.....30,	Beaumont,	Wayman

DECEMBER.

Columbia,.. 7,		Campbell
Mississippi,. 8,	Raymond,	Ward
N. E. Tex., 6,	Dallas	Wayman
Georgia....14,	Savannah,	Brown
West Texas,15,	Lampasas	Wayman

JANUARY.

1888.

Nth Miss.,.. 3,	Yazoo,	Ward
North La.,..25,	Shreveport,	Wayman

FEBRUARY.

Sth Carolina, 1,	Mt Zion Chris'n	Ward
East Florida, 8,	Palatka,	Payne
Louisiana,.. 25,	New Orleans,	Wayman
St. Thomas,	St. Thomas, W I	Brown

MARCH.

Virginia 28,		Turner.
Demerara.....	George'n B G S A	Disney

APRIL.

New Jersey.. 4,	Millville,	Campbell
Baltimore,...12,	Baltimore,	Wayman
Bermuda.....	Shelly Bay, W I	Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6,	Harrisburgh.	
New York.., 6,	Albany.	
New Eng'd 13,	Boston.	
Ontario.... 20,	Chatham.	

JULY

Nova Scotia,	Amherst, N S	

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop A. W. Wayman, D.D., 127 East Baltimore Street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1922 Norris Street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Jennings, O. O.

Bishop John M. Brown, D.D., D. C. L., 1424 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D. LL. D., 38 Young street, Atlanta, Ga.

Bishop E. R. Dicney, 213 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail will forward them when a benefit the acception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops,
JOHN M. BROWN,
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INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother Rev. A. R. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss, and left that State in 1880. The last time I heard from he was in Chicago, Ills. Any information will he gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY Garant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were at Sumterville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Aunee Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Ginn. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allex., who lived at Clarks, S. C. Manerva is her oldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muchalinock, Mahaska county, Iowa.

INFORMATION WANTED OF MY SON. George Washington House, Wm. White and Henry Holmes. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of High Middleton. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diana White, care Rev. B. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Callina Cooper and Eliza Cooper, The mother's name was Pagg Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all born in Clarke County, Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Look box 40, Chambersburg, Pa.

INFORMATION WANTED OF THE whereabouts of Anthony Conwey, Humphrey and Polly Johnson, who were, married from Orange Court House, Va., just before the war to be sold, and have not been heard of since. They belonged to one Joseph H. Howsworth. The late brother, Monroe Johnson, is now living at number 330 E street S.W., Washington, D. C. Any information concerning them will be most highly appreciated by W. C. Martin, 503½ D street N.W., Washington, D. C.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Conly F. Trigg, of Abingdon, Va., but was owned by Judge J. P. Wilde, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

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kind care and keeping of our gracious Benefactor, the appointments were read to an orderly concourse of persons —about 900 persons. The closing hymn was announced by the Bishop, "And let our bodies part, to different climes repair," which was heartily sung by all, the benediction separating us from one of the most pleasant and agreeable conferences held in the State since my coming.

Thanks are largely due to Rev. E E. Makiell and his hospitable parishioners and friends, who did all in their power to complete the church so beautifully, and entertain the members of conference. Many thanks to them from us and blessings from God out of heaven upon them. Amen and adieu.

CHRISTMAS CUSTOMS.

The festivities which a hundred years ago were common as a part of Christmas celebrations, have even in England greatly decreased, yet it is but little more than twenty years since Washington Irving gave us in "Bracebridge Hall" some idea of the delightful festivities still enjoyed in the Old Country, but without the wild hilarity that characterized them less than a half century before he wrote. Christmas Eve was then the beginning of the revels, and was kept no, every day being a holiday, until the 6th of January, and often Candlemas Eve (Feb. 2d). In the house of the nobles, a lord of misrule," or an "abbot of unreason" was appointed, whose office was to make "the rarest pastimes to delight the beholder." His rule was undisputed, from All-hallow E'en till Candlemas Day. From the time when this "abbot of unreason" was appointed till he resigned his office, the larder was overflowing with beef, mutton, poultry, game of all kinds, with pies and puddings, nuts, sugar and honey. The oven was kept constantly heated, and the cooks were never idle. The Italians have a proverb which is very significant of the state of things during this season of misrule. "He has more business" they say, "than English ovens at Christmas." And yet, strange as it may seem, we cannot learn that the servants, who for a time were free from all restraint, abused this wild freedom, or wronged the lord of the manor, or his family. They were royally entertained at the Hall, and master and family encouraged all mirth and sports that conduced to their enjoyment. No doubt this "lord of misrule" or "abbot of unreason" was a trusted servant, who restrained his subjects from carrying the misrule into violence.

"On Christmas Eve the bells were rung;
On Christmas Eve the mass was sung:
Then opened wide the baron's hall
To vassal, tenant, serf, and all;
Power laid his rod of rule aside,
And ceremony doffed his pride.
The heir with roses in his shoes,
That night might village partner choose.
England was merry England when
Old Christmas brought his sports again,
'Twas Christmas broach'd the mightiest ale;
'Twas Christmas told the merriest tale.
Such Christmas gambols oft would cheer
A poor man's heart through half the year."

To deck the house with evergreens was a practice handed down from the old Druids, who taught that sylvan spirits might rest among these branches, and escape unblighted by frost till a milder season. Holly, ivy, bay, laurel, mistletoe, and rosemary were the favorite evergreens for adorning church—all but the mistletoe, for being a relic of the Druids, it must not be put up in a church—castles, and tenaments, and were kept on till Candlemas.

An old English superstition taught that "oxen were always found on their knees on Christmas Eve, as it was said that an ox and an ass were present when 'the Child was born' and fell upon their knees in a suppliant posture."

The mistletoe is still suspended in the English farm houses and kitchens all through Christmas, and the young men have the privilege of kissing the girls under it, if they can, plucking each time a berry from the bush. But when the berries are all gone, the liberty ceases. On Christmas Eve the waits go from house to house, just as the family and guests retire, and sing a Christmas carol, then pass on. This is often repeated during the twelve days of Christmas sports. Afterward they go to each of these houses, with their Christmas boxes for a small subscription. Christmas morn, before the family rose, it was customary for the small children of the family, or guests, to pass through the halls, hall at the sleeping apartments, and sing a few lines significant of the day, as

"Rejoice our Savior he was born
On Christmas day in the morning."

From this doubtless came the custom of calling "Merry Christmas" early in the morning of our time.

All were expected to rise early Christmas morning. The breakfast must not be delayed, "the hackin, or great sausage, must be boiled and ready by daybreak, or if not two young men must take the cook by the arms and run her round the market place to shame her for her laziness. The old ceremony of serving the boar's head for the first course at Christmas dinner is still adhered to in many portions of the old country." In more ancient times the peacock was the first dish, sometimes made into a pie, at one end of which the head appeared above the crust in all its plumage with the beak richly gilt, at the other end the tail full spread was suspended.

After the Christmas dinner came the markings or "mummeries," when the whole place was laid under contributions for the wardrobes, and when all were thus arrayed, it was finished by dancing.

Enough of these amusements still remain for those who witness them at the present day to be able, by a little stretching of the imagination, to gain a tolerably good idea of what Christmas festivities might have been long years ago, and also how much of the Druidical "yule-log" celebrations mingled with the Christmas sports of the Christian era.—*Sel.*

GOOD RESOLUTIONS FOR 1888.

It is just as well to begin the year 1888 with a good resolution as with a poor one, and there must be, even with the best readers of the Drawer, some things left undone in 1887 that they can resolve to do in 1888. There may be some people who have not made out a list of the one hundred best books for other people to read—an amusement as harmless as it is attractive, because one seems to have performed a sort of duty to the world, and is not at all committed to read the standard list himself. There may be those also who have not confessed in print what is their favorite poem, may not have confided to the world what is the best poem in the English language, and have not told what is the superlatively good "prose extract" in the English language, and what contemporary piece of writing is most likely to endure. These serious omissions of duty to the reading public, and to those who select what the public shall read, can be remedied in 1888, and the Drawer need only suggest them to conscientious minds hardened with the improvement of other minds. It is especially necessary that the one-hundred-best-book list should be authoritatively settled, so that we may throw away the other books, and have a clean deck for the twentieth century, which the Drawer must again remind its readers is swiftly approaching.

But none of these things are so important as the great modern movement of education called "What Books Have Influenced Me." The pushing of this inquiry has not yet gone so far as the investigation into the sort of diet that is best for everybody, based upon the experience of conscientious individuals who tell the world what agrees with them. Science has done much for our living, and we have even made progress in the direction of knowing what sort of food is most likely to produce not only a conscience devoid of offence, but brilliant intellectual effort. We never can estimate, for instance, the service to the world of those who have taught us to eat oat-meal (with cream), or to consume fish as a brain food, or to resort to milk, or to drink hot water three times a day. And yet we have still a good deal to learn as to "What Diet Has Influenced Me." If we could all eat the same things at the same time, we should not destroy the present inequality of brains, but we should cultivate a sympathy with our fellows, and do something toward that desirable uniformity which seems to be the object of a good deal of modern education. We desire not to be misunderstood. There are some who regard this "What Books Have Influenced Me" as simply a temporary literary "fad," or an advertisement, and they object that we get a good deal of information of this sort about people of whom we never have heard before, and about the intellectual processes of minds that never interested us in the slightest degree. This is a narrow view of the subject. When we are curious to know what the great Boston bruiser eats, it is not with the expectation that it we eat the same things we shall be able to knock out of time all the other bruisers not born in Boston, and we do not expect to write another "In Memoriam" when we have found out what Tennyson read when a boy. But as to these other people of whom we never heard, who are just like us in all probability, it is important to know that any books influenced their growing minds, for we may hope that the same diet will give us a right to the same pleasant publicity. The causes of our non-success in life will be apparent to us. It is because we have never read *Robinson Crusoe*, or *Puss in Boots*, or *Pilgrim's Progress*, or "Marmion," or Walt Whitman, or Cook's *Voyages*, or *The Arabian Nights*, or *Sanford and Merton*, and so on. To know that other minds have fed on these things, and then have had their productions accepted in the magazines is a stimulus and a hope; to know that light dawned on another mind after a perusal of Macaulay's "Lays" or of Baxter's "Call" is to show us the way to inspiration. We are searching for materials that make genius and success. Our means of determining what is necessary to the mind and to literary growth are still inadequate, and hence the value of this testimony. When we have enough of this testimony for comparison, we can determine universally exactly what to read in youth in order to become what these persons are whose minds have been influenced. We do not exaggerate the importance of this contribution to human culture. The notion has got about that these "influenced Men" are in the nature of certificates to the efficacy of certain medicines on the taker, and that they are skilfully drawn out by persons who want to use them to make money. We could prove this to be absurd if we had time enough. Equally untenable is the conjecture that they are the product of vanity. They are the product of philanthropy and of leisure. It is a spontaneous impulse on the part of the makers of the "Influenced Men" to impart to others the means of their extraordinary development in order to do good, and a person must be both at leisure and unselfish who can recall and expose the early intellectual processes of his growth, recognizing the importance of them to the world at large.—*Charles Dudley Warner, in Harper's Magazine for January.*

Though I am imperfect in myself, there is a word tells I am complete in Christ, the redemption is completely wrought out: the righteousness that is unto all, and upon them that believe, is a robe of which it is truly said "no age can change its glorious hue." It would be our everlasting ornament in the mansions of glory.—*R. Hill.*

WANAMAKER'S.

PHILADELPHIA, Monday, Dec. 26th, 1887.

YOU CAN ORDER BY MAIL ANYTHING IN THE Store.

AN ALMOST EVERY-DAY CHANCE IN THE Dress Robes. New styles, new combinations, $2.69 to $10. Less as a rule than you could put them together yourself for.

THERE ARE A THOUSAND THINGS IN THE Upholstery Gallery, any one of which would beautify the home all the year round. Covers of fifty sorts—Jute, Chenille, Plush, Tapestry. Those Curtain wonders in Lace, and the heavy Curtains, rich, luxurious, exquisite in coloring. Some of the heavy Curtains—Lincrusta, Turcoman, Shalis, Cambridge, Velour, and the like, in plain tops, with dado and Persian figures all over—have been marked down 15 to 25 per cent. They are broken lots where some colorings are gone, and single and half pairs, suitable for portieres.

GLOVES FOR MEN. TWELVE DISTINCT LINES from Dent, London. Double the variety we ever had before. $1.50, $2, $2.50, $3.50, $5.

Everything else in all Fur, Fur top, Scotch wool, heavy Silk, and finest Cashmere.

Gloves for Women. Kid and Suede from

Trefousse	Dent
Jouvin	Perrins
Alexandre	

and all the range of Silk, Wool, Cashmere and Dog Skin Gauntlets.

Gloves for Children. Everything that anyone wants, including some special things that are nowhere else in this country.

HOLIDAY TRIMMING NEEDS, PARTICULARLY in fancy work, run to Ribbons more than to anything else. Satin and gros grain, of course. They are the trimming Ribbons. We have given our best thought to gathering them wherever and however they could best be got. ½ inch to 7 inches, and in every conceivable color and shading. Wide Ribbons are the richest for baskets, or for any large piece of work.

2 inch, 30 cents,
5 inch, 50 cents,

Other widths in proportion. The "J. W." in all the popular colors is a good example of these Ribbons. Ask to see it.

Every dream-of-kind of Ribbon for Sashes, Millinery, or any use. The handiest, liveliest stretch of Ribbon counter we know of. Twice over the biggest and fullest in the world, perhaps 150 feet of it.

MORE SPACE FOR BOOKS; MORE ROOM TO look at them in; more salespeople; more buyers than ever before. If you come with the precise Book-thought in mind (BOOK NEWS will put it there) all else is easy. You know just what to get, and where to get it, and there's an end of it. Anyway we make your choosing as easy as we can.

Illustrated Gift Books	Oxford Teacher's Bibles
Books in Sets	Prayer Books & Hymnals
Family Bibles	Books of every sort

are where you can get at them with least trouble. So are the Christmas and New Year Cards, and the hundreds or so kinds of Calendars. Only a limited edition of the delightfully Dickensy Dickens Calendar. There will be none to sell at lower prices after the first of January. 5c., by mail, 55c

BOOK NEWS for December (88 pages, illustrated) is a-brim with just what you want to know of the latest books and the gossip of the Book world. 5 cents, 50 cents a year. May save you the amount of a year's subscription on the least Book you buy.

JOHN WANAMAKER.
PHILADELPHIA.

AN ARMY OF bright women are now using JAMES PYLE'S PEARLINE, the BEST washing compound ever made.

Better than soap—better results—saves the rubbing and wear—economical.

Be bright yourself, and try this modern way of washing and cleaning.

Every grocer has PEARLINE. Avoid dangerous imitations.

JAMES PYLE, New York.

The Great Success

Of Ayer's Sarsaparilla is due to the fact that it meets the wants of the people, being economical to use and always reliable and effective. Its ingredients are the best, and their combination the result of profound study and skill. Thus, for all diseases originating in impure blood, Ayer's Sarsaparilla stands unrivaled.

"As a blood-purifier and general builder-up of the system," says Eugene I. Hill, M. D., 381 Sixth ave., New York, "I have never found anything to equal Ayer's Sarsaparilla."

Mrs. Eliza A. Clough, Matron of the M. E. Seminary, Tilton, N. H., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful blood-purifier, it is superior to any other preparation of Sarsaparilla."

"Ayer's Sarsaparilla gives better satisfaction than any other blood medicine I handle."—Geo. W. Whitman, Druggist, Albany, Indiana.

Ayer's Sarsaparilla,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5

THE DRINK-TRAFFIC IN AFRICA AND THE PACIFIC ISLANDS.

The Board of Managers of the National Temperance Society have addressed to Congress a memorial on the subject of the drink-traffic with the native races of Africa, asking that body, in the exercise of the authority vested in it by the Constitution of the United States, "to regulate commerce with foreign nations," to adopt effective measures for discouragement and suppression of the wasteful and destructive African exportation of intoxicating liquors by American citizens. This memorial, presented to the Senate by Senator Frye, was referred to the Committee on Foreign Relations, where it is now pending.

The Board also addressed to Congress another memorial, presented to the Senate by Hon. Wm M. Evarts, and also referred to the Committee on Foreign Relations, asking that by international treaty, or otherwise, some provisions be made to prevent the traffic in intoxicating liquors with the natives of the cross Western Pacific Islands. The great devastation now being caused among the natives of Africa and of the Pacific Islands, by intoxicants, has awakened a deep interest on the part of Christian philanthropists in Great Britain, including Canon Farrar, and others well known on both sides of the Atlantic, for their relief and preservation. The appeal which the National Temperance Society now makes to appropriate preventive action by Congress ought to be widely and influentially seconded by Christian and philanthropic citizens in this country. All too long New England rum has been getting to Africa by American traders, to obstruct and destroy the work of American missionaries.—*National Temperance Advocate.*

ANNUAL CONFERENCE NOTICE.

To the North Louisiana Conference, A. M. E. Church:

All candidates for admission in the itinerancy in the North Louisiana Conference and all students for first, second and third years at Shreveport, La., must put in an appearance at Shreveport, La., on Tuesday morning, January 21st, 1888 for examination as the committees all will be positively instructed not to examine any one after that day. All the respective committees must also be present on same day, else others will be substituted. The conference will meet Wednesday, January 25th 1888, and reports must be ready on first day.

By order of Bishop Wayman.
J. W. BANKINS, Secretary.

"Topics for Prayer Meetings," one one for each day, Sunday excepted, is worth every minister's and good man's investing five cents to have a Scriptnre text at hand for each day in the year, with reference to which to think, pray, talk and preach is very convenient.

My dear Saviour has not only provided for me pardoning love but *renewing grace*: nine-tenths of a believer's prayer is for purity of heart.—*Id.*

Do not say, "Lord turn my darkness into light," and then go out with your candle as though you expected to find it dark. After asking the Lord to appear for you expect him to do so, for "according to your faith so shall it be unto you."—*Id.*

God's mercy is so great that it forgives great sins to great sinners, after great lengths of time; and then gives great favors and great privileges, and raises up to great enjoyments in the great heaven of the great God. As John Bunyan well saith: "It must be great mercy or no mercy, for little mercy will never serve my turn."—*Spurgeon.*

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvellous properties of elevating, purifying and beautifying the skin and in curing torturing disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP an exquisite Skin Beautifier, prepared from it, externally and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c; RESOLVENT $1, SOAP 35c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white by using CUTICURA MEDICATED SOAP.

A Noted Divine Says:
"I have been using Tutt's Liver Pills for Dyspepsia, Weak Stomach and Costiveness, with which I have long been afflicted.

Tutt's Pills

ARE A SPECIAL BLESSING.
I never have anything to do me so much good. I recommend them to all as the best medicine in existance."
Rev. F. E. OSGOOD, New York.
SOLD EVERYWHERE.
Office, 44 Murray St., New York.

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SOLE AGENTS.
1305 CHESTNUT ST., PHILADELPHIA

"STAMMERING"

AND ALL DEFECTS OF SPEECH PERMANENTLY CURED

DEAR SIR: In reply to your letter I will be very glad to give you the testimonial asked for. I never saw worse stammering than some of those you brought to me, and the cure that was wrought upon them was very rapid and truly wonderful. I am willing to say this in writing, or tell it to anyone who may call upon me. Yours truly
JOHN WANAMAKER.

For full information address E. S. JOHNSTON, Institute—11th & Spring Garden Sts. Philadelphia.

Our London Suits, $9.00
Our Imported Trousers, $3.50
Our London Overcoats, $12.00

The choice is thus offered between good quality, Genuine Scotch goods and domestic imitations of the same. *With prices in favor of the genuine articles.*

Why should you pay $5.00 for a pair of "Imitation Scotch goods" Pants when the real articles can be had for $3.50, and cut by Thompson's Patent System. Unequaled for comfort, style, &c.

Again comes the question:
How does E. O. Thompson sell these excellent goods at such prices?

There is no tailoring business in the United States (to the best of our knowledge), that sells such large quantities of English goods as our three houses.

There is no house in London that has such favorable purchasing powers and opportunities as our own London house.

There are certain reasons we have for wishing to turn over these goods at a bare commission.

The result is—Almost before we knew it, we found ourselves underselling the entire clothing trade of the United States.

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When Commodore Vanderbilt was introducing his line of boats up the Connecticut river, to make them popular, appreciated and in quick favor with the public, he carried passengers at twenty-five cents a trip, where the other lines were charging a dollar, and that is about the quickest way to introduce goods to people—to sell them about quarter of their value. People are not slow to appreciate this thing, and the merchant who has the pluck, determination and grit to do it, is he who is going to make the cerulean hit. The idea of selling all real Scotch fabrics at $9 a suit, and trousers of the same material at $3.50 is a cerulean hit. See the advertisement of E. O. Thompson in our columns and then write for samples.

For Coughs, Sore Throat, Asthma, Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "BROWN'S BRONCHIAL TROCHES." Sold everywhere. 25 cents.

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GOD OUR FATHER — MAN OUR BROTHER

B. F. LEE, EDITOR.
J. C. EMBRY, PUBLISHER

PUBLISHED FOR THE A. M. E. CHURCH.

$2.00 Per Y...

NEW SERIES NO. 574. 631 PINE STREET, PHILADELPHIA, PA., JANUARY 5, 1888. VOLUME XXVI, NUMBER ...

FOREVER.

They sat together in the sun
And Youth and Hope stood hovering near,
Like dropping bell-notes one by one
Chimed the glad moments soft and clear,
And still amid their happy speech,
The lovers whispered each to each,
"Forever!"

Youth spread his wings of rainbow light,
"Farewell!" he whispered as he went,
They heeded not nor mourned his flight,
Wrapped in their measureless content;
And still they smiled and still was heard,
The confidently-uttered word,
"Forever!"

Hope stayed, her steadfast smile was sweet,
Until the even-time she stayed;
Then with reluctant noiseless feet
She stole into the solemn shade,
A graver shape moved gently by,
And bent, and murmured warningly
"Forever!"

And then—where sat the two, sat one!
No voice spoke back, no glance replied,
Behind her, where she rested lone
Hovered the spectre, solemn-eyed;
She met his look without a thrill
And smiling calmly, whispered still
"Forever!"

O, sweet, sweet Youth! O, fading Hope!
O, eyes, by tearful mists made blind!
O, hands which vainly reach and grope
For a familiar touch and kind,
Time pauseth for no lover's kiss;
Love for its solace has but this—
"Forever!"

—Susan Coolidge, in the Independent.

THE CENTENNIAL CELEBRATION OF AFRICAN METHODISM.

AN ADDRESS DELIVERED AT BETHEL CHURCH, PHILADELPHIA NOVEMBER 25, 1887 BY T. M'CANTS STEWART, OF THE NEW YORK BAR.

The history of Methodism is the record of the greatest religious movement since the Reformation. It challenges the attention of the speculative student and thrills the heart of the practical believer; for nowhere do they find a spiritual uprising more heroic and courageous in its origin, more wonderful and rapid in its growth, or more extensive and helpful in its influence than the protest which Wesley made and the new departure which Wesley led a century and a half ago.

Equally marked in all of its features, equally notable in its evolution and development, equally sublime in its declaration of God's Fatherhood and Man's Brotherhood, was the wonderful religious revolution which Allen led, the beginning of which, one hundred years ago, we celebrate to-night.

When a boy in my native city, Charleston, C. S., I was selected in the year 1867 to take part in celebrating the Centennial anniversary of American Methodism. It was a day of great rejoicing among us children of the Sunday school; and it was an hour of boyish pride when it was my turn to face a vast multitude whose hearts, filled with the enthusiasm born of conversion and training under the fire of Methodism, shouted hallelujah as we spoke of the remarkable origin, marvelous growth, phenomegal influence and great destiny of the Church which God established on earth through the instrumentality of his servant Wesley.

Since this historic event of my boyhood, the fleeting years have come and gone, throwing ever and anon the dark shadows of sorrow into the bright light of joy, and I stand to-night in the full measure and stature of manhood to join with you in celebrating the Centennial anniversary of a form of Methodism which is as broad as humanity and as helpful as the pure Word of God.

I frankly confess that I do not feel worthy of this great honor, and that I approached the preparation of this address with a full sense of reliance upon our Heavenly Father for thought and expression; and standing here now, the focus of these thousands of eyes, the leader for the moment of the thought of these hundreds of minds which represent in such large measure the strength of our Church, I earnestly ask your assistance in the discharge of the duty which has been imposed upon me by the unanimous vote of the committee having charge of this Centennial celebration.

We are told that when Massilon, who stands with Abelard and Bossuet preeminent among French divines, was called to pronounce the sermon at the funeral of Louis XIV., he took to the pulpit a golden urn and a locket of the deceased king's hair.

The audience was brilliant beyond description. The reigning king, the royal family, the Chambers, the ambassadors of France and the ambassadors of the civilized world filled the Cathedral in Paris. Massilon stood up amidst them with downcast eyes, holding the urn in his fingers. He did not at once begin his address. All eyes were upon him. Seconds passed into minutes, still the great pulpit orator did not speak. He stood motionless and pale as a statue. It was for a moment painful. Many believed Massilon dumb; many groaned aloud; tears were in scores of eyes. But slowly the hand of the great orator was seen raising the golden urn; his eyes were lifted and fixed upon the eldest assembly. His lips parted and his sonorous voice carried to every nook and corner of the Cathedral the mighty truth, "God alone is great, my brethren."

There is no need of such a reminder here to-night; for while we revere the memory of Richard Allen, while we rank him with Luther, Calvin, Zwingli, Wesley and the reformers of every age; while we delight in Allen's life and applaud his achievements, yet he was so modest and unselfish, so child like and unpretentious, so much like a broken and emptied vessel for the Master's use made meet"—so completely did Allen in his work and in his history hide himself behind the Cross of Christ and point to it as his boast and glory, that we who by the blessings of God have received from him a glorious heritage are in no danger of exalting the creature Allen above the Almighty Creator. We see in the founder of the African Methodist Episcopal Church just what he would have us see, "a reed shaken by the wind." We see in his great mission and work just what he would have us see, the manifestation of divine inspiration and power and the presence and guidance of our Heavenly Father.

As Luther and Wesley were Christ-like, so Allen became Christ-like in personality, into whose Master's keeping adowa the keys, he [illegible] who are gathered here to-night [illegible] historic city where the Church [illegible] bated: In lifting up the banner of the African Methodist Episcopal Church in protesting against unjust and [illegible] criminations on account of color and condition in our common Father's house where men are taught that there is no respecter of persons, but that God of one blood has made all nations to dwell upon the face of the earth; in seeking to redress to practice, especially in the Christian Church, the doctrine of God's fatherhood and man's brotherhood, "I am but the voice of one crying in the wilderness."

No, my friends, we need not fear. Such a character as Allen's does not inspire to hero-worship, but, on the contrary, it leads us to behold in his beauty, in his glory, in his majesty, in his power the source of Allen's being, strength, wisdom, inspiration and meekness. So we need no Massilon to warn us to-night with his sublime utterance, "Only God is great, my brethren."

The history of the world is the aggregated history of individuals. Millions of people live and die like the flower that "is born to blush unseen," but their influence is not. So sweetness, wasted on the desert air. There is no desert air in human life. The silent forces of character act and counter-act upon mankind as in the physical world with its conservation and correlation of forces. Every individual, like the pebble dropped into the sea, starts a ripple that, though lost in the vastness of the ocean and in the fierceness of surging billows, never stops entirely but rolls ever onward. The inexorable law of human life and God's providence is, that no one, however humble or unknown, can escape contributing his quota, whether little or much, whether like the rich man's gold or the widow's mite, whether of evil or good, to the formation or the direction of the character of mankind.

In every age a few names appear bright and dazzling in the sky of the world's history like the shooting comets or like the fixed stars—some challenging attention with their momentary brilliance and others fixing our gaze by their steady, dazzling light. But these are the few. The stars in the heavens are countless; human intellect is utterly unable to enumerate them. Man's arithmetic has no figure with which to number them, but we can count and name the major stars. Looking, however, into the heavens "bespangling with disheveled light," we remember that these few stars do not fill the firmament with the beauty and the grandeur which doubtless challenge the admiration of angels. So in human history, those whose "foot-prints on the sands of time" are seen of men, have around them the silent forces of unknown and unseen [illegible] characters without which history would be impossible.

The history of the Ptolemies is indissolubly connected with Egypt, the mother of civilization, whose boast and glory even to day, after all these centuries, is that, like her national emblem, the Sphinx, she is both a wonder and a mystery—a wonder because the world's latest civilization is but a development of Egypt's earliest; a mystery, because in spite of the accumulated wisdom of the ages, men cannot thoroughly comprehend the civilization of the Ptolemies. But these great kings could not have of themselves and by themselves built the pyramids and those other wonderful works of mechanism and art; could not have made Egypt the mother of civilization and the cradle of practical and speculative learning. The Ptolemies are the products of countless individuals, whose names are lost and whose activities are merged into their great and immortal kings. And so was it with Greece and Rome, Plato and Lycurgus; Epaminondas and Alcides, Solon and Demosthenes; Scipio and Cæsar; Cato and Cicero, are only indices among countless human factors whose indispensability in the problem of human life is an axiomatic truth. Hannibal, Toussaint L'Ouverture and Napoleon stand in history as great generals; and so they were, and the greatest of them was Toussaint, but who can imagine a general without at the same time instinctively thinking of an army? Grant goes down to generations yet unborn as the saviour of the Union, but great as was his military genius, he would be unknown among men to-day had he not risen to eternal fame on the shoulders and the arms of millions of his fellowmen who fought, bled and died in a righteous cause as their great leader directed, and who followed where he led.

And so it was with Luther and Wesley and Allen. They are the indices of a great problem in which numberless earnest ministers and people filled the place of indispensable factors.

As a rule—of course I grant the exception—a human character is evolved out of its environment. Philip was philosophical when he asked, "Can any good thing come out of Nazzareth?" An unanswerable argument in support of the claim of the supernatural in Christ is that he is the product of an age of vice. Indeed, at the time of the Saviour's birth, it seemed as if the vices, the immoralities, the debaucheries, the excesses of the ages were centering around Rome and spreading into her dependencies; yet in an age which naturally grew such monsters as Caligula and Nero we find such a character as Jesus Christ. It is an unanswerable argument in favor of his divinity.

Richard Allen was the natural product of his age. The century in which he was born was a period of wonderful changes. In it [illegible] away, as perhaps never before in the history of the world, long cherished ideas and institutions that had grown hoary with age. Rousseau, Voltaire, Montesquieu, Diderot, Condorcet and the Encyclopedists led attacks upon accepted and established conditions which had their reflex influence and effect upon both Europe and America. Allen's age was an age of restlessness, an age of relentless opposition to every form of oppression and tyranny and to accepted ideas, both political and intellectual. It witnessed the uprising of the people against the abuses of feudalism and the divine rights of kings. It witnessed one of the grandest struggles of human history for the inalienable rights of the people—the right to life, liberty and the pursuit of happiness. It grew Kant and Locke, who broke the shackles of philosophical slavery and led men into the bright sunlight of intellectual liberty. Mozart and Handel arose in Allen's age and led us out of the heavy bondage of ancient into the inspiring freedom of modern music. And so it was in every department of learning. Black discovered carbonic acid gas; Laplace formulated the mathematics of astronomy in his Mecanique Celeste; Cavendish discovered the composition of water, and Priestly oxygen; Adam Smith systematized political economy in his Wealth of Nations; and Watt made steam a practical motive power. It was a restless age, in which intellect and heart seemed impelled by some unseen force into sympathy with the hard lot of the masses and with a determination to improve it.

Richard Allen, in contending for freedom of worship, was in harmony with the great intellectual throbbings and deep heart impulses of a generation and an age that saw the culmination of centuries of struggle for civil and religious liberty. Allen's religious revolution was instituted while the American people were repeating at every fireside from every platform and pulpit, in every schoolhouse and in every paper the famous words of the Declaration of Independence, "All men are created equal." His religious revolution began while the Old Liberty Bell was pealing forth from your State House in this very city paens of victory over British tyranny, and when the American people everywhere were shouting the gladtidings of the free. Allen heard all around him the triumphant shouts of victory over oppression, and yet he felt in God's house the iron heel of injustice, of discrimination, of inhumanity. Allen listened to sentiments of liberty and freedom in connection with the Constitution of the United States, which was being framed in this very city, and which on its completion was proclaimed as the greatest charter of freedom known in human history. Is it to be wondered, then, that Allen's soul revolted against the inhuman, the unjust and unchristian conduct of his white brethren in dragging colored worshipers at God's holy shrine and in his holy temple from their knees into the galleries or into the streets? Could Allen submit to the command to wait for the holy communion until the white people finished eating and drinking the emblems of the suffering and death of our common Master? No. The spirit of liberty which was in the very air; the spirit of Christ, which makes a man free indeed; the spirit of manhood, which dwells in white and black the same, moved upon that holy man of God, and Allen proclaimed a declaration which was broader in its practical humanity, more important in its scope and more far-reaching in its influence than that of Thomas Jefferson, and as a result, in the same year which has witnessed here in the city of Philadelphia the Constitution of the United States; indeed, while the echo from the exultant lips of millions of freemen lingers in and around this historic city, we meet as members of the denomination which Bishop Richard Allen founded to thank God for the Church of our fathers and for bringing us into the full measure and stature of redeemed manhood and womanhood and into the complete enjoyment of our inalienable rights, wherehy we have been able to preserve without spot and blemish the Church of Allen, about which our scholarly and poetic Dr. Tanner writes:

"How glorious, then, this heritage,
Burdened with storied wealth,
Enriching us and all mankind
With life and peace and health."

It is not my purpose to sketch the life of the founder of our Church or to follow our connectional history from decade to decade. Read Bishop Allen's Life, Payne's Semi-Centenary of African Methodism, Tanner's Apology, Wayman's Recollections and Arnett's Budgets. I shall, as briefly as the great occasion will warrant, refer to a few historical events in the life of Bishop Allen and the progress of our Church, and then indicate in a word the work which the connection must do to insure its permanence, increase its influence and fulfill its high destiny.

Richard Allen was born a slave in the State of Delaware, on the 14th day of February, in the year 1760, on the very threshold of the struggle for American independence, indeed in the midst of those agitations against the Stamp Act and the Navigation Act, which led to Lexington and Bunker Hill. Allen, as he grew in years, caught the spirit of freedom, which was then the warp and woof of American life, and by industry and economy he bought himself at an early age.

He grew up in the midst of the most trying period of Wesley's struggle against the form of godliness and for vital piety, for true and undefiled religion. He grew up while Methodism was pushing its way across the sea, and he was early brought in contact with the self-sacrificing heroes of Wesleyanism. He was converted while in his teens and immediately the call of God was upon him to go and preach the gospel of salvation. He began his itinerant work when only twenty-three years of age. He was immediately thrown in contact with Benjamin Abbott and Bishop Asbury, who strengthened him greatly in Christian zeal and broadened his intelligence. He preached in Delaware, New Jersey and Pennsylvania; and in 1786 he came here to Philadelphia and interested himself in religious work among the colored people, whom a series of unchristian events forced to withdraw from fellowship with their white brethren. These events have been written and transmitted to us by Bishop Allen himself in these words: "A number of us usually attended St. George's Church in Fourth street, and when the colored people began to get numerous in attending the church, they moved us from the seats we usually sat on and placed us around the wall, and on Sabbath morning we went to church and the sexton stood at the door and told us to go to the gallery. He told us to go and we would see where to sit. We expected to take the seats over the ones formerly occupied below, not knowing any better. We took those seats. Meeting had begun, and they were nearly done singing, and just as we got to the seats the elder said, 'Let us pray.' We had not been long upon our knees before I heard considerable scuffling and low talking. I raised my head up and saw one of the trustees having hold of the Rev. Absalom Jones, pulling him off of his knees and saying, 'You must get up—you must not kneel here.' Mr. Jones replied, 'Wait until prayer is over.' Mr. H. M——, said, 'No, you must get up now or I will call for aid and force you away.' Mr Jones said, 'Wait until prayer is over and I will get up and trouble you no more.' With that he beckoned to one of the other trustees, Mr. L. S——, to come to his assistance. He came and went to William White to pull him up. By this time prayer was over and we all went out of the church in a body, and they were no more plagued with us in the church. • • • Notwithstanding we had subscribed largely towards finishing St. George's Church, in building the gallery and laying new floors, and just as the house was made comfortable we were turned out from enjoying the comforts of worshiping therein. We then hired a store-room and held worship by ourselves. Here we were pursued with threats of being disowned and read publicly out of meeting if we did continue worship in the place we had hired; but we believed the Lord would be our friend. We got subscription papers out to raise money to build the house of the Lord. By this time we had waited on Dr Rush and Mr. Robert Ralston and told them of our distressing situation. We considered it a blessing that the Lord had put it into our hearts to wait upon these gentlemen. They pitied our situation and subscribed largely towards the church and were very friendly towards us, and advised us how to go on. We appointed Mr. Ralston our treasurer. Dr. Rush did much for us in public by his influence. I hope the names of Dr. Benjamin Rush and Mr. Robert Ralston will never be forgotten among us. They were the first two gentlemen who espoused the cause of the oppressed and aided us in building the house of the Lord for the Africans to worship in. Here was the beginning and rise of the first African Church in America. But the elder of the Methodist Church still pursued us • • • and told us that if we did not erase our names from the subscription paper and give up the paper, we would be publicly turned out of meeting."

You will observe, my friends, that the colored people, though worshiping as one, still felt themselves to be under the jurisdiction and control of the Methodist Episcopal Church, but the ministers stationed by the Bishops of the M. E. Church acted in such an intolerant manner toward these colored brethren who were forced out of the white church that when the colored people were called upon to decide by an election to what religious denomination they would go, a large majority favored the Church of England. Allen opposed this course and favored remaining in the Methodist Church. His reasons may best given in his own words, to wit: "I informed them—the majority forming the Church of England—that I could not be anything else but a Methodist, as I was born and awakened under them, for I was a Methodist, and would leave you in peace and love • • • I bought an old frame that had been formerly occupied as a blacksmith shop and hauled it on the lot in Sixth near Lombard street. • • •

I employed carpenters to repair the old frame, and fit it for a place of worship In July, 1794, Bishop Asbury being in town, I solicited him to open the church for us, which he accepted * * * The house was called "Bethel" agreeable to the prayer that was made. Mr Dickinson prayed that it might be to Bethel to the gathering in of thousands of souls."

We are met here, my friends, in Bethel to-night; but, lo! the blacksmith shop is replaced by this commodious structure, and from this spot have gone forth influences which have belted the earth and which have ascended to heaven. But the opening of Bethel under Allen and by Bishop Asbury was the beginning of a struggle white intensity was equal only to its anomaly. It seems anomalous that as late as the end of the eighteenth century a systematic and desperate effort should be made by a Christian denomination to utterly destroy a struggling Christian enterprise The Church and State combined to crush out the Allen movement. The Bethelites were excommunicated; their property was seized by due levy and held by illegal interpretations rendered in courts of law It was the weak against the strong; poverty against wealth; a handful of people without any defined status-a citizen against the courts of the State and an unfair and unjust public sentiment. But God was for Allen, because Allen was right; and, as we have seen, God raise up friends for our cause, chief among whom were Rush and Ralston, whose Christian generosity and courage Allen asked posterity ever to hold in grateful memory; and, gathered here to night as we are, let us weave a chaplet of flowers and lay them on the altar of our hearts in memory of these noble Christian heroes who, in the days that tried men's souls, dared to stand up in behalf of oppressed, down-trodden, struggling humanity

Time will not permit me to dwell upon the persecutions to which the colored people were subjected by the Methodist Episcopal Church even after they had withdrawn from the white churches and established their own places of worship Bishop Allen in his autobiographical sketch says: "Many of the colored people in other places were in a situation nearly like those of Philadelphia and Baltimore, which induced us in April, 1816, to call a general meeting by way of conference. Delegates from Baltimore and other places which met those of Philadelphia, and taking into considerable of their attributes and to order to secure the privileges promote union and harmony among themselves, it was resolved: That the people of Philadelphia, Baltimore, etc., etc., should become one body, under the name of the African Methodist Episcopal Church."

Following, it seems, the political history of our country, we shall have occasion to observe three centennial events In 1876, as a nation we celebrated the adoption of the Declaration of Independence, which took place it 1776; in September last we celebrated with great display here in Philadelphia the adoption of the Constitution of the United States, which occurred in 1887: in 1889 we shall cele rate, in New York City, the inauguration of our Government by the installation in 1789, of Washington as the first President of the United States So we celebrate tonight the beginning of African Methodism one hundred years ago by the withdrawal in 1787 of Allen and the colored people from the white church; in 1891 we shall celebrate the centennial anniversary of the opening of Bethel on this very spot, which took place in 1794, and in 1916 there will be another centennial to celebrate the organization of our Connection, which occurred in 1816 Most of us may live to unite with joyous and exultant hearts in the next centennial event in 1891, seven years hence; but few of us will be here to raise our voices in thanksgiving and praise in 1916, thirty years hence, when the third and last centennial event in our connectional history will be celebrated by our children and grandchildren.

But, my friends, the time admonishes me to turn aside from historical considerations Our growth and development is the wonder of every thoughtful and impartial student of religious history The planting of our Church may be truly likened unto a grain of mustard seed Small and insignificant to its ovum, it is great and extensive in its evum. At first so small that it could not shelter, so weak that it could not protect, so insignificant that it could not command respect, it has become in this Centennial year so large that the spiritually weary and sin sick of every clime find rest and refuge in it; so strong that it has helped to carry liberty to bondmen, and so influential that men everywhere seek it to promote their political, their industrial and their educational enterprises. Surely it is not out of place to ask, "What hath God wrought?"

Our eloquent and able Financial Secretary, Dr Arnett, has given us in his Budgets certain historical facts and such a collection of figures as are interesting, instructive and inspiring They show that the Church, which Allen planted in prayer and which was watered by the tears of those who were with him in self-sacrifice, in privation in suffering, has enjoyed from its origin to the present day the blessings of Almighty God; and that we have inherited an institution which it is our duty to strengthen, to preserve and to transmit to generations yet unborn. As this is not the centennial year of our ecclesiastical organization, I shall not dwell upon the facts of our Church history or point out and analyse the influence which our connection has exerted among men The centennial orators of 1916 will naturally and necessarily follow these lines of thought. I may be permitted, however, to say—and I say it with some pride—that the African Methodist Episcopal Church has its work in every part of this land, in Canada, the West Indies, Hayti, San Domingo and Africa; that its membership and congregation comprise certainly more than a million of human souls, the Sunday school alone numbering upwards of 250 000 children; that this vast multitude worships in 3 392 churches, which are valued at $5 341 809; and that 10 615 traveling ministers, local preachers and exhorters administer in word and doctrine to these followers of Richard Allen. What a work! What results in these few generations of labor!

But, my friends, we cannot consistently be contented with what has been accomplished. Every generation has its work and no man can escape his share of it. The duty of the present generation of African Methodiste is to strengthen the connection by developing a spirit of systematic work under established rules and laws and in accordance with the Disciplne of the Church To this end there must dwell in Bishops as well as ministers and laymen the spirit of obedience Our chief pastors should conscientiously obey the General Conference and its legislation, and not seek to circumvent or evade it; and our ministry and laity should loyally follow the example of our Bishops. Anything less than this will eventually produce disobedience, disloyalty, disintegration Our work at home and abroad will languish and die unless we shall maintain an intelligent, a self-sacrificing, a pious superintendency, keeping out of the episcopacy scheming, unsettleble and self seeking men whose aim and effort are a personal gain and a worldly glory. And again, the work of the Church will drag will suffer, will fail unless our Bishops and conference shall maintain a high standard of morals and thorough system of practical education for those who in our pulpits shall expound our doctrines and execute our discipline.

Conceived in an educational atmosphere, born amidst educational surroundings, nutured by educational influences, Methodism is the natural promoter of Christian education, and African Methodism has given and still gives proof of its determination to establish and maintain educational institutions We must go forward in this work. We must everywhere, North, South, East and West, take strong ground against what may be called "heel and fist religion," and while we worship God with the spirit we must worship him with the understanding also, and thus we shall guard against establishing the throne of faith either in the reason or the emotions, and those who shall make, as well as those who shall administer, our laws and superintend the workings of our complex system of ecclesiastical machinery, being intelligent men of God, filled with the Holy Ghost, will do their duty in love and in wisdom and in the fear of Him who is the author of all law and who will be the judge of all men.

Gathered to night upon this sacred spot, we feel the thrill of the presence not only of the spirit divine, but also of the spirit of him who here, three generations ago, lifted up his standard, unfurled his banner and established the Church which is our heritage to night Upon his work Allen invoked God's blessings, and he did not appeal in vain, for Bethel has been the house of God and the gate of heaven to many a redeemed soul. Speaking to us adown the ages Bishop Allen bids us go forward, my friends, and he exhorts us to remember that as it is man's chief end to glorify God in his life, so it is the chief duty of the Church to lead erring humanity back to the truth, to lift fallen humanity back to its feet, and to bring to earth the kingdom of heaven, for therein is the fullest measure of peace and happiness and the complete realization of the doctrine which underlies Christianity—"God our father; Christ our redeemer; man our brother."

METHODISM AND EPISCOPALIANISM.

BY REV. J. M HENDERSON.

In the RECORDER No. 45, of current volume, under the caption, "Dollar Money and Presiding Elders," appears an article which contains the following: "The African Methodist Episcopal Church has an individuality of her own. She is not in the field to perpetuate Methodism Episcopacy or Africanism either, but to maintain her identity and usefulness as the A M E church. * * * Whenever changed circumstances demand a change in her machinery, she should make it. No matter how old forms must be relinquished their right to survive perishes when they become useless. If we become Episcopal Methodists rather than Methodist Episcopal so long as we become more powerful and more useful, it does not matter, nor does it make us one whit less African Methodist. Episcopal we are only growing (that is, our identity is preserved though our forms may be changed)"

The issue of November 17th contains an editorial headed, "It Is Material." This article takes issue with the quotation referred to, and, in my opinion, is one of the most able dissertations upon our "ecclesiastical status" now in print. It sounds of sentiments and proclaims principles which have never before been pronounced, although felt and seen to prise certainly more than a million of human souls, the Sunday school alone numbering upwards of 250 000 children; that this vast multitude worships in 3 392 churches, which are valued at $5 341 809; and that 10 615 traveling ministers, local preachers and exhorters administer in word and doctrine to these followers of Richard Allen. What a work! What results in these few generations of labor!

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The power of the presiding elder is intensified, and, at the same, rendered more ministerial than absolute. The pastor is made more prominent in conference and less absolute in the society. The society becomes stronger and more marked in character, because brought into closer contact with superior power. As Methodism grows the "society" attains more marked individuality; as episcopacy grows the union of societies and the power of superior authority increases. Were episcopacy to become supreme, societies would be fused into one. The General Church As Episcopal Methodist the development of the Church is impossible, but the development of the connection is certain.

The creation of an episcopal committee is a breaking out of the methodist spirit, while the creation of presiding elders is a recognition of the rights of episcopal superintendency and is a unique feature, originating from Methodism alone. Episcopal Methodism recognizes two orders in the ministry. Episcopal methodism recognizes two ministerial offices: Presbyter and Bishop.

The presiding elder function is an office in the conference. It is a feature born of the necessities of diocesan episcopacy on the one hand and society methodism on the other The fact that these two are united in the conference, and not absorbed and fused as a church, makes presiding elders a necessity.

Diocesan episcopacy of a part of one Church, so much for the congregational and the episcopal elements of our polity As to dicipline the societies should and must always agree so long as the episcopal element is strong in our Church polity. If it ever grows weak we may have another repetition of the "Welsh Calvanistic Methodists: Whitfields and Wesleys. Connectional authority holds the societies as one in doctrine, but the prevalent society tendency diversifies as to form and manner of worship. The form of worship should, in a great measure, be left to the societies The field preaching, the simple mode, etc., of early days are not to be expected as models for these more highly shaped to meet circumstances. Societies still in the "Salvation Army" state of development should have methods of worship, in part, the cabin meeting house or the chapel. The established churches with culture and progressive refinement can have ritual, robes and choir. This liberty is the strength of Methodism and renders her a most efficient missionary church because of her wonderful power of adaptation As the societies grow stronger and more advanced they tend toward an established and formal mode of worship.

In conclusion, let Methodism grow; let Episcopalianism be the nucleus around which Methodism shall crystalize in a grand, permanant and powerful church.

THE FUNERAL OF MRS. BISHOP WARD.

It may be said with the least possible fear of contradiction that Bristol, Pa., never had a more touching burial service than that of the late Mrs. Bishop Ward. Everything seemed to appreciate the exceeding solemnity of the hour The singing by the little choir was weird and moving, and as the soft tones of the organ floated out upon the quiet air every heart seemed to be melted. Rev J. W. Beckett was master of ceremonies. In addition to what the editor said last week, we present the following. The first is from the pen of the Bishop himself, he requesting Dr Tanner to read it:

Mrs. Rachel Annie Ward was born in Bristol, Pa. Her father, whose name was George Smith, was a man respected, esteemed and loved by all who knew him. He died some twenty years ago. Mrs. Ward desired to rest by the side of h father. Her mother, Sarah A. Smith, still survives her

She was converted in Baltimore during the administration of Rev John W. Beckett Went to Washington July, 1879, and was married to the Bishop of this conference in 1884. For the past two years her health has been gradually failing until finally she yielded to that terrible malady, consumption, on Sunday, December 18th, 1887, in great peace After hinder hand had ridden fifteen hundred miles and reached home just twenty six hours before death closed the scene. She had lingered for four long, weary months and only God knew the depth of her suffering, only angels could appreciate the heroism of this saintly matron. Near two months of this time her husband was absent, compulsorily so, holding his conferences. He would write her nearly every day, but she could only look at the letters, could not read them.

She comes back to the scenes of her childhood and is not only mourned by the people of her own race, but by many of the best white people.

This comes from a heart surcharged with grief and burdened with sorrow God has taken my best earthly friend, the noblest woman I ever saw There are many women more wise, learned, beautiful and brave, but none more true, more staunch in her friendships, more solid in her love. When my heart-ing began to fail she never was known to speak so low that I could not hear her, and when others would speak in an undertone she would lift up her voice and let me know what was said, though of en it was not worth hearing. She never allowed any one to sneer at my age or infirmity of deafness. When sway from home she would promptly answer all letters and always send words of cheer and hope. As a housekeeper I never saw her superior. Her rooms looked as though fairy fingers had touched everything. She was the cynosure of moral loveliness, the embodiment of spiritual excellence. She was as chaste as the virgin snow. During her sickness there was a measure of patience which bordered on heroism No murmur, no complaint; calm, submissive to the will of Heaven. Her was an analytical mind, thoughtful, prolific with ideas. Her opportunities for acquiring knowledge did not extend beyond the common school She taught school for a while, and was one of the best of teachers, because she won the love, respect and confidence of her scholars. She traveled extensively, taking in Egypt, Persia, Africa and Europe, and made friends wherever she went. She especial favorite of well-bred people of all classes and conditions. The vulger held her in mortal dread, for the reason that she was a natural born lady. The last hour was one of signal victory and triumph She died as she lived—a consistent Christian.

SYNOPSIS OF DR TANNER'S ADDRESS.

His text was: "Weeping may endure for a night, but joy cometh in the morning".

The doctor said: "We are in the presence of death. What answer more fit to his text could be found. Of the text: 'Weeping may endure for a night, but joy cometh in the morning' And yet, how sadly true is it that death is always the occasion of weeping as in the night. Is the babe but of yesterday—the babe whom we have yet scarcely learned to love torn from us? How dark and trying is it, and how bitter the tears. Does the patriarch of a hundred years pass away? How sad the lament. But our present lament is not for the loss of a babe; neither is it for the loss of the father of a century. On the contrary, we mourn the loss of a beloved wife and the source of middle age, and of recent strength and beauty The loss of a wife, did we say? In truth, almost the loss of a bride, for few indeed have been the months and the years, since the venerable Bishop led her to the altar. But alas! she is gone. The light of his fireside, already lonely, has again gone out. And again in darkness and in weeping the solitary occupant may be seen.

Nor is this all to add to the greater darkness of the night, and keener grief to the weeping. Were the surviving husband young and vigorous and hopeful, we could afford to say to him: 'Brother, look up.' But he is full of years. He is burdened with labor. His strength is sensibly abated What can we say? Who now, for his remaining years, is to be another and strengthening staff? Upon whose breast is he now to depend? Upon whose reader ear now to rely? Returns he home; who is to greet him at the threshold? Who now to cheer the loneliness of the lonely? In the greater loneliness, O friend, but! Ah, unhappy man! Ah, grief-stricken soul, look up! Your weeping may endure for a night, but your joy cometh in the morning. Nor can that morning be far off. Already over the hill-tops its shimmering rays may be seen."

THANKS FROM THE BEREAVED.

Members of the Philadelphia Conference: I thank you for this expression of substantial sympathy and genuine respect, and while I lay my loved dead among you, I am conscious that I, too, am, at the very least, will rest in your soil The State where I was born, converted and licensed will one day receive my dust. The dust of my parents and relatives sleep here and now, last of all, I deposit with you the remains of a woman, though unknown to fame, who had few superiors as a daughter, wife, friend and Christian The pastors, as well as the citizens of Bristol, have my heart-felt thanks for this evidence of respect for my loved and sainted dead.

T. M. D. WARD.

Yale College, according to the annual catalogue just issued, has a total of 1245 students Of these there are 69 graduates taking courses—614 in the classical Department, 291 in the Sheffield Scientific School, 58 in the Art School 117 in the Divinity School 94 in the Law School, and 26 in the Medical School.

WHY?

BY "WANDERER."

No. 4.

OUR CHILDREN'S EDUCATION.

More than thirty years ago Mr. Henry Taylor, an author of some note, published a book bearing the title "Statesman." This book is full of excellent matter, consisting of a variety of essays on points connected with the administration of government. In the number of subjects treated he speaks of the education of the statesman. This fact leads us to consider the above-named subject. It has now grown in popular theory or diction, that some kind of an education is necessary, that some kind of trade is indispensably necessary to a livelihood, and to the maintenance of this idea schools of industry, art and science are being established in every quarter of the globe It shall not be our purpose to formulate a system of education, for of all the systems invented to provide a final solution of the difficulties and doubts which attend all human questions, there are none but, in some one part or another, contain a most prodigious assumption.

"We are sure to ourselves the thing we like, And think we make it, on the rock or sand, For thought is tired of wandering through the world, And home-bound fancy runs her barque ashore."

These words we would make the motto of every writer who professes to give a system of education and guide. Mr. Taylor says, "At the age of sixteen or there abouts the general education should for the most part be complete." He then proceeds to recommend a variety of studies and exercises in which boys should work whose parents design them as political leaders. All these are necessary to make him a practical statesman, but not as the interests of his manhood and the expansion of his character as a man. Certainly Mr. Taylor does not mean at the age of sixteen character is so expanded, generally speaking, that there is no one direction for it to take by itself. Of course he does not mean that we should so educate as to cripple and ruin or neglect one-half of the character in order to give greater intensity and effect to the other. This leads us to the babe but of yesterday—the babe whom we have yet scarcely learned to love torn from us? How dark and trying is it, and how bitter the tears. Does the patriarch of a hundred years pass away? How sad the lament. But our present lament is not for the loss of a babe; neither is it for the loss of the father of a century. On the contrary, we mourn the loss of a beloved wife and the source of middle age, and of recent strength and beauty The loss of a wife, did we say? In truth, almost the loss of a bride, for few indeed have been the months and the years, since the venerable Bishop led her to the altar. But alas! she is gone. The light of his fireside, already lonely, has again gone out. And again in darkness and in weeping the solitary occupant may be seen.

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But a good education looks first at the man in man. Its final cause is the well being of the pupil, as he is a moral, responsible and immortal being. So we think because a man is to be a minister, all that is necessary is piety for the heart, theology for the mind, and he is equipped for the work; but bad and sorry messengers of the cross such men make. A minister should be a parliamentarian, versed in law, both human and divine. He should be a financier know the real as well as the nominal values; devise ways and means to relmburse the exchequer of his particular charge; he should know the chemical affinities and relations; he should comprehend the sciences, be able to read the wonders of the starry decked heavens; he should compute with accuracy. If possible, his knowledge of geography should be such that he could locate the very spot from whence Moses viewed the promised land More yet, he should know all that can be known of heaven, earth and a universal brotherhood. Then, as he communed with the Lamb of God which taketh away the sins of the world, they would rejoice and accept salvation because it was proclaimed unon the broad and universal principle of common love to all, and not by the am of some particular church, because limited education metes man a bigot, an enthusiast, and far too often a bigot.

There is no reason because to every man there is appointed a certain ministry, a service, a path a duty prescribed, a race to run, an office in the economy of God's providence, that they are to provide only to accomplish this particular end.

A good education always provides a good apprenticeship, for usefulness is an essential quality of goodness. Hence we urge the necessity of all ecce sible knowledge, if we would be useful in any particular calling in life. Therefore, in securing the proper education of our children, the greatest responsibility rests with our teachers. It is the teacher who fits, moulds, shapes, squares, places, dresses and presents he ideas that are to be reproduced and acquired by the pupil in theory and practice. We do not wish to be a critic, but too little attention has hitherto been given to this important subject.

Many of our schools to-day are mere machines, which grind and grind, never quitting, never perceiving never conceiving what force of duty, what weight of responsibility, what care of immortal souls, what trust from the Almighty, what germs and fragments of a binding character they preside over, that are to be united in their moral, spiritual and intellectual elements.

A CHRISTMAS ADDRESS.

READ BY MRS. STEPHEN WATSON, BEFORE THE A. M. E SABBATH SCHOOL, LONDON, O, DEC 25, 1887.

With joy we come to greet you on this our festal day, because to us a child is given. To us a Prince is born, a mighty Saviour, the King of kings and Lord of lords.

More than 1800 years have come and gone since the morning stars together sang, the sons of men shouted for joy, and the angelic host caught the keynote and joined in the chorus of the heavenly hymn, "Glory to God in the highest, peace on earth and good-will to men."

What hallowed memories the place of the nativity awakens in the human breast. What sweet influences have gone out from the little town of Bethlehem, forming character and deciding the destiny of nations. If we blot out the associations of Bethlehem, we would plunge the world into moral darkness and ruin.

This anniversary day we meet to celebrate the birth of Him whom the Father gave to save fallen men. Far away on the other side of the world, above that sacred spot, the golden and silver lamps are burning like vestal fires over the silver star that marks the spot where the Prince of Peace was born, and a thousand votive offerings in incense and prayers are ascending to him "whose kingdom there shall be no end."

While our hearts are bounding with joy, may we not offer a prayer for festive reunion of loving households, and cementing more firmly our earthly ties, but let us consecrate it more closely in fellowship, and more appreciative sympathy with the God man whose birth gives this day all its sacred beauty and power.

Let us honor this day with an entire devotion, with stronger purposes and with pure unselfishness. Could we but gain you mountain's height and look down upon the myriads worshiping at the shrine, what a grand spectacle would meet our gaze! What an army of heavenly forces marching on, conquering and to conquer!

Just think for a moment. The whole Christian world in adoration. Europe Asia, Africa, and the Americas, and all the islands of the sea, celebrating in commemoration the greatest event in the world's history. The Passover has been regularly observed for thousands of years, West Indies' emancipation 35 years, and ours of American slavery. But this event stands out in history alone never to be repeated.

In all Catholic countries they regard their festive anniversaries as sacred, though the associations of the Catholics is all the Gospel there is in it.

Notwithstanding all this, if we were as sincere in our devotions in the worship of our Lord, with our educational privileges, what a world of peace would we bring.

But our neglect of entering the door of opportunity, which the hand of God has silently swung open, is treason against the King and his Royal Bride Opportunity is God's command. We can plant the fir tree instead of the briar, the myrtle instead of the thorn Instead of the voice of revelry and blasphemy, we can send rolling over this vast country and other lands, a tide of holy song, the praises of Him who did salvation bring to a suffering world

In Spain, the children hang their little shoes and stockings up at the doors and windows, having been taught that the wise kings of the east are supposed to be journeying hither to Bethlehem to proffer and homage to the heavenly child, and in front of their abundance, which they pass by the homes where all good children sleep, they will drop in their shoes some of the treasures they are bearing to the Holy Infant in Judea. This thought is never absent from their feelings at Christmas tide In Spain Every hour of the time is sacred with them.

The favorite toy of the season is pretty indeed, and appropriately illustrates the occasion. It is called the Nativity. Sometimes it is elaborate and costly.

The Nativity represents a landscape under a starry night, the shepherds watching their flocks The Magi coming in with wonder and awe, and the child in the stable shedding upon the darkness that living light which was to overspread the world.

But with all this, they are ignorant bigoted and superstitious, which is the leading principle of their religion. If they had our opportunities with their devotion we would fall behind them. With our Christian institutions and Sabbath schools, we ought to be far in advance of what we are. It is to our shame when we consider the privileges we have at hand and the results of our labor so meagre.

Let us take a stand to-day to consecrate ourselves fully to the work that will brighten all our future forever. My heart is oppressed with the possibilities of the hour, and sends out the question in prayer, who is sufficient for these things, when we consider the forces in the field arrayed against us Say or do what we will, the darkness or the brightness of the future depends upon us.

There must be more prayer, more faith and earnest work to meet the destructive forces about us. Parents must meet their obligations to their children in family prayer, teaching the word of God in their homes and in the Sabbath schools. If we as parents, ministers and teachers would do our duty, God would take care of the results, and in the next ten years we shall capture and hold for Christ and his Church realms grander than Alexander or Cæsar ever conquered with the sword. "If two can put ten thousand to flight, what could fifty do?" Then my trusty them every year for ten, what a mighty host put to flight Satan and his kingdom. The event which Christmas reminds us and which we celebrate is the advent of power Not the power which surrounds earthly thrones, which pervades States and kingdoms, which emanates from human laws, which is taught in schools of philosophy or science, and which the great and noble, so-called, affect or patronize, but which, unlike all other powers and beyond all others, has been increasingly felt and is destined to stand until shaken brass and sculptured marble shall have crumbled into dust. That power is love; not human, not selfish, not stinted nor feeble; but divine, unselfish, unbounded, intense, infinite love, unhindered in its movements by the unmitigated depravity of the race, over which it yearns, unchilled in its ardor by the worthlessness of the objects whose welfare it seeks—love in action with a power which overleaps all barriers, sweeps aside all obstacles from its path, and provides, in spite of sin, and death, and hell, the means of deliverance and of life for a world in ruins; power that prepared and furnished the effectual remedy, and shall crown with complete and grand success, its redeeming scheme amid the songs of paradise and the glories of eternity No wonder, then, God should commission angels to make the announcement. No wonder that their first notes should be, "Glory to God in the highest," that the second should be "peace on earth," nor that the third should be, "good-will to men." When we consider how that power has been working silently but evenly, slowly but steadily, in all the frame work of human society, permeating its laws, forming its manners, shaping its institutions, moulding its character, giving it an upward, onward impulse, inspiring its hopes, animating and directing its activities, and leavening it with purity, it is not strange that the world should, as the world does, celebrate the day with song and festivity. As the thing celebrated is love, intense, infinite eternal, the Christmas celebrations should be grateful love, which displays itself in deep piety toward God and in benefice ce toward men. At the family altar, around the Christmas feast, in the great congregation, the increase of praise and prayer should be offered. We should feed the hungry, clothe the naked, minister to the sick and comfort the sorrowing. We should do this in grateful remembrance for the sake of Him who came from heaven to save the race.

I am truly yours,

WILLIAM H. THOMAS.

BLINDED BY PREJUDICE.

SOME STRIKING SITUATIONS INTO WHICH WELL INFORMED PERSONS ARE LED.

There is no end of witchcraft and deception. Years ago persons suspected of the "strange infatuation" were thrown into the water—if guilty of witchcraft, they would drown.

For many years the world was shocked at such inhumanity of man to man, but if we were to declare that people are persecuted to-day quite as remorselessly as was the so called witches of old, our statements might be received with great incredulity.

But it is a fact.

If you do not believe it, enter any one of the schools of medical practice, and attempt to use a preparation which the code does not recognize, or even to recommend indirectly any popular remedy, such for instance, as Warner's celebrated kidney remedy, and then relate your experience.

Then you'll admit the fact

Let us be frank with you, reader We tell you that this is downright bigotry. Merit dema ds and is entitled to recognition, never found If experience tell us that diamonds must always be found in sand, would you not be a fool if you found one in gravel, not to take it and realize on it?

Your friends would call you foolish.

The trouble with the doctors is that they can't cure advanced diseases of certain forms, and they know it. And yet they will not allow the use of any outside proprietary medicine, which they know has cured the disease.

For instance:

Kidney disease has no marked individual symptoms. It produces all sorts of symptoms of the commonest diseases. Not being able to cure the disease itself with success, the bigoted physician treats these symptoms!

But what good does that do? In order to stop the freshet, you must stop the flood. It would be to try brushing it away with a broom.

Dr. J. G. Holland, whom all the world admired as a teacher of sense, wrote in Scribner's Monthly: "It is a fact that many of the best proprietary medicines of the day are more successful than many physicians, and most of them were first discovered and used in actual medical practice.

Dr. Robson of the Royal Navy of England, enthusiastically endorses Warner's safe cure, as indeed do many hundreds of thousands all over the land. Dr. Dio Lewis, who almost never used medicine, commended it highly and said it be had any kidney disease he would use it.

This evidence is conclusive.

Paralysis, consumption, pneumonia, apoplexy, heart disease, general debility, rheumatism, all these common diseases are often only symptoms of kidney disease. Instead of admitting their inability to cure this disorder, doctors give their attention to the symptoms. If they cure one, another comes, and finally death takes the case out of their hands. Then they disguise the fact that it is Bright's disease of the kidneys, and say that death came from paralysis, apoplexy, pneumonia, consumption, general debility, rheumatism, heart disease, blood poisoning, or some other of the names of the direct effects of kidney disease. They are not the real disease itself.

We do not believe every advertisement that we read. Some people may perhaps regard this article as an advertisement and will not believe it, but we are candid enough to say that we believe the parties above mentioned have proved their case, and under such circumstances the public is unwise if it is long influenced by adverse prejudice.

Ranchmen near Margus, N. M., are trying to catch a big bear that has killed over one hundred goats.

An electric motor car is to be run experimentally on the Tenth avenue line, New York, throughout the winter. Should it prove able to cope with the heavy weather, it is considered likely horses will be dispensed with in the spring.

COMMENDATION.

DEAR BRO. LEE:—I depart from my usual custom and write a line of commendation of the pastoral work of Rev. Theodore Gonid, of Boston, Mass., who became pastor of the Charles Street Church in June, 1887. During his remembrancy the membership has been largely augmented and taken on a higher tone of spiritual activity. The finances of the church are ably handled and in prime condition Taken altogether, the outlook for African Methodism in New England, and the Charles Street Church in particular, is of the most promising character and endearing type, and for many years to come the agency must continue as the medium of spiritual interest in negro life.

I am truly yours,

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DEATH OF REV. J. H. HORTON.

Rev. J. Henry Horton departed this life Monday, October 4th, 1887. He was stricken with consumption in the early part of this year, on the Philadelphia circuit, where he was a worker until the day of his death. Rev. Horton was one of the lovers of African Methodism. He held successively every charge that was assigned him, and was much loved by all who knew him. He passed away in full triumph of faith on the day and date above mentioned. He has left five little children without a mother to mourn his loss.

"This much and this is all we know, He is supremely blest, Has done with sin, and care, and woe, And with his Saviour rests."

H. C. BRADLEY.

THE SELF-SUFFICIENCY OF STUPIDITY.

—The most frightful exhibitions of stupidity occur when men, not by any means stupid or illiterate, are called to judge of work which lies quite outside their experience and information. Likewise when men, of fair general information, try to pass themselves off as possessing knowledge that they do not possess. We are not a bookhead, but a man of moderate learning and of very great smartness (self-sufficiency), who seriously declared that he never read either Shakespeare or Milton; and further more that he did not believe that anybody had ever read either Shakespeare or Milton. Having looked into "Hamlet" one evening, and found that he was not interested, he concluded that he was a fair specimen of educated humanity, and that what could not interest him could not interest anybody.—*Longman's Magazine.*

THE GARDEN.

For the management of vegetable gardens and practical instructions concerning the culture of flowers—for hints and information concerning all kinds of seeds, planting and cultivating of vegetables and flowers, D. M Ferry & Co's seed Annual for 1888 will be found as complete as any work of a similar character ever issued. The variety and extraordinary range of information given under the different heads will attract the attention of every one interested in having luscious vegetables or beautiful flowers. D. M Ferry & Co. make the growing and sale of Union Seeds a specialty, and give so much information on this one as to make it a book of permanent value to all enlightened gardeners. The Annual is free for the asking. Address D. M. Ferry & Co., Detroit, Mich.

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REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All our terms are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager, not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor. All communications for the RECORDER, to the Manager. All orders for changing address of the paper, sending Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

THE Rev. I. S. A Murphy's book on "Baptism," is sold at our book store. Price, 25 cents. It is a gem of its kind. Every minister should have a copy of it. Send your orders to the Manager.

THE ANNUAL REPORT of Bethel Church, New York, for the year ending June 6th, 1887, has been received. The figures show that the total receipts for the year were nine thousand two hundred and eighty-five dollars and fifty-eight cents, ($9,285.58), and the disbursements seven thousand six hundred and nineteen dollars and fifty-five cents ($7,619 55). The receipts and debts are itemized and show that the church, under Dr. Derrick's direction, has done an immense work for those outside its immediate communion.

A SERIES of meetings, beginning at Bethel Church, Philadelphia, on Saturday night, 1st inst., are in progress. On Sunday morning after a solemn communion, an invitation was given to those desiring salvation to make it known by coming to the altar. Several presented themselves, and among them was a woman who was recognized as a mistress of a disreputable house. She confessed faith in Jesus, and expressed herself as being desirous of serving God more faithfully than she had served Satan. She went to her house where the bar room was kept and ordered all the liquor to be poured out into the street, which was done; then she, with some of the members of the church who had accompanied her home, held a prayer meeting. She entreated the girls to reform, advising them to follow her example in accepting Him who says "Him that cometh to me I will in no wise cast out." Is the conversion of this woman there is one place less where vice and immorality is practiced.

IN LOOKING over a bulk of communications for our "valuable columns" a few nights ago, we were led to ask if the great number of persons who fled the CHRISTIAN RECORDER an avenue for their thoughts could not well afford to spend the strength of their pens more fully on a new list of topics this year? Have we not too much of interest committed to us by circumstances and by God, to occupy so much precious time in equalizing our thoughts by comparisons and criticisms? Does physical science keep herself so far removed from church affairs as to be necessarily so rarely mentioned? Is the subject of social economics as well as that of literature unworthy of our notice? Do we not engage ourselves too extensively in self-congratulations and praise of one another? Can we not encompass more at each reseb of the pen than our mero society advancement? Can we not observe the logical, natural and necessary connection between this advancement and other important facts?

FOR SEVERAL years Mrs. Elizabeth Ralls, President of the Sarah Allen Mission, this city, has given an old folks' Christmas dinner in Liberty Hall, on Christmas day. Mrs. Ralls' name has been mentioned in this paper frequently, but cannot be mentioned too often. Her labors among the poor are so incessant, so beneficial and so noble that she deserves far greater recognition than she receives. The Christmas dinner this year is said to have been served to a greater number of persons than ever before—about five hundred aged persons and children. There are many other noble ladies as well as gentlemen assisting Mrs. Ralls in her good work. The Sarah Allen Mission Society, though named after the wife of Bishop Allen, is non-sectarian. Last summer about one hundred old persons of this great city were given from one week to ten days in the country at the Sarah Allen Mission Home, at Darby, Pa. In the winter hundreds are aided by the Mission. No question is asked concerning church affiliations; the only questions are, are these old people in needy circumstance, and are they of good moral character? Mrs. Ralls is a member of Bethel Church. The Mission Association is arranging to build a summer "Home" in the country. Many wealthy persons, Canaasian, are assisting in the good work. Dr. N. F. Mossell, who so generously gave his services to the mission last year, has kindly tendered his medical aid for the ensuing year. This mission home is another step by our people towards self-oaro and self-protectvcnoe.

WE PUBLISHED last week an article from Rev. R. Seymore, in which occurs a very remarkable passage, considering that its author is a preachor of the gospel. It is this:

> First, we will speak a few words of nature, as she is pure and *contains the only real truths we have.* She is like her God, unchangeable; she is always positive. *Here is the fountain of truth,* for even our theology, the best it has been defiled by the touch of man. *Nature alone must hand to us the real truth of God.*

We have italicized the remarkable points in the passage. Alexander Baio could not have uttered a more cold and unqualified materialistic statement; as inconsistent as materialistic. If nature contains the only real truth, why preach the gospel, which does not direct men to nature exclusively nor first?

The whole scheme of Christianity rests upon the supernatural and spiritual: if only nature is the source of truth then the direction of the world to Christ, with the injunction to repent and believe, would seem folly. To exclude everything else in order to declare nature positive does not commend the philosophy of the argument.

To charge the best of our theology with being defiled is simply uttering a sentence as ambiguous as it is dangerous. The best theology might mean the pure science as it exists in the Divine mind. But no one can hardly believe this the author's meaning; it might mean the science in best conception in human minds—conception far above the best formulations—or it might mean the best theological formations underlying the beliefs and practices of great bodies of Christians. However this may be, a comparison of theological and material science, from any standpoint and by any means, will expose the fact that there are certitudes in theological science as real as any that can be presented by material science. Declining to treat the matter in this way, he will find that, though natures is true, there are other truths, and that pure theology is one of those truths—as clear a source as nature, to say the least. It is not pure theology that has been defiled, but mind that has become defective.

Men have gotten false notions of theology. But have not the blunders of mind in respect to nature been equal to those in respect to theology in number and in results? Is not this "only true source of truth" read through as many sets of lenses as is theology? Is theology to be reckoned impure because misread and misinterpreted, while nature has her purity sung by those to whom she is as truly a mystery as is theology, constantly misread and misinterpreted?

It seems rather unnatural for ministers, teachers of and by, theology, to give Biblical theology second place. This subject has been discussed many centuries, but in the latter centuries has found very few Christian philosophers who were willing to take the side unluckily chosen by Brother Seymore.

Personal.

—Rev L. C. Chambers will be assisted in his quarterly meeting next Sunday by Revs Tanner, Cooper and Buckner

—On December 8, 1887, Robert Henderson, Sr., one of our oldest members of the A. M. E. Church, Meadville, Pa., died. He was 96 years old. He died trusting in the Lord.

—A New Year's card consisting of a neat box of cake announced to us the wedding of Miss Mary L. McKinnelly to Mr. T. D. Scott, A. B., at Macon, Ga. Both were students at Wilberforce University. Mr. Scott graduated in 1886 The good couple have our very highest regards and best wishes.

—Dr. C. S Smith spent Christmas in Detroit, Mich., with his parents, child and other connections. He now is in his office in Nashville. His presence in our city for five months has been exceedingly agreeable to his friends. The full and clear contact of those at the head of our Church departments works no ill, but much good to the connection.

A VOTE.

BY REV. W. H. COSTON.

A false allegation is often established by apparent credible evidence. Direct evidence is more easily established or disestablished by the reputation for fidelity to duty, whether secular or sacred; if one has been highly appreciated for his integrity, his testimony has less timable weight. If the allegation be thus authenticated, time and publicity tend to secure its establishment. The time it has been accepted as true may be made to defend its dislodgement, for it may be argued in defense, that if it had not been true it would have been denied. As time ebbs it gains credence. The time consumed in disahusing it is by far greater than that which it consumed in deceiving. Publicity, though anything may be published, gains to it devotees. It is clear to all that a false statement as to a delegate to the General Conference may work to its injury. There may be some who palliate the offences committed against the Iowa Conference. It reviewed with conscious responsibility the alleged election of Mr. Solomon Taylor, and found it irregular and refused to give to it its sanction. His claim was ably prosecuted and defended by two efficient members of the annual conference; one of whom assumes, with very poor grace, to speak for the conference and contrary to its expressed decision. By such action the claimant's claim may be enhanced, the organization of the General Conference made more difficult, its time consumed and the Church injured by hasty legislation.

Bishop Brown, after hearing the relevant facts referred it to the approaching General Conference. The Iowa Conference has not reconsidered its work nor any portion of it since August 16, 1887, and the General Conference has not convened. Mr. Taylor's status, then, has not been determined by either conference. The General Conference, it has been said, will be the creature of a few shrewd men, as was the last.

The Iowa Annual Conference differs essentially from the General Conference other than in its non-legislative character It has no accredited "shrewd men," it is a conference of peers. Its sovereignty is the expression of the majority. However conspicuous any one of its members may be, he cannot, with impunity, assail its action. A few weeks ago a brother wrote: "Some conferences have elected delegates from sinister motives." and the Iowa Conference in electing Rev. A. J. Barton had elected "a wire-puller." The writer was doubtless best acquainted with the motives of those who gave him honor and position in the conference of his choice. It was at least unkind to impugn their integrity, but to denounce to the public that they had elected in the person of Rev. A. J Barton "a wire-puller," was criminally false and malicious. It was false as to the action of the conference and malignant as disposed to the person whom the conference elected. Homo sum humani nihil a me allenum pruto.

Mt. Pleasant, Iowa.

DR. JOHNSON'S "MORE BISHOPS" ENDORSED.

BY REV. W G ALEXANDER.

MR. EDITOR:—After a careful review of Dr Johnson's elaborate discussion of the above topic, published from week to week in the lastly increasing popular CHRISTIAN RECORDER I come not as an apologist, for the learned writer needs none—the articles cut their own way. But I congratulate the African Methodist Episcopal Church who has produced such a far seeing thinker, whose articles on the episcopacy are unparalleled in the history of African Methodism.

A learned prelate whose episcopal service covers nearly forty years, and whose name is honored wherever Methodism is known, said of these articles: "I have been in the A M E Church for many years. I am 73 years of age and one of its Bishops for over thirty-four years I have watched the progress of the Church, and know its thinkers and writers. No man in the A. M E Church has written so learnedly and so thoroughly on the episcopacy as Dr. Jas. H. A. Johnson"

I freely admit Dr Johnson has covered much ground, and ably discussed what the thinkers of the Church desired, and what the vast membership ought to know. The people at large have followed him in every article, hence colored Methodism is stirred as never before. Since the publication of these articles, friends have been made for African Methodism who had it before. Leaders for our organ have been procured, and many have just seen the power that the Church could, and we believe will, wield

Dr Johnson has just shown the latent power, that Methodism will accomplish when her vast machinery is put in motion.

Some individuals reason otherwise. These articles are not tinged with infallibility—doubtless the learned writer himself admits,—but it is undeniable, any reviewer to the contrary notwithstanding, that he has elevated this important subject, removing it from the old weather-beaten stage rut method of discussion (which had almost made being a colored Bishop odious in the eyes of cultured Methodists), and restored it to its pristine dignity, potency and responsibility. It caused the Bishop in Methodism in general, and African Methodism in particular, in twenty articles, to pass in grand review before the gaze of an admiring, yet astounded, world.

Men, however, are given to criticism. In fact, anybody can select this overcrowded vocation. Who of us but could criticise Demosthenes, Cicero, Hugo, Carlyle, Milton, and the philosophic Cobb, passing of the world's literature? But can we equal them?

In conducting a discussion of this character, in which so much for weal or woe is involved, men should perform this duty who can rise sufficiently high above personal considerations as to view matters in the light of facts, which these articles not only claim, but verify.

We are proud to note the fact that the A. M E Church is listening to hear her most learned and experienced men—men who both know and love African Methodism; men whose loyalty is unquestioned. Those men we wait to hear, and we will be silent that we may hear. None others need apply.

Jas. H. A Johnson could not be actuated other than for the prosperity of the A. M. E Church, to which organization he has given his best days, an uncompromising Christian character, life long study, consecration of brain and heart, and stands to-day as an admitted scholar in philology, philosophy, theology and literature. This, in connection with his abundant experience and contact with the episcopal heads of general Methodism, gives him the ability and doubly qualifies him for the task so learnedly and fittingly done Out of a full head and heart guided these facts which have started colored Methodism to thinking as it had never done before.

Dr. Johnson stands out as a seer in Israel upon the threshold of another quadrennium, pointing out the weak places of four hundred thousand African Methodists, showing the Church what must be done that she may occupy her rightful position in Christianizing, civilizing and evangelizing the world. Let those articles be read that throttle the much barped upon and injurious theory that to save a few dollars we are to crowd several influential departments into one—departments which have been and are powerful factors for good, which means virtually to crowd upon the shoulders of one or two men the work at the least consideration requiring seven, ten or a dozen.

It seems that the individuals who make our Church so insignificant don't know much about business, or else but little about the business of such departments. For instance, petty newspapers and some religious journals employ two editors, seven, ten and a dozen men to keep up the status of a paper in providing and flashing the latest news to their patrons in a single city or State; and here we have an organ supposed to supply information for four hundred thousand members, not including readers in other denominations. With this vast responsibility to properly discharge, cries come up of "Too many offices; put two or three into one." I assert in the same sense, as Dr Johnson shows, but let us arrange for them and see how it would work, viz:

One man editor and business manager of the A. M. E. Church Review, a magazine representing the negro culture of the world. Same man editor of the CHRISTIAN RECORDER, providing church news, etc, for three thousand clergymen and three hundred and ninety seven members. Same man manager of the Publishing Department, publishing hymnals, disciplines, rituals, paying off debts of all kinds, look after presses, paper, material and a dozen other details connected with that department. Same man Secretary of Education, with three or four universities and eight or ten growing schools and colleges to provide for.

The second general officer (to save money,—it will save it, too), let him be Financial Secretary, whose business it is to plan for the collection and proper distribution of the finances of four hundred thousand members. Same man secretary and business manager of the Sunday School Union, with its constantly increasing demands and responsibilities to supply Child's Recorders, Superintendents papers, Teachers' and Scholars' Quarterlies, including Gems and Lesson Catechisms, with managing Children's Day matters, editing and publishing the Sunday School Hymn. Secretary of Missions, with our great Home Mission work, providing and looking for funds to spread the illuminated Cross of Christ in Hayti, the West Indies, Africa, and the islands of the sea, whose inhabitants now sit in darkness.

Where are the two, nay, three men, no matter how great their ability or experience, who could satisfactorily perform this service?

Their lives would be destroyed by overwork, and they would pass to an untimely grave. This country to-day mourns the loss of giant statesmen who were worked to death by a constituency who had raised false economy.

But aside from this view, it would cripple and compromise the already brilliant record the Church, our fathers' church) has made, show that the General Conference, composed of the best men the Church possessed, did not know what they were doing. Nay, nay, let us take no step backwards. Our fathers br ught the old ship safe this far, and don't let us for the want of energy to do our duty make ourselves a hiss and a by-word for creation.

By spreading out our work as necessity demanded, look at the excellent results crowning Dr. B T Tanner's labors as editor of the A. M. E. Church Review; Wm. D. Johnson, our noble Secretary of Education; the peerless C. S. Smith, of Sunday School Union fame; the indefatigable Embry, who will soon make his department pay its expenses and turn the Church a handsome revenue; Dr Lee, whose able editorials are read far and near, and last, but not least, Rev. J. M Townsend, the untiring Secretary of Missions, whose name is becoming a household word. Wherever our work is known, the eloquent Dr. Arnett, Secretary of Finance, whose Budget is dotting the world with facts setting forth the power and influence of our Methodism. Let us not retrench, but improve and perfect these departments.

Where is the man who knows what has been accomplished for the race, nay, for God and humanity, who regrets the action of the last General Conference in these particulars at least?

Dr. Tanner alone, with the Review, has given the African M. E. Church and the negro race standing and a name among the refined Anglo-Saxons and thinkers of the world that we never had before, and wherever this A. M. E. Church Review lifts its proud and cultured head, it stands the exponent of negro culture and refinement.

Tanner has immortalized himself by immortalizing his race. In this we see the wisdom of Dr. Johnson's argument for an increase of our episcopal force. In my next, attention will be given to our ability to support fourteen Bishops, taxation, etc.

PULPIT SIMPLICITY.

BY REV. J. C. AYLER.

MR. EDITOR:—Having not annoyed you much in the past, please allow me space in your valuable paper to write a few words on this very important subject. I mean by pulpit simplicity just what the phrase implies and not what is implied in the general demand on the part of many who cry, "Simplicity, simplicity!"

Pulpit simplicity is to present the doctrines of Christ in the simplest form of expression possible. This ought to be done by the Christian preacher. Yet the demand for this may, and is, in many cases, too extravagant and unreasonable. There are certain terms that should be quoted verbatim, hence it would be unreasonable to expect the preacher to substitute the quotation with some other word or words. In a case of this sort it is the duty of the preacher to tell it and the duty of the people to know it. While the preacher should study to simplify, the hearer should study to hear, understand. So the one ought to be done and the other not left undone. This same God once said, "Precept upon precept, line upon line, here a little and there a little." Is not this simplicity, said, "Hear" What is the inference drawn from these words? Why, it is to be inferred that a two-fold preparation, at least, should be made. There is great need for the one, while there is but little put on the other.

While it cannot be too strongly urged that the preacher should prepare himself both spiritually and intellectually to "preach," to present God's truth in the simplest form and with the greatest power possible, it also ought to be taught that the "hearer" should prepare himself both spiritually and intellectually to "hear" with the greatest ease and most successfully. Hearing—earnest hearing—is as hard as preaching when one is unprepared to hear, unprepared in his heart, unprepared in his head. It would be well for him to be prepared educationally, so as to know what words mean, for words contain doctrine, or make the preacher a dictionary. He should be prepared spiritually, so as to understand the doctrines of the Bible, for "things are spiritually discerned."

I, with the masses, cry "Simplicity, simplicity!" but I do not mean by the cry what many of the rank and file do. While I emphasize simplicity in both "word and doctrine," yet I do not mean to transcend the bounds of common sense That is, the preacher should learn to teach—preach—and the people should learn to "hear." I emphasize simplicity in "word and doctrine," first, that the words of a sermon or exhortation should be as simple as simple can be—even monosyllabic in style; and secondly, that a sermon or exhortation should be something besides abstract words (though they be simple), they should be so connected as to produce teachable thought, the thought should be simple and pure. The words of a discourse may be simple and the doctrine confused; the words should be simple in themselves, but so connected as to produce simple doctrine. But this is not what many people mean by simplicity; they mean much of the ridiculous, which would be an assault upon every common sense and ministerial dignity.

MISTAKEN VIEWS ON THIS SUBJECT.

There is a strong tendency to divorce intelligence and simplicity. This is, or ought to have been, one of Talmage's big hinedars, for it is contrary to reason and common sense. Three things we think if a man is intelligent, he is therefore non-simple. This controverted meaning is just the other way. If a man is really educated, he is really simple. Of course "a little learning is a dangerous thing," but enough learning is a good thing. Not abstract book learning, but book learning founded on common sense and tempered with grace. "A little learning is a dangerous thing" in the preacher would talk about books at the expense of Christ. But, on the other hand, he would talk about Christ instead of books; it would be Christ in his introduction, Christ in his plan and manner, and Christ in his conclusion; Christ as a Prophet, Priest and King

We young men get learning, because the fathers tell us to get it; then let us never lose sight of Christ in books, but let us find him therein if possible Let us find him in language, science and nature—let us find him in our Bible, in the grass of the field, in the starry heavens, and, best of all, let us find him in our hearts. But to the point, "pulpit simplicity." Does the brother preacher know what he is talking about when he introduces his subject by saying, "I am none of your educated preachers, but can preach a plain gospel sermon?" Does he know that he is paying himself one of the highest ministerial compliments possible? On the other hand does the would-be educated man know what he is doing when he attempts to ignore one of God's angels, because he has not been to college? Colleges are good things, but they do not make men; men make colleges. Colleges draw men out so that they can use their possibilities for God and his Christ. Colleges do not put capacity into man, but develop that which they have

What is the difference between an educated and an uneducated man? The same difference that there is between two pieces of India-rubber the same size, the one drawn out and the other not The educated man, in the broad sense, is the same man improved, not converted into some one else.

A word to young man in the ministry What is a young man in the ministry? There is a tendency to confuse the phrase "young men," with that of "young preachers" There is in many cases a vast difference. A "young man" is not necessarily a young preacher. It depends upon what time he began Neither is a "young preacher" always a young man, for the same reason. It is very much like the terms "age" and "experience." They are by no means synonymous; "age" relates to time, and "experience" to what one goes through. But to "young preachers," either in the popular or technical sense of the phrase, let us not fail to be simple; let us learn enough to be simple still and simple in word, simple in doctrine As models of simplicity, I recommend Coleridge's "Ancient Mariner," and the writings of Shakespeare.

Princeton, N J

MANAGER'S GREETING.

To the Bishops, ministers and friends of the Publication Department, we tender to you all our thankful New Year's greeting.

With this number we begin another year of earnest endeavor to serve you with the RECORDER and other requisites of the Church The year just past has been one of embarrassment, labor and care No one outside of this place can know fully or appreciate readily the difficulties attending its conduct. Yet, with the blessing of God and your kind, constant assistance, we have been able to go ahead through another year. We have labored to make the paper better than ever, to have it neater in appearance and in every way a better representative of this leading people. We have tried also to give the people using our Hymnal greater variety and taste in that line. We have revised, enlarged and electrotyped the Ritual and Order of Service for the Church; so that, to-day, we have, in the opinion of men capable of judging, the most simple, complete and beautiful order of Church Service in the world. How well we have succeeded in doing our work we leave to your own decision. And now, although clouds still hang about us and have angry spots, we can truly say that the condition and prospects of the Concern are better than they have ever been, so far as we know or can learn

Our Centennial passed off nicely. Reports show that there was a large and hearty participation in the exercises under our programme, and in many places large and liberal collections were raised. Had these collections been sent to the Department as designed by the Bishops in their original call and as instructed by the committee arranging means, our hope of discharging all claims outstanding against the Concern would have been more than realized. At any rate the churches had a good time We got, or rather will get, by-e and by, some relief, and so "we thauk God and take courage."

Now, brethren, only four short months remain of our time up to the General Conference Three things we ask of you, one and all. 1. That each pastor will try—honestly try to send us one subscriber for, the RECORDER during each of the four remaining months One for January, and so on, up to April 2. That every stationed pastor will try to supply his church with the Hymnal and Church Service We shall offer them to both churches and merchants at a slight reduction from regular rate during the next two months. We want to sell two thousand Hymnals and four thousand Order of Service before the close. 3 That you will one and all pray for us and not scold us. Help us and remember us in your prayers, and it shall be well with you and well with us.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Sec'y.

FINANCES OF THE AFRICAN M. E. CHURCH.

BY CETHE C. FELTS.

The absorbing question of dollars and cents as it relates to the A.M.E. Church work, is a subject of more interest and greater magnitude to the people inside and outside of the Church, outside of aspirants, than the well-discussed and used-up subject of "More Bishops," suggested by a recent article in the RECORDER by Dr. Lee.

Subjects of much less importance can be made to appear to far greater advantage, when well handled, than subjects of far greater importance when awkwardly presented.

However, I humbly embrace the opportunity to offer a few thoughts upon the above subject, hoping they may appear practical in some one who will be able to enlarge upon them, that the Church may be benefited and the well-being of humanity served.

The Old and New Testament plans of moral financiering, as to many other plans and regulations governing the best interests of humanity, have long since been set aside for what are known as progressive and improved ideas.

The plans made use of as recorded in the Bible, were eminently successful. Perhaps, however, because of them novelty and particular adaptation to and for the occasion; but more probably because of their being inspirations of God in all their moral and social tendencies.

They always so commended themselves to the mind as to be very popular; Moses restrained the people from giving when they had been put upon their freedom and pleasure as to the amount or what they should give to the Lord. The repairs of the second and neglected house of God under King Jehoash could not be accomplished while the collections could be indiscriminately used by the priests for other than for the purposes collected. But when Jehoida took a chest and bored a hole in the lid of it and set it beside the altar on the right side, as one entereth into the House of the Lord, the priests that kept the door put therein all the money that was brought into the House of the Lord."

In 2 Kings, 12, we see that this work went on in a most satisfactory way. There are three points of importance in this money transaction to be noticed: Success to come with the use of the money in the way for which it was collected; confidence in those handling the money was implicitly imposed. Moreover, they reckoned not among the men" And lastly, those handling the people's money, "For they dealt faithfully." Hence no hesitation on the part of the people to give when their agents lived above suspicion. There was no lack of means with which to repair the Lord's house.

The returning captivity from Babylon under Nehemiah contributed its labors in the restoration of the walls of Jerusalem as freely as did the early Christians sell all their possessions and "have all things in common." Paul's preparation for a "Grand Rally" by a certain Sabbath, does not conflict with Christ's "Do not give your alms before men to be seen of them."

Now, if our modern plans are mere modifications of the Bible ideas in our money getting for the promotion of Church work and the elevation of humanity, the willingness of Israel under Moses, the confidence inspired under Jehoida, the zeal displayed by Nehemiah, the cheerfulness and preparation of the apostles with the ability of the poor widow, should never be forgotten by those whose business it is to collect public charity.

Frankford, Phila.

DOING WITHOUT.

The crying sin of the day is dishonesty. One hears so much of it in public life; but, as we have said, there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of lusts and appetites. Reckless, extravagant living is at the bottom of it all. Habits of living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly; wealth worn evilly, merely that it may be wasted foolishly; these are the signs of a time which is not a pleasant time to contemplate. If a man loves any one thing—say rare books, or pictures, or objects of art of any kind, or music, or science, so well that, for the sake of the one thing in which he would be rich, he is willing to be poor in everything else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs cry for whatsoever they are just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of self discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever cannot be fully theirs. There need be no disorderly restraint, but in some way the first lesson for childhood should be that of earning its pleasure To get whatever it craves as soon as it asks for it, is the worst training a child can have.—*Churchman.*

A SWEET VOICE.

There is no power of love so hard to get and keep as a fine voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels, and it is hard to get and keep a voice that will speak as all love the thoughts of a kind heart. But this is a time when a sharp voice is apt to be got. You often hear boys and girls say words at play with a sharp, quick tone as if it were the snap of a whip. When one of these gets vexed, you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. It is often in youth that one gets a vile or a tone that is sharp, and sticks to him through life, and sure to ill and annoy. It falls like a drop of gall on the sweet joys of home. Watch day by day as a part of great price, for it will be worth more to you in days to come than the best pearl bid in the sea. And the key is to the heart as the light is to the eye. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep its tone through life.—*Elihu Burritt.*

On next Wednesday evening Rev. Nosh Temple, of Morris Brown, Philadelphia, will deliver a lecture on astronomy, in the above church, which the public would do well to attend.

A DREAM AND A LESSON.

Some people have great faith in dreams. I share their feelings to this extent: that God may make a dream the means of valuable instruction. I had a dream. I seemed to be in Africa. There were people with me—possibly Dr. Livingstone or Mr. Stanley. We were surrounded by savages who sought our lives. We witnessed deeds of cruelty, and sometimes associated with heathen worship. Suddenly we came to a large building which seemed familiar. It was like the Widow's Home in Cincinnati. As we entered I saw on the one side of the hall a picture of the Good Samaritan, and on the other a tablet, with some words in regard to the poor, which read like an extract from the Book of Deuteronomy. This seemed strange, but I remembered that Moses was born in Egypt, and so passed into the room where the widows—a hundred or more in number—were at dinner. I realized that I was hungry, and as the sight of the tables, well filled, made my mouth water, I turned to a window and looked out. Near by was another large building, which they told me was the public school, and then everything disappeared, and I knew that it was a dream. So, after the fashion of the dreamers of the olden time, I pondered the interpretation. I said: "It is very strange that heathenism, with its vice, ignorance and cruelty, should be mixed up with the Widows' Home and public schools. There is probably no institution of either kind in all heathendom." I could not understand it, until I remembered that I had visited the Widows' Home on Walnut Hills and come home by the public school house, and before going to bed had read an article on the debauchery of heathen worship in a certain district in Africa. By this time I had dressed, and, going to my study, taken up a paper. There my eye fell on these words:

"The Bible, teaching that religion is just a matter of feeling, is the thing we must fight. The man who thinks he is holier than others because he sleeps in church, while others sleep at home or go about to visit and help those who have suffered, is a fraud of the first water.

* * * Men and women go up the marble steps, dressed in extravagant styles, and sit in luxurious pews, to hear such twaddle, while they never give a thought to the starving eyes and hungry stomachs of thousands of their fellow-beings. God pity the poor."

At once the thought came into my mind, "Isn't my dream an answer to this kind of writing?" God does pity the poor, so do his people. These who go to church, whether up marble steps to luxurious pews, or in plain and uncomfortable houses, are the real helpers of humanity. The Bible does not teach that religion is just a matter of feeling. It teaches that men must show their faith by works; that they must love every man his neighbor as himself, and every man his fellowness everywhere. Christians so understand it, and although far from perfect, act on it. Heathenism builds no hospitals, or widows' homes, or public schools. No more does infidelity. These things are found only where Christianity has or has had power. There may, indeed, be charitable men and women who do not profess Christ, or who even deny him. They have absorbed something of his spirit from the atmosphere in which they live So such institutions may continue and live on their endowments after the spirit which established them has passed away They are, however, the fruit of Christianity, and as such no mend it to all who can appreciate the argument, "By their fruits half ye know them" My dream brought before me the fruits of Christianity and the fruits of heathenism at the same time, and so has strengthened my faith in Christianity as the power of God and the wisdom of God unto salvation, not only in the life to come, but in this life.—Herald and Presbyter.

We are not afraid to go alone on a journey to a strange place where we are since that a friend will meet us at the end of the journey. The husband in a distant city telegraphs to his wife to come to him and he will be at the station to receive her. She sits amid strangers in the cars all day. She enters the depot filled with strangers at night But there is the one familiar face, there are the outstretched arms of love, and the loneliness that faith obeyed during the journey now ends in joyous fruition. But our blessed Saviour does not ask us to go far away into the spirit world with the assurance that he will meet us by and by. He comes down to the starting point of the strange journey. He takes us to himself the moment we enter the dark chariot of death. That terror of the unbelieving soul is the charioteer of Jesus for those who trust in him. So there is no loneliness in this trying hour. It is as when a bridegroom comes for his bride, takes her in his arms as she leaves the threshold of her old home, and bears her to the new home that he has prepared for her. There is nothing sweeter in all the revelation of God's love than that promise of his presence which removes the loneliness of death.—Interior.

THE COMING YEAR.

Before our feet, untrodden, lies
Another year;
And in our hearts grave thoughts arise,
Imbued with fear.

We know not what for us it holds
In coming days;
If we shall walk through dreary wolds,
Or pleasant ways;

If we shall waken to dismay,
Or grant surprise;
If o'er us skies be ever gray,
Or azure skies;

If we shall, pleased, survey at eve
Our work well done,
Or o'er our bootless task shall grieve
At set of sun;

If we shall mourn o'er quenched resolves—
As in the past;
Or joy to think, to know ourselves
Grown true at last;

If we shall weep o'er Christ denied
By deed or word;
Or find—we walking at his side,
Lifd are our ways
With him who openeth not to man
His book of days;

And so we dread this stranger year,
And from it shrink;
Yea, fain would pause reluctant bare
Upon the brink.

But hark! across the unknown way
No foot hath trod—
Comes to the fainting soul to day
The voice of God!

And courage kindles at the words:
And dread is fought:
For faith and doubt with "measure swords"
At God's "Fear not!

For I, the Lord thy God, will hold
E'en thy right hand!"
We shrink no more from brake or wold
Or desert land!

Dear Lord, since 'tis thy voice divine
That bids us go,
We lay our trembling hands in thine,
And face each foe:

With thee into the opening year
We bravely tread;
Our wandering feet shall know no fear—
Divinely led.

—Selected.

THE ANTI-SLAVERY SOCIETY.

"The Pennsylvania Society for Promoting the Abolition of Slavery, the Relief of Free Negroes Unlawfully Held in Bondage and the Improvement of the African Race," as it is called, held its annual meeting on Friday, Dec. 30 h.

The present is the 113th year since this Organization. During the past year, this society has been the active trustee of that portion of the income from its estate of the late John Parrish, devoted to the benefit of the colored people, (the other two-thirds being under the trusteeship of the Friends and Westtown Boarding School.)

The Treasurer reported receipts from this fund, including a balance in the hands of the late Dillwyn Parrish, of $1155 37, making with the interest, $1,200, the annual income of $2229 98 There was expended $2030 37 during the year, the following objects: Industrial Department Howard University, Washington, D C; Mount Pleasant School S C; Weaver School, Rosafras, Va.; Tuskegee University, Ala.; Mutoe Orphanage, Mount Pleasant, S C; three scholarships in Hampton University, Beaver College, Harper's Ferry, Va.; Colored School of Frankwork, Christiansburg, Va.; Schofield School, Aiken S C; Wilberforce University, O.; Laing School, S C; The Friends' Freedmen's Association; the Home for Destitute Colored Children, Maylandville; Home for Aged and Infirm Colored Persons; House of St. Michael and All Angels for Crippled Colored Children; St. Mary Street Day Nursery, and Bethany Mission for Colored Persons.

Several new appropriations of funds were made from the balance in hand and expected within the next three months. Interesting letters from various persons in the South were read.

The following was approved:

On motion, 26 in Boston, whilst on a visit to his children, suddenly, our friend Edward M. Davis was removed by death in his 67th year. This quick transition from life to futurity was in consonance with his feelings, and he had premonitory symptoms that such might be the result.

He took an active interest in the cause of anti-slavery when a young man and continued a prominent worker in it and other reformatory movements until his death, being particularly identified with the American Anti-Slavery Society and its Pennsylvania branch.

He was an earnest laborer, and was ever ready not only to give his time and efforts, but his means also, to further that which was for the good of mankind.

During the late slaveholders' rebellion, he was for awhile connected with General Fremont's staff at a time when that distinguished head of freedom was regarded as being in advance of other military generals in his understanding of the situation and the belief that the removal of slavery alone would settle the conflict. But when the emancipation proclamation which he had aided in preparing was published by order of the President, Edward resigned his position on the ground of principle.

After the war and the dissolution of the anti-slavery societies, he laboured in the cause of peace, rights of labor etc.

On the evening of 12 mo. 12, Wm. B. Thomas died in his 77 h year.

Born in this country and of Quaker descent, he soon found he must sever his connection with the Democratic party and identify himself with the cause of freedom. Removing to Philadelphia, his earnest sympathy, purse and address to principle made him a leader in the Liberty and Free Soil ranks and the main organizer of the Republican party in the city, being its first candidate for mayor, when less than 100 votes were polled.

President Lincoln appointed him Collector of the Port of Philadelphia and when there was a prospect of the rebels approaching this city he took part in the military ranks.

His interest in the cause of liberty continued to the last, although of late years not voting with the Republicans.

The following were chosen officers for the ensuing year: President, Parsons Williamson; Vice Presidents, T. Edwood Chapman, William Still; Treasurer, Henry M. Laing; Librarian, Thomas H. McCollin; Secretaries, Joseph M. Truman, Jr., and Wm. Hasket; Acting Committee P. Williamson, Alfred H Love, Albert R. Williams, Jacob C. White, Jr. William Still, H. M Laing, T. H McCollin; Committee on Property, P. Williamson, Nathaniel E. Janney and T H. McCollin. Board of Education, William Still, H M. Laing, W Hescock, J. M. Truman, Jr., M. Busby, N. E. Janney, M. Balderston, Alfred Moore, J C. White, Jr., Robert M. Janney, Lukens Webster, George T Laing and A. B. Love. Counsellors, Edward Harper, George H. Earle, Joseph Parrish, Joseph R. Rhoads and Alfred Moore.

The tobogganing season has been pursued in Essex county, N. J.

A good way to encourage a tramp is to show him a pile of cold wood and other little axe of kindness.

"I'm glad to see you in the Sunday school at last. Is this your first Sunday?" "Yes, sir." "How do you like it?" "Oh, I guess I can stand it till after the Christmas tree."—*Tid-Bits.*

Des Moines Iowa, has been stirred up over an attempt at grave robbery in a cemetery on the suburbs of that city. The ghouls were medical students and narrowly escaped lynching.

Having a good time.—Mamma—"It's very late, Emily. Has anybody taken you down to supper?" Fair Debutante (who has a fine healthy appetite)—"Oh yes, mamma, several people."—*Punch*

Pennsylvania has two of the thirty-eight widows of Revolutionary soldiers who drew pensions from the Government. Susan Curtis, of Maine, and Nancy Rains, of Tennessee, each aged 95 years, are probably the oldest widows.

A Muff.—The Bangor, Me., *Commercial* says: A Belfast man is being constantly laughed at there this week, and our readers in this Christmas time would do well to profit by his experience He wished to make his wife a present of a muff and took home two for her to select from, one a cheap and the other a high priced article. Thinking to have a little fun at the expense of his better half, he changed the labels. The cheap one was very much admired but seeing the price on the ticket, the wife said they could not afford that and would take the other. It took a little as th ugh the joke was on the man of the house.

An extensive lumber enterprise is contemplated in California, and is thus referred to in a Fresno paper: The San Joaquin Lumber Company will start the building of a gigantic milling and lumber plant this month. The company will erect in the mountains three large saw mills, capable of turning out 200 000 feet of rough sawed lumber per day. This will be conveyed to a point about twenty miles from this city by a flume seventy miles long. Fourteen million feet of lumber will be required to build the flume. From the end of the flume lumber will be brought into this city by a dummy railroad. It this city there will be erected a large planing-mill and sash, door and blind factory, and all the timber sawed by the mills will be used up in that manner here. There is stand up in the belt of timber in the mountains, where the saw mills will be built, fully one billion two hundred million feet of rough sawed lumber, 9 0 0 0 0 0 0 of which is redwood. Fresno county has the largest grove of redwoods in the world, it being 3600 acres in extent, and the majority of the trees being from 20 to 35 feet in diameter. A branch flume, twenty miles long, will be built to tap this and a belt of sugar pine and yellow pine, which is estimated to contain 750 000 0 0 feet. Capital in the enterprise of $2 000 000 will be required for the undertaking.

OUR CENTENNIAL RETURNS.

In the list of names and amounts given below, we aim to be exact. We have every pastor to scan the report and see that it is correct, and that it corresponds with the amount mentioned in the receipt from us. We cannot give the names of officers and churches in every case, because not one-half of them were sent in, and while the whole amount raised is less than half what we reasonably hoped for, we tender our hearfelt thanks to the pastors and churches who generously raised the money sent us

Fraternally,

J. C. EMBRY

Rev. Jonas Montgomery,	Eaton, Ohio,	$ 4 00
"	L. H. Reynolds,	Minneapolis, Minn St. Peters, 7 70
"	Horace Talbert,	Jamaica, L. I., N. Y., 8 65
"	James Porter,	Yazoo City, Miss. 3 40
"	Henry De Puch,	Alton, Ill. 3 05
"	J. T. Jupifer,	Providence, R. I. Bethel Church. 43 52
"	J. S Shaw,	Greensboro, Ala. St. Matthew's Chapel. 5 00
"	J. Young Hutchinson,	Kan. 3 00
"	S. P. Jackson,	Camilla, Ga. Oak Grove Church. 5 60
"	B. Brown,	West Newton, Pa. 2 26
"	J. E. Edwards,	Galveston, Tx. Reedy Chapel, 11 40
"	Rev. W. H Heard,	Charleston, S. C. Mt. Zion Church. 10 00
"	Geo. W. Brodie,	Wilmington, Del. 25 00
"	W. H. Bryent,	Chester, Pa. Asbury Church. 15 43
"	J. W. Lewis,	Steubenville, O Quinn Memorial 2 25
"	Jno. W Follett,	Frederick City, Md. Quinn Church. 5 76
"	Thomas H Moore,	Columbia, Pa 3 00
"	C Wright,	Harrisburg, Pa 10 14
"	I W L Saundiree,	Farmville, Va 11 00
"	Geo A Mills,	Morristown, NJ 6 00
"	D F Newby,	Graham N C Wayman Chapel 4 20
"	J W Throckmorton,	Duffield, W Va 2 00
"	T W Haigler,	Toledo, O 5 00
"	L D Thompson,	Mumford, Tex 3 55
"	G W Gow,	Beaver le, Mo 5 00
"	J A Quarterman,	Lake Maitland, Fla 4 25
"	W H Smith,	Talbotton, Ga 5 00
"	J W White,	Centreville, S C 4 00
"	J B Webb,	Lake Providence, La 3 00
"	J B Sansberry,	Philadelphia, Pa Mt Pisgah 10 11
"	J W Cooper,	Burlington, NJ 3 65
"	C C Werren,	Cairo, Ga 2 51
"	J M Eagle,	Mill Rock, Ga 1 50
"	W H Davis,	Darby, Pa 5 31
"	B W Bolton,	Thornsburg, Pa 3 00
"	G W Brown,	South Bend, Md 1 50
"	C C F le,	Frankford, Pa 5 00
"	J W Beckett,	Philadelphia. Pa Bethel Church 100 00
"	C S Bradley,	Cokesbury, S C 3 50
"	S B Craven,	Raleigh, N C 2 12
"	J W Morris,	Smyrna, Del 8 00
"	James V Pierce,	Easton, Pa 3 44
"	A M Buckley,	Milford Del 4 00
"	R H Shirley,	Owego N Y 11 50
"	A H Newton,	Bridgeton, N J 3 00
"	L C Chambers,	Phila, Pa Zion Mission 6 00
"	D W Butler,	Cadiz, O 3 00
"	T H Hagins,	Kinderhook, N Y 1 50
"	Chas Ferelre,	Dover, Del 2 18
"	B R Guy,	Hiawatha, Kan 50
"	David F. Caliman,	Delaware, O 2 00
"	B J Coleman,	Logansport, Ind 5 00
"	S P Pettie,	Crescent City, Fla 10 99
"	F J Cooper,	New Bedford Mass Bethel Church 30 00
"	P Tolliver,	Gallipolis, O 8 30
"	A B Jennings,	Rocky Mount, Va 1 60
"	R S Quarterman,	Enterprise, Fla 2 17
"	G W Maxwell,	Hamilton, O 5 00
"	James P Thompson,	Sumter, S C Mt Pisgah and Allen Chapel 8 00
"	Lewi Evans,	Hiawatha, Kan 5 00
"	L Quinn	Chapel 8 85
"	John C Brock,	West Chester, Pa Bethel Church 7 00
"	Jno H Turner,	Leavenworth, Kas 4 97
"	Wm A Moore,	Macon City, Mo 11 00
"	A W Ramsey,	Columbus, Kan 3 70
"	B R Wilson,	Pomona, Fla 1 15
"	S H Lacey,	Mt Kesport, Pa Mission Church 1 75
"	T L Watson,	Pelmyra Mo 3 05
"	F E Clark	Mound City, Ill 2 5
"	Samuel Johnson,	Denton, Md Bethel Church 3 00
"	R W Fickland,	Boston Ga 1 85
"	I Derricks,	Albany, N Y 10 5
"	H C Burton,	Upper Alton, Ill 1 50

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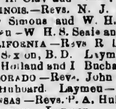

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Oct. 27th 1887.

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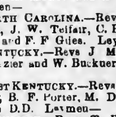

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RICHARD MARIS, Secretary.

Subscribe for the Recorder.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent's 28,	Owensboro,..	" Turner

OCTOBER.

South Kans's 1,	Emporia,.....	" Brown
Pittsburgh .. 5,	Park's g, W Va	" Campbell
Kansas.....12,	Omaha,.....	" Turner
Tennessee,..12,	Nashville,....	" Ward
Indian.....13,	McAllister....	" Ward
North Mo...19,	Hannibal,....	" Brown
Missouri.....26,	St. Louis,....	" Brown
West Tenn., 26,	Memphis	" Turner

NOVEMBER.

Nth Georgia 9,	Rome,.....	" Wayman
Arkansas,.. 9,	Little Rock,..	" Ward
Florida,.. 10,	Tallahassee,..	" Payne
South Arkansas 17,	Helena,.....	" Ward
Nb Alabama 23,	Selma,.....	" Payne
Macon,.....23,	Talbertion,....	" Brown
Mississippi, 23,	Warrenton....	" Campbell
Wst Arkan's 24,	Camden,.....	" Ward
Alabama,.. 30,	Eufaula,.....	" Payne
Texas.....30,	Beaumont,....	" Wayman

DECEMBER.

Columbia... 7,	.....	" Campbell
Mississippi, 8,	Raymond,.....	" Ward
N. E. Tex., 8,	Dallas.....	" Wayman
Georgia.... 14,	Savannah,....	" Brown
West Texas 15,	Lampas	" Wayman

JANUARY.

1888.

Nth Miss.,.. 8,	Yazoo,.....	" Ward
North La.,.25,	Shreveport,....	" Wayman

FEBRUARY.

Sth Carolina, 1,	At Zion Chris'n	" Ward
East Florida, 15	Palatka,.....	" Payne
Louisiana,.. 6,	New Orleans..	" Wayman
St. Thomas, ...	St. Thomas, W I	Disney

MARCH.

Virginia 28,	.....	" Turner.
Demerara.....	George't'n B G S A	Disney

APRIL.

New Jersey, 4,	Millville.....	" Campbell
Baltimore,....	Asbury Church	" Wayman
Bermuda,.....	Shelly Bay, W I	Disney

MAY.

General Conference, Monday, May 7, In dianapolis, Ind.

JUNE.

Philadelphia 6,	Harrisburgh.
New York,.. 6,	Albany.
New Engl'd 13,	Boston.
Ontario..... 20,	Chatham.

JULY

Nova Scotia,	Amherst, N S

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., Ll.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop J. P. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.

Bishop Daniel A. Campbell, D.D., LL.D., 1923 Norte Eleventh street. Philadelphia, Pa.

Bishop T. M. D. Ward, Hannibal, Mo.

Bishop John M. Brown, D.D., D. C. L., 1424 Rhode Island Avenue, Washington, D. C.

Bishop Richard H. Cain, D.D., LL.D., 24 Young street, Atlanta, Ga.

Bishop R. S. Disney, 213 King Street, East, Chatham, Ontario

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops,

JOHN M. BROWN,
SECRETARY.

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INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother Rev. A. B. Mitchell. Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1860. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Somerville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell Jones Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY BROther, Julia Hardy, and my sisters Fanny and Nancy Mother belonged to William Jones. When last heard from she was in Nottoway Co., Va. I was known in Virginia as Scott Johnson owned by Peter Wellon Dinwiddie Co. Address, Rev. W. B Johnson, Mexia, Tex

INFORMATION WANTED BY MRS Maurva Tanks, of Hamburg, Arkansas, of her mother Mary Allen, wife of one Richard Allen, who lived at Clarke C. Ky. She has her eldest daughter. Any information of her whereabouts will be addressed to Mrs Maurva Tanks, care of Rev. John Whiteildes, Hamburg, Ashley Co., Arkansas

INFORMATION WANTED OF HARRIS Padgett His father's name is William Padgett; his mother's name, Ellen Padgett He had a brother named Pompey and two sisters named Cornelia and Catharine His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Mnohakinock, Mahaska county, Iowa.

INFORMATION WANTED OF MY SONS George Washington House, Wm. White and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Elijah Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. B. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther. Stephen Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, James were Jer-miah Cooper, Wm Alexander Cooper. His sisters names, Caroline Cooper and Eliza Cooper. The mother's name was Page Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Caline Eliza and Agnes Massey. They were all from Clarke County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Lucie Anna Massey, but is now Arie Anna Green. Address in care of Rev Smith D. W. Smith, P. O. Lock box 40, Chambersburg Pa.

INFORMATION WANTED OF THE whereabouts of Anthony Conway, Humphrey and Polly Johnson, who were carried from Orange Court House, Va., just before the war to be sold and have not been heard of since. They belonged to one Joseph H. Howsworth. Their brother, Moores Johnson, is now living at number 330 S street S.W., Washington, D. C. Any information concerning them will be most highly appreciated by W. C. Martin, 503½ D street N.W., Washington, D. C.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon Va. He married Elizabeth Sidney Trigg, who was raised by Judge Conly Trigg, of Abington, Va., but was owned by Judge J. P. White, who bought her from John L. Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people Address Rev. William Clark, Laredo, Webb Co., Texas

Information Wanted.

We make no charge for publishing these notices under this head. Those not subscribers must send a year subscription, with notice, or leave discretion. Parents will please read the inquiries published below from their neighbors, and report any case in which friends are thought unable to care for children. Address as above, Fayette A. Stillmanese, Liver Complaints and Constipation. Recommended by physicians and sold by druggists everywhere.

BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your grocer ought to have it. Ask him for it. D. S. WILTBERGER, Prop.: 822 N. 2d St., Phila., Pa.

400,000 The largest circulation of any periodical in the world "The Philadelphia Ledger" Home Journal and Practical Housekeeper." 84 camp e copies free. CURTIS PUB. CO., Philadelphia, Pa.

National Colored Teachers' Bureau

ESTABLISHED IN 1884.

WILBERFORCE, OHIO.

This Bureau has been organized to meet the wants of the Colored Teachers of this country, by securing positions for all applicants, and supplying any demand for competent instructors. Our field is the country, and the sphere is the entire educational work. For particulars address

NAT. COL. TEACHERS' BUREAU,
Wilberforce Green Co., O.

ALLEN UNIVERSITY.

COLUMBIA, S. C.

Opens the first Monday in October, 1887. The Theological Department will open on the same date, with Rev. B. H. Jones, A.M. D.D., pastor and professor of Logic, Hebrew and Mental Philosophy; Rev. W. H. Wells, A.M., Principle in Ethics and Moral Philosophy, Rev. W. H. Jefferson, A.M., Classical and Church Polity; Rev. W. H. Heard, Systematic Theology; Rev. B. H. Wilcox's Abridged Dictionary. Charles Lyon's New and two Finest A. M. E. Hymn Books, with Discipline.

For twenty five subscribers, with cash, $50.00; With set Unabridged Dictionary, or an Open Face Watch.

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For fifty subscribers, with cash, $100.00; A New Improved Singer Sewing Machine, or all the premiums combined in the foregoing offers.

For seventy five subscribers, with cash, $ 75.00; A Parlor Upholstered Furniture suit, or a nice Parlor Combination Organ, or a Solid Silver Web Butcher-knife Dictionary and a set of silver-laded Knives and Forks.

For one hundred subscribers with cash, $ 90.00; A Bicycle, a Parlor Organ or a Gold Hunting Case Watch.

These offers hold good until March 1st 1888; subscriptions may be sent in now for or December, will receive the RECORDER until January 1st, 1889.

Address, J. C. EMBRY,
P. O Box 906, Philadelphia.

PUBLICATIONS

OF THE

A brother in prayer meeting in a neighboring town the other night, prayed for the absent "who were prostrated on beds of sickness and scenes of weariness."

BROWN'S BRONCHIAL TROCHES

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficiency in all affections of the Throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommended their use to speakers." Rev E. H. Chapin. "Practically the best."—Rev. Henry Ward Beecher.

A Vermont school-teacher, who sent out a request to parents that she should specify in writing the principal reading of their children, received the following terse reply from one head of a family: "Dear Madam: The main reading of my boy is Mayne Reid."

Health is impossible when the blood is impure, thick, and sluggish, or when it is thin and impoverished. Such conditions give rise to boils, pimples, headache, neuralgia, rheumatism, and other ailments. Ayer's Sarsaparilla purifies, vitalizes, and vitalizes the blood.

A Vassar girl being asked by her teacher what kind of noun "kiss" was, replied with a blush, that it was both proper and common.

Hood's Sarsaparilla is a purely vegetable preparation, being free from all injurious ingredients. It is rarely ever necessary to exceed one bottle to effect a cure

pable of improvements, as such, upon the same conditions and by the same means as the white M. E Church and our colored M. E's connected with them; and that, therfore, we African M. E's must have an extra arrangement to accomplish the same kind and amonot of work that is performed by a similar number of white people under like circumstances. With nothing to particularly retard our desired progress but poverty and ignorance, which must be surmounted by degrees, and in times to come, if we will but strive, we will succeed in common with others, and by the use of the same ordinary means.

From any standpoint which it may be urged that it is necessary for our Church to have this unusual number of Bishops in order that we may have success, when carefully considered it must reflect upon us in one or two distinct ways. 1, That we are not capable of concessing of the great and all essential principles of true and fullest success, or, 2d, that we are not capable of developing our beings through those principles, as other people develop themselves. To claim that we need this number of Bishops to give a force sufficient to do the work of that office in our Church is equivalent to admitting so many words that come Bishop in the M E Church and the M. E. Church, South, not excepting the cases of the M. E Church where she has to deal with and govern a wing of her church composed of colored people in the same coud tions as we, and almost as numerous as we are, to be equal to, and to actually do as much effective work as four or six of our Bishops. Or, if you say that we need this unusual number of Bishops to act as restraints upon our people, in order to properly govern and discipline them, so as to make them competent lor any and every useful position in life, then you either admit (indirectly, at least), that we are not answerable to the same all-important principles of greatness that the white man is, or that we have not the abilities to improve ourselves upon these principles as the white man has and does. Any way you argue these affirmatives, the logical consequences are of the same damaging effect upon us.

Now, I am one of those who believe that all the colored man needs, in State or Church, in the United States, is to let the authorities to take out of his way every legal obstruction, give him protection in all of his rights, and he will be found worthy. Give him access to the same means and channels of improvements as other people have, and the time to do the work, and he will, as a whole, improve proportionally, as other people have, and will become useful, influential and strong in like manner. Then if I am right, we need no such unusual number of Bishops on the grounds of any of the arguments in Article XVIII, "More Bishops."

NOTES BY THE WAY.

BY BISHOP A. W. WAYMAN.

MR EDITOR:—After spending a few days in New Orleans, when I was making ready to go to Thibodeaux, where Rev. A. A Price is stationed, I heard it was not very safe to go there at that time for a war was raging between the owners of the sugar plantations and the laborers who had struck for higher wages. The affair grew alarming, the soldiers were called out. The colored people began to leave the town and to seek refuge in the city of New Orleans. When the pastor, Rev. A. A. Price, came to the city—for he had to flee—he gave the correct information of the condition of the whole affair, which was very sad indeed. Without entering into the particulars, he stated that there was considerable shooting at that place and several persons were killed, and among them an old blind woman, one of the oldest members of our Church there. She was shot down in her house, and that the town was entirely deserted by our people. From the last accounts from there everything was quieted down and the laborers were going to work again. These disturbances affect the financial interest of our Church very much in that part of the State.

On Saturday, with some fears, I left the city of New Orleans for Franklin, La I had to pass through that part of the State where that excitement had existed, but I saw nothing that showed any more signs of war. On reaching Franklin I found Rev. T. D. Smalls, the pastor of our Church at Pattersonville, who informed me that he had to leave his charge because he had taken part with the Knights of Labor. In his flight he had to lay in a pond of water for several hours; finally he escaped. On Monday afternoon I moved toward Texas, and by 11 o'clock P. M., I reached Beaumont, Tex., where the conference met. The Texas Conference is the mother conference in the State, but the most of her members are young men of great promise. There was some interest in the election of delegates to the ensuing General Conference On the first ballot Rev J. E. Edwards and J. F P. Bradley were elected, and on the second ballot Russel Deal was the successful candidate. The conference was well sustained for a small place like Beaumont On Sunday there was a gathering of the friends and members of the A. M E. Church The pastor of the M E. Church closed his church and his members worshiped with us.

Monday afternoon memorial services were held in respect to the memory of Bishop Cain and Shorter and also Bro. Henry Porter, a member of the Texas Conference. The chairman of the committee on memoire, Dr. Pyle, read an elaborate report. Addresses were delivered by Brothers Makiel, Randolph and Deal. The conference met at 7 o'clock on Monday night to close up its business, and finally adjourn at 11 o'clock and 1.30 o'clock the preachers took out from Beaumont like wind geese from the North, when the winter is approaching. When we reached Houston, there we met the ministers of the Texas Conference of the M. E. Church, South, and when the train started there was a large body of divinity on board, and as soon as the ministers found out that we were from conference also—Rev. J. M Bird, missionary secretary of the M. E. Church, gave them that information—they were anxious to know something about the extent of our work, and in order to avoid talking much I gave them one of Dr Arnett's Budgets and they read for themselves and said it was a history of itself.

Corsicana, Tex.

THE BIBLE: ITS RELATION TO MANKIND.

BY D WILSOBN.

The Bible is the only book which has brought relief to the human soul and which mankind never tiers reading. This book has never caused mankind any mental uneasiness, but has brought him relief whenever he needed it; it is still on trial and will be until time shall be no more. Men have tried all other books, but this grand old volume still shines forth like the moon at night, giving light to all the world. The Old Testament is being the most severely criticised; but, thank God, with all her critic sm she still shines forth in her glory. The apostolic history and the story of Christ, although attacked and criticised by men of all creeds, has been authenticated. So will the Old Testament pass through the struggle triumphantly the same. The Bible has grown in the midst of all its opposition. Its numbers of copies has increased immensely and yet the demand for them, to-day, is incomprehensible.

Some may ask: "What has the Bible done?" It has civilized the Sandwich Islands, and its influence is rapidly spreading throughout all the heathen lands. The ray of light which has been taken there by the missionaries has convinced many of the idol worshipers that there is a true God What it has done in Scotland, in Rome, in France, in England and the United States is already known. It is the common law of the United States The Chief Executive takes his oath of office with his hand on the Bible. Scientists have tested it and found it consistent with science. It has escaped the astronomical errors of the ancient and accords with modern research. It is the only ancient book that has escaped such errors, and hence, it must have been inspired The conflict is between science and the human interpretations placed upon the Bible. Some men have construed that their interpretations are not the teachings of the Bible. I believe in the inspiration of the Bible and also in the authentic facts of science. When both are properly taught there can be no conflict whatever. The Bible gives a rational account of the creation of the world and is the only ancient authority that does. The Bible is triumphant over all the earth and is adapted to all people no matter how different they are. It is as perfectly adapted to man as the air is to be lungs. It triumphs over the individual and this is its greatest triumph. No science has ever saved a drunkard from his sins; but the Bible has. It has triumphed over its enemies—ancient and modern. It has no enemies now as of old. It can easily withstand the attacks of Robert Ingersoll or any other skeptic who is trying to contradict its authority. Thomas Paine has failed to accomplish its ruin, and Ingersoll will follow in his footsteps. The Bible is overthrown frequently according to its assertion that Christ has said, "Before one jot or tittle of my word shall fail, heaven and earth shall pass away" Every one who attacks the Bible admits that previous attacks were fruitless Some say the Bible is obsolete Then why not let it alone? People do not attack obsolete books as they do the Bible. Slavery has been killed and now no one attacks it because it is dead. Men attack the Bible because it is alive. It comes to bless your homes, to baptize your children, to bury your dead and to bless until the last century of time. Men of all ages must have acknowledged the grand old book, and generation after generation yet to come will pay their homage to it and acknowledge its superiority over all other books. Well has it been styled the "Book of books."

WHY?

BY "WANDERER."

No. 5.

OUR CHILDREN'S EDUCATION.

The moral culture of a man, and so much of the intellectual as is coudcive hereto is essential to his education. Whatever of intellectual culture is beyond this may be regarded as partaking to apprenticeship and should appertain to the demand for which the apprenticeship is designed to qualify. Thus if a youth is to become a sculptor or artist, he should be instructed, first, morally; secondly, intellectually. Not in a limited degree, but as far as such instruction can go, and he is capable of receiving, and that which may be termed excess of knowledge go into the apprenticeship of the coming artist in order that he may have a high conception of the beautiful, true and good It is axiomatic that limited moral, as well as intellectual, training nulls the man to produce beyond his ability to see.

Let us here define apprenticeship. By the term we recognize the fitting or adapting of ourselves to the special or specific work or profession of life. By education we mean the leading out of the mind in all directions or the taking in of all kinds of essential and accessible knowledge. An eminent writer was wont to say: "The man whose education is without apprenticeship will be useless." The man whose education is all apprenticeship will be had, and, therefore, pernicious, and the more so in proportion as his function is high, noble and influential. This fact makes a thrust at many of the present systems of educators. The cry of reform comes to us across the mountains, from every city and hamlet. The history of America and her institutions produce proofs beyond doubt that reformation is necessary in the education of her youth, if they are to administer the affairs of this great Republic.

That a man is had whose education is all apprenticeship, we have only to read the pages of church history: Alexander was educated to be a king; Hannibal, to be a general. Their entire course of training was an apprenticeship, which resulted in no great benefit to mankind nor real good to themselves. Suicide was the end of each. In later days it was a custom among the clergy of England to educate their sons for the church. Hence, their education was confined to just such studies as were necessary to make efficient ministers. The outrageous and atrocious acts committed by these very men show the force of our assertion as quoted. "He whose education is all apprenticeship, will be bad" Had they been educated on the broader and more universal principle, first learning all they can of things or getting knowledge in general before entering upon a course in preparation for the church, they would have become benefactors to mankind and succeeding generations would have sung their praises. But we will not speak a word for the embordinate classes to which most of the negro race belong.

The system of education for them, for the most part, is defective. It aims to qualify the pupil for his or her station or gives him the hope of rising above that station, either to make the man a laborer or the laborer a gentleman, in the society me of the term, discipline and improvement being postponed, and too often altogether neglected or omitted. Likewise, the libation of the higher classes is defective. When it makes a gentleman to be a gentleman only; when it refers the primary duties, the rank and not to universal obligations. Again, when it inculcates the acquirements of mental and personal accomplishments as ultimate ends, without reference to practical utility or to self-education. Again there is defect when all apprenticeship is omitted or when the apprenticeship is antagonistic to the peculiar individual and functionary duties, as when a section of nobility is crowned with the arbitrary technicalities of professed scholarship or when the pupil will waste time in learning to do for himself what his wash-woman could do better for him.

Again, where the whole education is subservient to the apprenticeship, this, perhaps, is the greatest defect to which both classes are victims. The great attacks were fruitless. Some say the Bible is obsolete Then why not let it alone? People do not attack obsolete books as they do the Bible. Slavery has been killed and now no one attacks it because it is dead. Men attack the Bible because it is alive. It comes to bless your homes, to baptize your children, to bury your dead and to bless until the last century of time. Men of all ages must have acknowledged the grand old book, and generation after generation yet to come will pay their homage to it and acknowledge its superiority over all

no claim to title or ancestry which will advance them to a standing among their fellowmen. A well grounded education bears a creditable resemblance to steadiness and industry. It wins the applause of parents and tutors. It makes the shining and rising young men and women—statesmen, judges, chancelors and ministers of state. But it does not make good men or wise men either Even if it does leave the heart uninjured it keeps the mind unnaturally ignorant, for, viewing all things in an artificial relation to one object, it sees and therefore knows nothing in its true relation to man, the universe. The more the knowledge, the greater the error. Hence the greater their command of the written Word, yet, cheering fact, it keeps the mind unnaturally ignorant, for, viewing all things in an artificial relation to one object, it sees and therefore knows nothing in its true relation to man, the universe. The more the knowledge, the greater the error. Hence the greater their command of the written Word, yet, cheering fact, there are thousands of negro families who have copies of the Bible.

I summon the American Missionary Association and the African Methodist Episcopal Church, who were the first to leap into the breach at Norfolk, Va., and bear the blood-red banner of the army of Christ during the war, to testify through their missionaries as to whether their parishioners are destitute of the Bible. I summon those lion-hearted labourants who have traversed every State in the South. D. A. Payne, J. P. Campbell, John M. Brown, A. W. Wayman and H. M. Turner, men whose battle cry is, "We seek our brethren!"—I summon them, I say, to tell the Church whether the lamp of life shines in only a few negro families in the South. I stand by the clayey mansions of silence and ask the departed Shorter, Dickerson and Cain to speak, and with one accord they say: "The Word of God is not bound" Smith of Mason's time." I summon Bible societies and colporteurs to tell what they know about it. I call upon Baptist, Presbyterian Episcopal, Methodist, North, A. M E Zion, and resident pastors of all orthodox denominations to inform the Boston *Watchman*: It was caught napping, not in the South; but in Israel Massachusetts. In vivid response to the challenge, "Watchman, what of the night," is heard the cheerful declaration from those watch towers of the church, the pulpit and school house, "the morning dawneth," and in emphatic contradiction to the report of "B. Griffith, Secretary," is ever whose sequitur the statement in question was written, they reverse his weapon by adding the truth that thousands and tens of thousands of the young people of the South can and do read the Holy Scriptures.

The reports of hasty observers, newspaper correspondents who make flying visits to southern fields, should be read with mental reservation. They usually enter a city or town; carry a few hours or two or three days; converse, not seldom, with the fallen brethren who mourn the loss of their black, brown and yellow property (?) and afterwards the sympathetic, well-fed visitors write tearful communications to Northern papers depicting that semi-barbarism, the Southern negro. They substantially say:

"The negro in the Southland
Bows down to God unknown."

To array statistics before the readers of the RECORDER to disprove the statement that there are but a few Bibles among the colored people of the South is as needless as would be an attempt to prove that Alaska is in the interior of Africa, or that Cape Horn is in B. T. Tanner's coat pocket.

The statements of those who abide in the field and hear the burden and heat of the day, weigh a thousand fold more than those of any transient visitor.

Minneapolis, Minn.

PROF. SAMPSON REPLIES TO ELDER DIGGS.

TO THE EDITOR OF THE CHRISTIAN RECORDER:

MY DEAR SIR: Since an article in the RECORDER of November 24 b, by Rev. J. T Diggs, in reply to Bishop Campbell on disembordination, refers to myself, please allow me a few words. Now, there is no use of "beating around the bush" about irrelevant matters, for it begs the whole subject. The question is not who is the best Christian gentleman, nor the greatest church worker, for I presume every clergyman claims a large share of both, and yet I would prefer to hear others speak of what we have done rather than to speak of it ourselves, for generally the estimate we put upon ourselves was taken from what others put upon us, the remainder might not be so great, after all. I can, but I will not, reply to the slurs that were offered in reference to myself, for they always reflect more upon those who give them than they do upon those for whom they are intended; besides, they are unbecoming a religious journal. The elder tells a part of the truth, but let us go, to women and children. Almost all of the colored people in the South are without the written word of God! The credulity or stupidity of the author of this amazing misstatement must be as high as heaven and deeper than hell. It must be co extensive with the universe,

It is a quarter of a century since the gospel of slavery, "servants, obey your masters or be scourged," was struck dumb and smitten with paralysis by the herculean arm of justice. Then began the true gospel, the glorious gospel of the blessed God, to have free course in its work of uplifting prostrate humanity. During this initial period of the new era of Christianity, churches have sent companies and regiments, brigades and corps of consecrated soldiers of Christ, male and female, negro and white, to teach the way of life. Every pastor and pious teacher who has labored in the South can testify that although in the depressing times of the one-way rural districts there are many families destitute of the written Word, yet, cheering fact, there are thousands of negro families who have copies of the Bible.

I summon the American Missionary Association and the African Methodist Episcopal Church, who were the first to leap into the breach at Norfolk, Va., and bear the blood-red banner of the army of Christ during the war, to testify through their missionaries as to whether their parishioners are destitute of the Bible. I summon those lion-hearted labourants who have traversed every State in the South. D. A. Payne, J. P. Campbell, John M. Brown, A. W. Wayman and H. M. Turner, men whose battle cry is, "We seek our brethren!"—I summon them, I say, to tell the Church whether the lamp of life shines in only a few negro families in the South. I stand by the clayey mansions of silence and ask the departed Shorter, Dickerson and Cain to speak, and with one accord they say: "The Word of God is not bound" Smith of Mason's time." I summon Bible societies and colporteurs to tell what they know about it. I call upon Baptist, Presbyterian Episcopal, Methodist, North, A. M E Zion, and resident pastors of all orthodox denominations to inform the Boston *Watchman*: It was caught napping, not in the South; but in Israel Massachusetts. In vivid response to the challenge, "Watchman, what of the night," is heard the cheerful declaration from those watch towers of the church, the pulpit and school house, "the morning dawneth," and in emphatic contradiction to the report of "B. Griffith, Secretary," is ever whose sequitur the statement in question was written, they reverse his weapon by adding the truth that thousands and tens of thousands of the young people of the South can and do read the Holy Scriptures.

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A FALSE ALARM.

BY REV. WM. H. MORRIS, A. M.

"There are in the Southern States six millions or more of colored people, almost all of whom are destitute of a Bible. And yet thousands and tens of thousands of the young colored people can read!"

The Boston *Watchman*, in its issue of October 27, 1887, gave the above precious bit of information to its readers. That there are 6 000,000 or more negroes in the South is true; that almost all of them are destitute of a Bible is not true. How the editor of that staid, orthodox and admirable journal allowed a correspondent to publish that palpable absurdity is a wonder to men and angels, to women and children. Almost all of the colored people in the South are without the written word of God! The credulity or stupidity of the author of this amazing misstatement must be as high as heaven and deeper than hell. It must be co extensive with the universe,

pondence with myself by a member of the committee in favor of the first proposition, Bishop Campbell writes to the committee through its chairman (myself), more than once, directing the collection to its proper channel; then in company with another elder (brother Webb), I took the letter to Rev. Diggs and we read it together, but after some consideration then and there, he decided to hold the money till conference, and these facts, date, etc., are recorded on the margin of the letter in my possession, duly attested by the person present. I shall be sorry if Elder Diggs denies this, for the same is implied by the correspondence as well. I do not think he intended any wrong, other than pride of opinion in the matter. He made no pathetic appeal for sympathy then, as now. The Bishop said in his letter, "*if not turned over at once*," some one will be hurt by my public statement, just as Brother Diggs now confesses to be.

I thought the Bishop's claims were just, and advised accordingly. Then, to save myself from appearing ridiculous and officious, however humble I might claim to be afterwards, gave up all the correspondence. I have nothing against Brother Diggs, and it is always my to keep out of trouble with brethren; yet I see how he thinks I influenced the Bishop's letter, because the facts were based now and quoted from correspondence in my possession, which I handed over to save myself, for I did not desire to be held responsible as a member of the committee for his persistency; because I think when we find that we are wrong, the bravest and the most manly thing to do is to acknowledge it, not plead for sympathy and attempt to justify ourselves, for the most defiant is often the most suppliant when discovered in the weakness of force of reason, yet he is ashamed and unwilling to acknowledge that HE was wrong.

Respectfully, etc.,
J. P. SAMPSON.

Orange, N. J.

[Owing to accidents that no man will appreciate more readily than Brother Sampson, the publication of the above paper has been too long delayed.—ED]

FINANCES OF THE AFRICAN M. E. CHURCH.

NO. II.

BY REV. CYTHE C. FELTS.

Plans inspired of God may only serve their immediate purpose in getting money for religious enterprises, as the same specific plans seem to appear but once for the same general object in the

We have no lot for this congregation at present We have the use of the school-house. Land is reasonable and a good site can be had for one hundred dollars if purchase was made now, and an additional hundred dollars would give such confidence in our efforts that others would assist at once, and the necessary means could be secured to put this little congregation into a little home.

Mission No. 3 is just being organized. We have rented a house for five dollars a month. This is also a child of Bethel Church, and is due to the energy of Bro. C. M. C Willis, who, with Bro. Abram Golden, has organized the last named points, or I should say worked up the matter to the point of organization. Some time ago I said through the columns of the RECORDER that if we had six hundred dollars we could secure three more churches here in this business centre, giving us five churches. Rev. C. O H. Thomas, in the *Southern Recorder*, ridicules the idea, and makes a senseless talk in opposition thereto. I have here shown that we have two churches already organized, and the third ready for organization. Three Sbbath schools, and a lot 50x150 worth $150.00, and all has not yet cost us $75 00.

Possibly Bro. Thomas has been more fortunate than many of us in that he has had work that has been organized for him, and therefore he may have no experience in working with small means. There are those among us who have always worked to spread African Methodism, and *know* what it takes to organize the work, besides I thought Bro. Thomas knew that the term church does not apply alone to a building. The gas excitement here is great, and the indications are that a greatly increased population and multiplicity of business interests will obtain in our midst. Street R. R. lines are being extended; cable lines are projected, and we are in the midst of a boom in real estate. If we could command six hundred dollars for a term of years, at a low rate of interest, we could so situate and advance our mission work; that we could make the missions spoken of healthy and influential churches in a short time. Bro. G. H. White is the pastor in charge of the Indianapolis mission work. He is energetic and efficient, and will under God do a good work. The outlook is very favorable. We are proposing to push forward the work. Rev. A. M. Lewis, at Allen Chapel, is making gigantic strides forward, and is also giving substantial aid to the mission work in the eastern portion of the city.

Dr. D. P. Roberts, eagle-eyed, is on the alert as presiding elder, as is Rev. J. Furgeson, presiding elder of the First District, including Bethel Church, and thus there is formed a combination, with God leading in the van that shall extend the borders of the A. M. E. Church in Indianapolis. There is territory to be taken. *Forward* is the battle cry.

HO, FOR AFRICA.

DEAR EDITOR: I wish to announce through the columns of our valuable paper to the Bishops, general officers, preachers and members of the African Methodist Episcopal Church of which I am a member and minister, that I am a candidate for the African mission field.

For which work I feel that I am called of God and from my experience in the great work of mission I find a special adaptation. I have entertained a sincere desire for the above work for twenty years, but in consideration of an apparent deficiency in both literature and experience, I have until three years ago contented myself in my native land, endeavoring to acquire a sufficient amount of literary training and experimental knowledge of the mission work to fit myself for the task of teaching and preaching, so requisite to the work of God and immortal souls in a foreign land.

I have carefully considered the dangers and sufferings to which missionary life exposes one, especially among the heathen. I am willing to forsake all who are near and dear to me in my native land for the gospel's sake. Therefore I announce to the church and world my readiness and desire to go to Africa and engage to raise the bloodstained banner of Calvary's groaning Christ.

In 1885, while our beloved Bishop Rt. Rev. R H Cain, was holding the N. E Annual Conference in the city of New Bedford, Mass, I gave my name with others for the African work, but since then have heard nothing of the matter, and feeling moved by the spirit of God I avail myself of the opportunity of making known to the church at large throughout the United States of America my intentions and desires. I am willing to go as soon as the church may see it prudent to send me to our fatherland. Hoping that this may meet the approbation of the Bishops and church, and that sufficient means may be provided by which I can accominate the amount requisite for the journey and support while there, I announce myself as a candidate for African mission work under the auspices of the A. M. E Church, for the civilization and evangelization of our African brethren who live in heathen blindness.

G. G VREELAND, Evangelist,
Lynchburg, Va.

WOMAN SUCCEEDS.

ONE OF THE SUCCESSFUL ONES TELLS HOW IT IS DONE

No proper estimate of the future economical progress of the country can be made, that does not take into consideration an element which may be termed "the woman in business."

She is knocking at all the doors of commercial enterprise, and there are very few into which she has not already forced an entrance. The results seem to indicate that, beyond a doubt, she has come to stay.

She cannot perhaps often reach the levers which move the great driving wheels of business, but she proves a most important factor in the minor but scarcely less important machinery of detail.

Phil Armour's private secretary is a young lady who was first employed as a stenographer and type-writer. She proved so capable and efficient that her sphere of usefulness has been gradually enlarged until she now has probably a closer acquaintance with Armour's extended business than any other person connected with it.

It need to be claimed that women had neither physical nor mental stamina to conduct a large business.

Mrs. Frank Leslie has made a success of as complicated a business enterprise as almost any in the country. The strong point in this case is that when she took the helm, the Frank Leslie Publishing Company had but a short time previously failed.

Madam Demorest conducts a very extensive business, which includes the publishing of a magazine. Mrs. Annie Jeuness Miller conducts a famous dress reform movement, and is also the editress of a very successful magazine called "Dress." Her daily mail is said to be larger than that of any other woman in the United States.

Mrs. Miller says, "Water's safe cure is the only medicine I ever take or recommend. The safe cure has the effect to give new energy and vitality to all my powers."

These women have demonstrated that the sex can succeed in business if they take proper care of their health. That is the main point, even with the sterner sex, and it is the subject to which, above all others, the women of to-day should give their attention. And here, as everywhere, it comes in play the old maxim: "An ounce of prevention is worth a pound of cure."

Church News.

Rev. H. Talbert, Jamaica, N. Y., writes: Our new church at Weethny is completed, and was formally opened Christmas day. The work has been done at a cost of about $1 500, of which $1,100 has been receipted, and our efforts now are to the end that every bill be receipted before the dedication, which will take place in May.

Rev. J. M. Henderson, St. Paul, Minn., writes: St. James' A. M. E. Church is again to the front. The fair which began December 10 h, and closed December 26 h, took in $1.345 80, of which over $1,000.00 is clear profit. Have we any church with one hundred members that can beat this? Our next entertainment is the centennial celebration. Though somewhat early on account of so many other things being on the programme ahead of it, yet I believe St Paul's people will not be behind. Since August 10 h we have raised in clear cash over $4 000.00.

R. B. Brown, Fulton, Mo., writes: The A. M. E. Church, under the pastoral charge of Rev F. M. Dale has been for some weeks engaged in a series of meetings and has been wonderfully blessed with the outpouring of the Spirit to the great joy of believers, of ever sinners mourning under the great weight of sin, being converted and joining the church. For some years the church has been in a very bad condition, but thanks be to God for the past two years we have not so many winds of adversity to battle against, but Christians of other churches join and aid us with their prayers and singing. On Sunday, December 18h, at 2.30 o'clock P. M., Rev. T. G. Whitten, of the M. E Church South, preached us a noble sermon which will no doubt be long felt and never forgotten. His text was Titus II., 13 and 14. Our Sunday school is doing wonderfully. December 25, the school was opened with proper ceremony conducted by our pastor and twelve children were admitted to our school. The Xmas tree on Saturday night, the first this church ever gave, was nice.

Edgerton, Ohio has nearly 75 stove burning natural gas.

THE SUMTER (S. C.) DISTRICT.

BY REV. A. WESTON.

MR. EDITOR: After three years' services on the Sumter District I am appointed to the Columbia District as presiding elder. I can only say to your many readers the Sumter District has stood well together between two fires, that is trouble in the districts, the Columbia and the Manning Districts. They have suffered heavy loss, but the Sumter District has lost nothing, but has gained in membership and good churches. I only wish her continued success, and as I am leaving I will give the last annual statistics for the Sumter District:

Received on probation, 398; into full membership 271; by certificate, 56; the number of deaths, 67; the number of full members on the district, 3,435; the number of probationers, 646; the increase for the year, 429; adults baptized, 135; children, 141; the number of Sunday schools, 27; number of pupils in Sunday schools, 1,625; number of books in libraries, 2,247; collected for Sunday school purposes, $232 17; collected for building purposes and repairs, $1,414 63; indebtedness of Trustees, $675 18; the presiding elder's receipts, $738 52; paid to visiting preachers, $128 79; the pastors received $3,047.78. We have one district school that was organized in 1885, and opened October 12th, 1885. We desired to start a long-felt want in the district by offering to all a school of a higher grade—a preparatory school for entering the college course. Some have gone to Claflin University, at Orangeburg, S. C., with recommendation and Rev. D. A. Allen of Mercy the first year with recommendation, and the professors say that these are the schools that will be food to colleges. This district school in Sumter is in its third term. We have a competent teacher and professor in the person of J. C. Whittaker. The school numbered up to the Christmas holidays 70 pupils; the prospect looks fair for one hundred.

This school is run nine months in the year, and is supported mostly by the scholars. The school has had a good superintendent in the person of the Rev. James C. Sampson, and now myself and Sampson leave, we trust that others may take hold of the school and carry it on to perfection.

Sumter, S. C.

FROM LONDON, ENGLAND.

A patron of "Compound Oxygen," writing to Drs. Starkey & Palen, from London, England, says:

"I lose no opportunity in making known the blessings of Compound Oxygen, but people are hard to be convinced. That people should be slow to accept the wonderful statements of what has been accomplished by this remarkable curative agent is not surprising, but a full examination into the evidence, which is very abundant, satisfies even the most incredulous." Any person who wishes a statement of what Compound Oxygen is—"Its Mode of Action and Results"—may have it free, postpaid, on sending address to Drs. Starkey & Palen, No. 1529 Arch Street, Philadelphia, Pa.

We are not in this world merely for the little things we can do, but also to have a work done in us, to be trained and disciplined for the higher service that awaits us in the other life. Parents seek to train their children, but in doing so they are themselves trained, teachers teach their classes, but the reflex work which is wrought upon their own lives is oftimes greater than that which they do for their scholars. We sometimes shade as the commonness and the littleness of the tasks that the days bring to us. We think we might do finer things. But possibly these are the very duties in the patient doing of which our lives shall grow into the rarest beauty and grace. All all, we should remember always that the things we do are not half so important as the way we do them and the effect upon ourselves of the doing of them.—*The Westminster Teacher.*

AN INHALER THAT WILL CURE CATARRH, ASTHMA, THROAT AND CHEST TROUBLES.

If you are a sufferer from any of the above diseases, and have been so long, you have become very skeptical, but if you will try the Pillow Inhaler, your skepticism as to the possibility of relief and a cure will become vividly apparent to you each day.

Introducing, as it does, an entirely new form of inhalation, in the most powerful cure that has ever been discovered.

The inhalation is done at night, whilst taking ordinary rest and refreshment in sleep. The inhaler is apparently an elegant hair-pillow, and contains no pipes or tubes, but it does have concealed reservoirs in which are poured the inhalent mixture (which accompanies the Inhaler), the volatile vapors of which permeate the patient's inflamed tubes and air-cells, and produce marvelous results. It is perfectly safe, and can be used by anyone.

Inhaling for a few minutes a day by the old-fashioned method of portable tube inhalers sometimes cured; imagine the increased power arising from a prolongation of the act to about eight hours in every twenty-four.

Mr. Charles Breed, Titusville, Pa., writes: In March, 1885, I was attacked with bronchitis which speedily developed into pneumonia and completely prostrated me. I got a little better but could not work. My friends were a armed about my condition. I went West, spent the summer in the dry climate of Nebraska, came home in September and commenced the use of the Pillow-Inhaler. I improved steadily from that time on, both in flesh and health. It induced sound and refreshing sleep and extracted the soreness from my lungs. My breathing and respiration became free and almost perfect. To day I am a comparatively well man, working hard every day. It is a pleasure to me to give this testimony to what I believe to be a truly meritorious remedy.

Mrs E. E. Gant, 705 Corinthian Avenue, Philadelphia, says: It is with great pleasure that I recommend the use of the Pillow-Inhaler in all pulmonary and catarrhal troubles, having used it constantly for some time. I am stronger, cough less, and rest well at night, and I really think it is what is claimed for it.

Mr. J. Corbidge, 2308 Wabash Avenue, Chicago, writes: I have had catarrh and bronchitis for years so bad that I had lost all sense of smell, and had given up all hope of ever getting any better. After using the Pillow-Inhaler a few weeks, my sense of smell returned, and the pain has left my chest. I would not be without it.

I would like to know more about the Pillow-Inhaler, send for a pamphlet and testimonials, which will be mailed you free of charge; or call and see it. Address: The Pillow-Inhaler Co., 1520 Chestnut Street, Philadelphia, Pa.

A teacher in this city recently asked a class to write an essay on "The Result of Laziness," and one of the bright but lazy boys in a class handed in as his composition a blank sheet of paper.—*New York Tribune.*

A SUDDEN CHANGE OF WEATHER

will often bring on a cough. The irritation which induces coughing is quickly subdued by BROWN'S BRONCHIAL TROCHES, a simple and effective cure for all throat troubles. Price, 25 cents per box

The Poor Directors of Barks county, Pa., have been figuring on the money value of sermons, and come to the conclusion that they are worth three dollars each—at least they intend paying that amount to clergymen who preach at the almshouse.

The most remarkable cures of scrofula on record have been accomplished by Hood's Sarsaparilla. This medicine is unequalled for diseases of the blood. 100 doses one dollar.

A Reform Burial Association has been organized in Cleveland, Ohio, for the purpose of "stopping the extravagance now existing as to burial expenditures." Among other things the members agree to attend the funeral of fellow-members when invited, but will not ride in any conveyance hired by the family of the deceased, nor will carriages be hired except for the family of the deceased and the pall-bearers. They also agree to refrain from all ostentatious display of mourning apparel, decorations, etc.

IMPORTANT NOTICE TO GENERAL CONFERENCE DELEGATES.—It annoys us that there is no standing committee on railroad arrangements, I have made application for reduced rates to the General Conference which meets in Indianapolis, Ind., May 7, 1888. The reduction, if granted, will cover every section of the country, and extend to every delegate, as well as to such other persons as may desire to attend. Delegates will please not endeavor to make local arrangements until further notice.

C. S. SMITH.

Nashville, Tenn.

A ship that recently arrived at San Francisco had six thousand Bibles among her cargo.

Entered at the Philadelphia post office as second-class mail matter.)

THE

Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions or merchandize can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, to insure prompt attention must be addressed to

REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O BOX 908, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line.
1 time.....10 cents
4 times (one month).....75 "
13 " (three months).....$2.00
26 " (six months).....$3.25
52 " (one year).....$5.00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All carriers are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All orders for changing address of the paper, sending Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

REVIVALS are the order of the day. Many of our churches have very interesting meetings.

OUR TARDINESS last week resulted mainly from delays caused in changing printers. We have not yet caught up with ourselves, but we trust we shall reach our patrons in proper time next week.

THE Union A. M. E. Church, Philadelphia holds a social this Thursday evening; no entrance fee nor table fee is charged. It is to be entirely in the interest of social religious development. This is a good step. This church has no festivals, fairs or anything of the kind.

THE A. M. E. CHURCH at Walnut Hille, is out of debt, as we intimated a few weeks ago. The folks are jubilant, as well they might be. Cincinnati Church is also out of debt. A long siege she has had, pulling Allen Temple out from under the heavy burden. They both have valuable properties and able pastors.

THE LETTER from Rev. W. H. Heard in this number, as well as the article of Mr. Fortune in our last, calls up this subject of our race in respect to intersympathy. A severe sentence in a letter received some days ago struck us as rash as well as severe. It was to the effect that the American colored people deserve no better treatment than they receive from these railroads, because they do not unite in affording ample relief to those who are suing for better treatment. It occurred to us to ask how much these same gentlemen, who are thus scolding the entire race, themselves excepted, have contributed to the relief of other sufferers who have preceded them; for we have had such sufferers. There has been a good deal of money contributed to some of them. Some of it amounted to nothing, it is true, but it was given. The colored race is not characteristically indifferent to its suffering members. If we find but a few such men among us who respond to these just appeals, the same condition exists among other people. We are charged also with being slow to organize in one common interest; this charge is probably based upon weak comparison. If certain agencies are put to work among us with a vigor and life equivalent to that which characterized the establishment of union leagues and other bands of union among us, we shall find ourselves very much like the Irishman and all other men.

WE ARE but too glad to publish the article from Brother Frederick, denying that Dr. Blyden has gone over to Mohammedanism. We not only profess Christianity, but believe in Christianity. We therefore wish Christianity to succeed. We do not believe in any other religion; hence do not wish it to succeed. We believe in the negro race-variety, hence we wish the negro race-variety to succeed. We believe also in all other race-varieties, therefore we wish all to succeed. It Dr. Blyden is with the Mohammedans, but not of them, that he may gain them to Christ, we say, amen; but if Dr. Blyden or any other Christian is with the Mohammedans, abandoning Christianity, because Christians have failed to conduct Christian affairs properly then we should feel that he was very inconsistent; for a right thing should not be dropped because its management is wrong, any more than a wrong thing should be adopted because it has been wisely and adroitly managed. It is a relief to know that Dr. Blyden, one of the ablest negroes, has not set himself against his own record and against the interests of all mankind for any cause whatever. It is not an unreasonable guess, that Islamism will never become the general religion of the human race. Its history would seem to make any man shudder at the idea of its becoming the religion of the darker races alone Its history will hardly warrant any one's giving it any more honorable place than he would give Christianity. By all general principles Christianity would seem to have the superior place in reason.

WE CANNOT agree with the editor of the A. M. E. Review in respect to the Roman Catholics. As a matter of fact, white Catholics cannot be said to be any more friendly to the American negro than white Protestants. Their religious declarations may be fairer, and, in some sense, their ecclesiasticism more assuring to the colored race, but do white Catholic individuals show themselves any more fraternal to black Catholic individuals than do white Protestant individuals toward black Protestant individuals? We believe they do not, and, therefore, we must warn our brethren against the sophistry of an ecclesiasticism that probably fosters more American negro-haters than all the Protestant Churches combined. An acknowledgement of negroes in their communion to disregard them individually is not commendable. Are they not adopting for all it is worth, the separate school and church system so common among protestants? Mr. Blyden may be perfectly correct in saying that Mohammedans, as individuals, maintain no race lines, but this cannot be said of Roman Catholics. Mr. Blyden seems, himself, an exception to the Mohammedan rule, if he be a Mohammedan, when he expresses his aversion to "bleaching out Africa."

What has the Roman Catholic Church done for the negro that gives it a place above the Protestant Churches? If it admitted slaves to its communion did Catholic slaves fare better at home than Protestant slaves? How many Roman Catholics does the cause of American negro freedom include? How many Roman Catholic statesmen are worthy of classification with Adams, Lovejoy, John Brown, Garrison, Phillips, Sumner, Lucretia Mott and Stevens?

Colored Protestant wings must not be given to this mistake, that white American Catholics are any more friendly to black Americans than are white Protestants. The Catholic Church as such seems to have paid far less attention to the American negro—of course we mean on the continent—in his woe and destitution than protestant churches. It is true that of the numerous branches of Protestant Churches there are some that seem almost to exclude colored men, but the Methodist Episcopal Church alone has done too much for this class to ever allow any comparison with work done by the Roman Catholic Church to disparage all protestant work. If Protestants' actions drive the negro from them, certainly it would seem that the Catholics' non action should repel this class.

"AN EXPLANATION EXPLAINS" AN EXPLANATION.

MR. T. T. Fortune, in the New York Age, of January 1st, declares that the editor of the CHRISTIAN RECORDER, in an editorial, December 22nd, was untruthful, fearful of Mr. Fortune's becoming his successor, fearful of a laymen's becoming his successor, had lost his temper and had, in manifesting these passions and sentiments, occupied two columns referring to Mr. Fortune, etc., etc. In his modest appropriation of the entire two columns to his own precious self, not more than one-third of which can in any way be made to have the slightest relation to him, he reminds us of the "English Wagtail" in one of Montgomery's poems; appropriating the material universe to itself. Our editorial really had very little concern with Brother Fortune; it was directed especially to Messrs Durham, Shorter, Grimke and the Mercury correspondent. We said nothing about Mr. Fortune's changing his politics nor his paper's title directly, but did so implicdly because of their connection with the argument of our critics.

Mr. Fortune has smartly assumed, not only that the whole "long primer" two columns belong to him, for which assumption he has no reasonable excuse to offer, for he could have seen what the truth is by reading, but he also assumes that we had lost our temper; that we are fearful of his succeeding us in our present office, and that we fear a layman may become editor of the RECORDER. These are four of Brother Fortune's "mole-hills." We cannot see just where, even by his industrious rooting, he could have gotten his "whole sloth," save in his fruitful imagination. The two columns "mole-hill" is before our readers; hence needs no further refutation. The other untruthful statements cannot be verified. We were neither angry, irritated nor dyspeptic. We were not fearful of Mr. Fortune's succeeding us nor of a layman's doing so. We do not deny the good looks, of course.

It was not our meaning that the paper managed by Mr. Fortune had changed titles three times—that was a slip that afforded Mr. Fortune an excuse for saying we were untrue—we meant simply that the paper had borne three names in seven years. Mr. Fortune's setting forth the cause of the two changes that made this truth is entirely out of the account. We did not suppose the changes were made without cause. We should say about the same concerning his "belonging to a party."

We said nothing about Mr. Fortune's changing his politics. It was our impression that the Globe was acting as a Democratic or at least an Independent instrument when in 1882 it was supporting Mr. Cleveland, that it later became a positive Republican instrument in the campaign of 1884, that the Freeman became an instrument of Independent politics in 1885, which, according to our limited understanding, was a change from positive Republicanism; if not the majority of speakers, thinkers and readers are mistaken. Then later, the Freeman became an advocate of Prohibition.

Mr. Fortune will observe first, that this is our ground for the falsehoods; second, that we shall be obliged to shake hands with him if he can show as reasonable grounds for his falsehoods.

Now, we have just a word on the General Conference delegation subject. We have nothing to recall concerning our expression on this subject. Bishop Turner knows as well as Mr. Fortune that the Indian Conference could not legally do any such thing. The higher the source whence such advantages of law come, the more reprehensible they are. The General Conference acted hastily. It is true it secured a good delegate. "Then what has Editor Lee to do with it?" asks Mr. Fortune. Just this: It is a matter of history; hence it is open to everyone. Second, It is a matter of A. M. E. history; hence, may be referred to in this office. Third, it was a blunder of A. M. E. General Conference; hence, may be consistently and properly mentioned that said conference may avoid making similar blunders in the future.

Personal.

—Bishop Waymen is working on his Memoirs of Bishop Shorter.

—The article of Prof. Morris in this RECORDER is an able and just defense of the negro.

—Prof Dennis M. Roberts, of Shreveport, La., writes us that Wilberforce University has a grandson at his home

—Sister Margaret Wilson, evangelist in the New York Conference, has organized an A. M E. Church at Franklinville, N. Y., and has built a church there this year.

—Rev. J. W. Ross, of Swedesboro, N. J., has nearly completed the new church at that place. The Swedesboro people have long wanted a new church They will have paid $700 on the whole cost, $1,000, when the building is completed

—Notwithstanding the unsettled state of the church in New Haven Conn., the Rev. T. H. Geda has received seven persons into our church and fourteen members into the Sabbath school of that place since conference. He also brought us a subscription to the CHRISTIAN RECORDER.

—By some means a page of the excellent discourse of Bishop Payne was missing, we believe, when it reached this office; hence an important section is wanting. The sermon is, part of the grand line of instruction that has probably come to our race-variety from Bishop Payne more forcibly and more continuously than from any other man. God bless his teachings.

—Dr. Arnett is circulating a group of portraits of our Bishops, heads of departments and members of the Financial Board, as an incentive to increasing Dollar Money; a good thing in itself, but Dr. Arnett is circulating a caricature of the editor of the CHRISTIAN RECORDER which he had been requested not to use for any purpose, on any occasion, before he put it in its present relation.

Literature.

THE A. M. E. CHURCH REVIEW

The January number of the A. M. E Church Review is before us, and not only maintains its high character as the representative of negro scholarship, but in some respects excels. Its table of contents is unusually varied and attractive. The first article is a biographical sketch of Hon. Alexander Clark, LL.D., accompanied by a steel engraving of Mr. Clark, which is given as the frontis piece, and is, beyond question, the finest of the many fine portraits which have been given prominence in the Review. "Some Negro Poets," by Joseph T. Wilson, Esq., is an excellent contribution to the magazine and a well deserved compliment to the poetic genius of the race. Many specimens of poetry are given. A eulogy of the life and services of the Rt Rev. James A. Shorter, by Prof Robt A Stewart, LL.B., is the next article. Speaking of the Bishop, Prof. Stewart truly remarks: "The eulogium of his noblest parts no man can pronounce; his life record is its own and best panegyric; his just encomium is enshrined in the hearts of his fellow-race-men, the grateful recipients of the efforts he put forth." Following this is a delightful little poem by Mrs. Charlotte F. Grimke, entitled, "At Newport" Col. W. H. Thomas writes on "Some Observations on Southern Industrial Development." The summation of his argument is that "no large degree of industry has taken hold of the Southern whites, and probably never will," and that "the strife for possession and occupation lies between Northern immigrants and Southern negroes, with the odds at its final adjustment largely in favor of the latter class." The speech delivered by Rev. W. B Derrick, D.D., in Faneuil Hall, Bos on, in June last, entitled, "The Queen's Jubilee," is given. Those of our readers who are acquainted with the doctor's florid style of oratory can judge of its excellence. "Some of the Evils of Reconstruction" are discussed in a highly commendable manner by Chas. N. Hunter, of North Carolina; "The Bermudas," by Mrs. E E Brackner, gives us an insight into that tropical country; "The True Piece of Emotion in Religion" is treated by Rev. J G. Yeiser, B D. This is a strong paper, but its last sentence is superfluous. Rev. Augustus W. Watson B. D. gives us a much needed and poetically written lecture on "Our Tempers" "Greca Bedivia," by Prof. Henry M. Joseph, the most scholarly contribution of the number, the first part of which appeared in the October number, is concluded, and is well worthy of study by those who are interested in a knowledge of Greek "The Woman's Christian Temperance Union and the Colored Woman," by Mrs. F. D. Hoover, shows the earnest work of that body and the perfect equality and recognition given to colored women. Rev. H. C. Astwood, in a paper entitled, "Shall the name of the African Methodist Episcopal Church be changed to that of the Alien Methodist Episcopal Church?" contends that such change should be made, and gives his reasons therefor. The article should be read by the thoughtful of the Church. Such change would not be favorable to the consolidation of Methodist bodies of colored men, nor of this body with other Methodists. Rev. C. T. Shaffer writes on "The Financial System of the A. M. E. Church," and freely discusses the Dollar Law Delegates to the next General Conference will no donbt read this paper with lively interest. Preceding the editorials comes a poem on "Duty," written by Dr. B. T. Tanner. The sentiment expressed, the true poetic feeling infused and the perfect rhythm all conspire to make this one of the finest of the many poems written by the doctor. The editorials of the number include "Immorality Among the Whites," "Crimes of Caste Against Church" and "This One Blood Fetish." With the next number the Review will complete its fourth volume, and it will also be the last number prior to the General Conference. Its four years' history is considered one of phenomenal success in religious publishing and literary circles. Starting four years ago without a subscription, it has up to the present reached the respectable number of twenty five hundred. It is an honor not only to the Church, but to the entire negro race as well, and more nearly represents "the best intelligence and highest ripest thought of the negro in all matters pertaining to the welfare of the race" than any other magazine now published or ever before attempted, and Dr. Tanner merits unstinted praise for the successful issue of the venture, for to him is largely due its present prosperity and growth. Subscription, $1 50 per year, in advance; single copy, 40 cents.

KLIJAH'S INTERVIEW.

On Horeb's rock the prophet stood,—
The Lord before him passed;
A hurricane in angry mood
Swept by him strong and fast;
The forest fell before its force,
The rocks were shivered in its course,
God was not in the blast;

'Twas but the whirlwind of his breath,
Announcing danger, wreck and death.

It ceased. The air grew mute,—a cloud
Of misty nothingness arose
When through the mountain, deep and loud,
An earthquake thundered on:
The frightened caste sprang in air,
The wild ran howling from his lair,—
God was not in the storm.—
'Twas but the rolling of his car,—
The trampling of His steeds afar.

'Twas still again,—and Nature stood
And calmed her ruffled frame;
When swift from heaven a fiery flood
To earth descending came;
Down to the depth the ocean fled,
The sick'ning sun looked wan and dead,
Yet God flited not the flame;
'Twas but the terror of His eye
That lightened through the troubled sky.

At last a voice all still and small,
Rose sweetly on the ear;
Yet rose so shrill and clear, that all
In heaven and earth might hear.
It spoke of praise, it spoke of love,
It spoke as angels speak above,
And God Himself was there!
For oh, it was a Father's voice
That bade the trembling heart rejoice!

—Selected.

MORMONISM.

A DAY IN SALT LAKE CITY

NO. II.

BY REV. B. L. BEAL.

MR. EDITOR:—After we left the office of the Deseret Publishing Company we took a walk northeast from "The Sacred Square" to the grave of Brigham Young, the second Mohammed of the Western Continent. He is buried in a mausoleum, the top covered with a block of stone weighing seven tons. This tomb is in an enclosure surrounded by an iron fence; directly outside of the tomb are buried four of the wives of the deceased, the senior wife taking precedence by being placed nearest to his grave. The plot of ground in which they are laid is kept perpetually green by a German, who is employed by the church. We also visited the bank and the co-operative store, in which all kinds of merchandize are sold, both solid and liquid. The purchaser, after furnishing implements for the farm, clothes and provisions for the family, can also buy any amount of ardent spirits. We were allowed entire freedom of the building, and to converse with any of the employees, many of whom were women with sad and grief stricken countenances that told of some great sorrow hidden from the outer world.

Passing out of the store, we strolled for some time over different parts of the city. The women and children lack the freshness, elasticity and activity of those of monogamy. The sanitary condition of this town is excellent. We never saw a drunkard nor beggar. Everything has the appearance of thrift and industry. Sobriety, cleanliness and quiet reign supreme and claim from the Christian observer more than a passing notice; they are deeds well worthy of emulation. The Mormon government is theocratic in form, its priests having charge of the temporal and spiritual concerns, and, forming themselves into an oligarchy, rule the laity, who are but child creatures in their hands, with an authority next to despotism. If we were asked to define Mormonism, we should answer by saying it is a conglomeration of Judaism, Buddhism and Christianity. Like Judaism, it believes in the tradition of the patriarchs, in prophecy, in an exodus by divine command, in the building of a tabernacle and temple and in receiving tithes. Like Buddhism it professes a belief in trinity and at the same time it explains that God was once a man, who has, however, so advanced in intelligence and power that he may now be called (comparatively speaking) perfect, infinite, etc., but he has still the form and figure of a man. Like Christianity it claims Jesus as the Saviour, has saints who claim to follow the purity of the gospel, but whose lives are in direct contradiction to its blessed precepts Salt Lake City appears to us as a slumbering volcano of fiery zealots, pent up in its mountain fastnesses awaiting the tocsin of some desperate leader like the Mahdi. The "Veiled Prophet of Khorassan" to a call to arms. For what is Mormonism but a twin sister of Mohammedanism, transplanted from the Orient to our great Republic? Like the Mohammedans, it has its organizer a prophet claiming divine inspiration and authority. Legends are woven around the life of Joseph Smith like those told of his great prototype, Mohammed. It is gaining proselytes. Its Book of Mormon is like olio as the Koran. Its followers obey the behests of their high functionaries, evading the laws of the land at every available opportunity although the 13th article teaches the duty of the saints and all others to "be subject to the powers that be," whether monarchial or republican.

OUR SUMMARY

of Mormonism is this: that the government of our great country, while it is vigilant in the enactment of laws to check crime, is still pursuing its tardy course as it did in ante-bellum days, when it awoke to face the greatest revolution of modern times. Our laws are all right; what we need is their execution in every department, especially in the Valley of Utah, for rest assured if the Executive continue to defer a swift punishment commensurate with this giant evil, Mormonism, it may find itself called to confront a disciplined army of fanatics that will cost many precious lives and untold treasure. It may be that these latter-day worshipers of American Islamism are suffered to propagate and sap the vitals of our moral institutions till they shall feel strong enough to force upon us an independent form of government contrary to republican principles. Then, and perhaps not before that time, will the American people rise in their wrath to punish the aggressors. But with Mormonism on one side and anarchism on the other, the prowess of the Afro-American will be once more called upon to help save the nation. Eternal Deity looks upon the odium and contumely heaped upon us, whose ancestry have been so loyal to this nation. It may be in the future possibilities that the blood of the great martyr, Crispus Attucks, of revolutionary days, and the heroes of Ethiopia's sons who fell during the great crises in defence of the Union that we shall be called upon the field of battle as the true and tried friends of the nation in rescuing her from the coils of this lecherous anaconda, Mormonism.

Lexington, Mo.

HAS DR BLYDEN GONE OVER TO MOMMET?

BY REV. J. R. FREDERICK.

HOWE ST., FREETOWN,
SIERRA LEONE, W. C., AFRICA,
December 7th, 1887.

DEAR EDITOR:—In the CHRISTIAN RECORDER, November 3, 1887, the following announcement is made: "Dr E W. Blyden, LL. D, one of the best negro scholars, has left Christianity and is now where else, and if it goes on and develops, it will bring the Mohammedans more into sympathy with us This is what I desire to see. The Christian negro and the Mohammedan negro have nothing to lose by fraternizing and co-operating for the great work of the regeneration of the great Continent The Mohammedans are doing a great work in rolling back the flood of ardent spirits, which but for them, owing to the greed of the white trades would desolate the continent I hold a different opinion now of these people than before I came in contact with them, and every thinking negro cannot but be deeply interested in them, the more he gets to know them. This is what Dr. Blyden, I perceive, is teaching us to do. He has not "joined himself to the Mohammedans, nor has he left the religion of Christ."

"THREE MINUTES' TALK"

BY REV. JOHN N. ABBY.

No. III.

THAT SECTIONAL LINE.

Among the many drawbacks to the advancement of our Church in all departments is that detestable sectional line. It divides the North from the South and the East from the West. It is agitated by a few narrow-hearted, selfish brethren who have wickedly drawn it in their own interest to meet their own selfish ends, regardless of the needs of the Church and the race, and in nine cases out of ten their hopes are blasted—they fail and fall This sectional sentiment prevails North and South. In fact, our whole Church is permeated with it. It is a growing evil that must be checked. In the selection of representative men to superintend the affairs of our Church their location should not constitute their qualification for the office. If a minister is clothed with the necessary qualifications to make a Bishop, his conference and location should not be questioned, the section of the country or connection from which he hails should be a matter of small import, and the brethren who are agitating this question on the sectional line are all wrong. We want men for the Bishopric whose hearts are as broad as the connection. It matters not to us whether they live in New York or Texas. Men—connectional men—whose interest in the African Methodist Episcopal Church is not separated by a narrow, contracted division lines. Men who live beyond home influences and sectional prejudices. We need the best men who can do the best work. Bear this in mind, that which is good for one section of the Church is good for the whole, and we hope that ere the session of our congress, that all local interest will be withdrawn.

There is neither North nor South, East nor West within the limits of the A. M. E. Church, nor neither is there any cause for lines of division. Our Church is one, we move under one flag. Our preachers belong to the connection and their love should be as broad. Brethren, let there be no divisions among us In union there is strength.

Harrodsburg, Ky.

RECOGNITION OF KINDNESS.

BY REV. W. H. HEARD.

MR. EDITOR:—This private letter expresses too much to allow it to be shut in from the world. How lame is the human tongue when the heart is filled with gratitude as mine is to-day. Will not the race say, amen? "The City of Brotherly Love" always shows her hand when the oppressed cry. Still, Purvis and Campbell are not the only powers behind the throne. God bless the "Old Abolition Society."

PHILADELPHIA, PA., JAN. 2, 1888.

Rev. Wm. H. Heard, Pastor Mt. Zion A. M E. Church, 99 Comlog Street, Charleston, S. C.:

My Dear Sir—I have not forgotten your appeal for aid in the grand struggle you are making for the rights of colored people on the railroads of the South. Last Friday evening "The Pennsylvania Society for Promoting the Abolition of Slavery," etc., generally known as the "Old Abolition Society," held their annual meeting, and I made it my especial business to bring your case, now pending before the interstate commerce commission, before the Board of Directors, and on my suggestion one hundred dollars was unanimously voted for your aid in this cause. Now, it may be some weeks or a month or two before you may receive it, but be assured you will get it before very long. Has your case been settled before the interstate commerce commission, if not, when will it be likely to come up? I would be glad if you would write me, and if you are pressed for money to go ahead with the case let me know it and I will use my influence to hurry up the one hundred dollars referred to. Happy New Year. I hope you will come out more than conquer in the battle you are fighting for equal rights Yours truly.

W. STILL."

CHARLESTON, S. C., Jan. 4th 1888

Hon. William Still, 244 South 12th Street, Philadelphia, Pa:

Dear Friend—Your surprising yet welcome letter reached me to-day. My tongue cannot express the emotions of my heart. I am grateful to you and the "Old Abolition Society." There are no humanitarians in this country equal to those in the city of "Brotherly Love." I have met the expenses of my case before the inter state commerce commission at Washington, D C., save my attorney's fee. I borrowed money and made sacrifices that I might go through with it. The case contributed but $31, and more than one-half of that came from my own congregation. My case has been ably represented by the following attorneys: Hon J. W. Lewis, Augusta, Ga; Hon. J. M. Freemen, Charlest n, S. C; Hons. W. C. Martin and J W. Cromwell, Washington, D. C. Dr. W. J Gaines, of Atlanta, Ga., rendered much assistance. Hons. J W Lyons are now in office. My dear sir, I am under ten thousand obligations to you and for your interest in the case. We are now waiting the decision of the commission. We are praying and hoping My attorney's are waiting for their fees, but I expected to pay this from my small salary. The race has no greater benefactor than William Still.

Thy friend,
W H. HEARD.

THE GULF STREAM.

This remarkable stream deserves special mention. It is the most powerful and best known of all the marine currents. It extends from the Gulf of Mexico to the Arctic Ocean. Its current is more rapid than the Mississippi or the Amazon, while its volume is a thousand times greater. Its water, from the Gulf of Mexico to the Carolina coast, is indigo blue, and is so distinctly marked that the joining line with the water of the ocean can be clearly seen with the naked eye. One half of a ship is sometimes seen floating in the Gulf Stream, while the other is in the water outside, in a strait betwixt two. The water is much saiter than the ocean through which it flows, which accounts for its deep blue color.

This wonderful stream conveys away the heat of the Gulf of Mexico and disperse it over the Atlantic. The highest temperature of the Gulf Stream is eighty six degrees, nine degrees above the ocean temperature in the same latitude. In passing through ten degrees of north latitude it loses only two degrees of heat and, after running 3,000 miles north ward, it still retains, even in winter, the genial warmth of summer. With this temperature it crosses the Atlantic at the 45th parallel of north latitude, and then overflows its banks and spreads out over a thousand leagues of surrounding water, softening and tempering the climate of Europe. Simple calculation will show that the amount of heat discharged over the Atlantic, from the water of this magnificent stream, in a winter day, would raise the temperature of Northern Europe and from the freezing point to summer heat. "Every west wind that blows wafts this stream on its way to Europe, and bears along with it a great body of heat to temper the cruhern winds of winter." Were it not for this vast marine river, the countries contiguous to the Mexican Gulf would ho the hottest, if not the most unhealthy, part of the globe.

This same stream, moreover, le the great balance wheel, a part of the intricate and delicate machinery by which air and water are adapted to each other, and by which the earth itself is fitted for the use of its inhabitants. According to sailors, the Gulf Stream is the great "weather breeder" of the North Atlantic, the prolific mother of storms and gales. The most furious winds sweep along with it, while the fogs of Newfoundland are doubtless due to the warm water flowing into the cold water of that region Investigation shows that the tributre storms that so often rage in that part of the Atlantic are caused by the differences between the temperature of the Gulf Stream and the surrounding air and water. The habitu al dampness of the British Islands, the dense London fogs, as well as the universal dampness along the coast of the United States, when the wind is east, are due also to the Gulf Stream. Notwithstanding all this, the presence of the Gulf Stream, with its summer heat, off our bleak coast, is a vast help to navigation. How many, many ships take refuge in its warm water during the terrible cold and storms of our winter!

The Pacific Gulf stream is hardly less important, although much less known. It does for the Pacific what our beltar anders ood stream does for the Atlantic. It is composed of several different currents. Among the be t known is the famous Humboldt Current of Peru, which is felt as far as the equator, rendering the rainless climate of Peru delightful.—Home College Series.

THE STAR CONCERT.

The Star Concert for the benefit of the Parish Building of the Church of the Crucifixion, Rev. H. L. Phillips, pastor, will be given at Musical Fund Hall on Thursday evening, February 9, 1888 Miss Flora Batson, the Queen of Song, will be the leading vocalist, assisted by Miss Dora J. Cole, Soprano; Mr. T. S. Chestnut, Tenor; Mr. Louis L. Brown, Basso, and Mr. W. I. Powell, the "king of fnu," with Mrs. Albert Wilson as accompanist. Miss Mary A. Crawford and Miss Mary B. Harper, the talented elocutionists, will also recite choice selections. Twenty dollars will be awarded to the person selling the largest number of tickets General admission, 25 cents; reserved seat ticket, 50 cents For sale at Ditson's Music Store, 1228 Chestnut Street

Those of our readers who have never heard Miss Batson, as well as those who desire to hear her again, should avail themselves of this opportunity, possibly the last for this season. Her beautiful, rich voice, as clear as a silver bell, charms and delights with its true tones of music. She has received the highest praise from representative journals, and fully deserves everything said of her The Philadelphia Tribune says she is "a concert in herself. It is worth going a thousand miles to hear her;" the New York Age speaks of her as "the unrivalled favorite of the masses;" the New York Sun declares her to be "a worthy successor of the Black Swan," while the New York World expresses the belief that she is "the greatest ballad singer the race has produced" Of the home talent it is only necessary to say that they are so well known and appreciated that the mere mention of their names is a sufficient guarantee of an enjoyable evening.

Wanamaker's January Program.

Your company is requested at the opening of some of the new goods for the season of 1888.

The great January display robes the store in white, and the sight is next to Niagara in winter covered with what the French call "water dust."

Inquire right and left for the prices.

We do not start out to undersell everybody, but we mean to give such advantages to our customers this year than ever before.

The people everywhere have found out long since that this store is never understood.

Always bring back the goods that do not seem cheap enough or are not as good as you thought.

This is the kind of carefulness we like.

If our new stock of goods are as cheap as many odd lots that we might offer, you will probably prefer them

BLACK SILKS

21 pieces Black Cashmere Gros-grains, 24 inches wide, at $1. We never knew them to be sold under $1.25.

DRESS GOODS.

No counter at which there are not extra attractions.

French Sateens. The new ones are here. Not the highest cost, 31 cents a yard. You need not know the makers; call them Wanamaker's, for we control the sale on them.

This is the hub of the Western hemisphere. You may get a ride from the first time for 10,000 yards in store to-day are only on -fourth of a single order. And then all the spokes will be there when we want them.

Watch the season and you will know how great they are.

The first peep at the styles—an artist's first view: Fifty three yards Gobelins and mahogany, conventional and baby-blue, cent and cream, rainbow divided and multiplied. And for figures, stripes with trailing vines, stripes with polka dots dancing all about, stripes holding up plaids; plaids with over plaids; palm patterns, and double o's invited like a ladies' ridge.

This rattle about styles may show some good. Not much un ess it bring you to see the sales.

LINENS.

We are doing matchless things in Linens. The nooks and corners of the linen world have been searched for the things told of here.

BLEACHED DAMASK TABLE LINEN.

Branded with the maker's name. Quality, weight and width uniform for a generation. 5,000 yards, 66 inches wide $1 per yard.

Another by the same maker. Equal to Barnsley in yarn, weight, and pattern. Before this we never could offer equal goods less than $1.50. Between 10 and 3000 yards, 72 inches wide, $1.30 a yard.

DRESDEN BLEACHED DAMASK TABLE LINEN.

The goods known so favorably to American purchasers in Germany. They make their name from Dresden as a market, and not the makers' house. The name is the character. The price the motive.

1 600 yards at $1.45 72 inches wide Much finer than $1.75 may. Next lot will go back to former price, $2.

NAPKINS TO MATCH.

26x26 inches, $3 a dozen. More are will again be $4.

GERMAN NAPKINS.

A large lot that as Napkins generally go, would be fair value at $1.5 a dozen. As they now go here, $1. We're Co-D Dor for a few, and None here, $1.

Another lot, larger, at $1.25

A lot of dollies at $4, just a two-third price.

HANDKERCHIEFS.

Troops of them. One item only to-day. Women's hemstitched, with ¼ inch and 1-inch border s, 15 cents, a three-fifth price.

Here stops our Linen talk for to-day. L-I-N-E-N spells linen in this store—it doesn't spell cotton.

The white idea of store dress develop daily. It's worth seeing.

JOHN WANAMAKER.
PHILADELPHIA.

OUR CENTENNIAL RETURNS.

In the list of names and amounts given below, we aim to be exact. We wish every pastor to scan the report and see that it is correct, and that it corresponds with the amount mentioned in his receipt from us. We cannot give the names of officers and churches in every case, because not one-half of them were sent in, and while the whole amount raised is less than half what we reasonably hoped for, we tender our heartiest thanks to the pastors and churches who generously raised the money sent in.

Fraternally,

J. C. EMBRY.

Rev. Jonas Montgomery, Eaton, Ohio,	$ 4 00
" L. H. Reynolds, Minneapolis, Minn	5 00
" Horace Talbert, Jemeica, L. I., N. Y.	7 70
" James Porter, Yazoo City, Miss.	8 65
" Henry Da Pouh, Alton, Ill.	3 40
" Campbell Chapel,	3 05
" J. T. Jenifer, Providence, R. I. Bethel Church.	43 52
" J. S Shaw, Greeneboro, Ala. St. Matthew's Chapel.	5 00
" J. Young Hutchinson, Kan	3 00
" S. P. Jackson, Camilla, Ga. Oak Grove Church.	5 60
" R. Brown, West Newton, Pa.	2 25
" J. E Edwards, Galveston, Tex. Rev. Red Chapel,	11 40
Rev. W. H Heard, Charleston, S. C. Mt. Zion Church.	10 00
" Geo. W. Brodie, Wilmington, Del.	25 00
" W. H. Bryant, Chesler, Pa. Asbury Church.	15 43
" J. W. Lewis, Steubenville, O Quion Memorial.	2 25
" Jno. W. Follett, Frederick City, Md.	5 76
" Thomas H Moore, Columbia, Pa.	3 00
" C Wright, Harrisburg, Pa	10 14
" I W L Broudtree, Farmville, Va	11 00
" Geo A Mills, Morristowo, N J	6 00
" D F Newby, Graham, N C Wayman Chapel	4 20
" J W Throckmorlon, Datfield, W Va	2 00
" T W Haigler, Toledo, O	5 00
" L D Thompson, Momford, Tex	3 55
" G W Gay, Boonville, Mo	5 00
" J A Quarterman, Lake Maitland, Fla	4 25
" W H Smith, Talbottom, Ga	5 00
" J W White, Centreville, S C	4 00
" J B Webb, Lake Providence, La.	3 00
" J B Shoosberry, Philadelphia Pa. Mt Piezah	10 11
" J W Cooper, Burlington, N J	3 65
" C C Werren, Cairo, Ga	2 50
" 1 McKinnie, Mill Ray, Ga	1 50
" W H Davis, D rby, Pa	5 31
" B W Bolton, Tamsbury, Pa	3 00
" G W Brown, South Bend, Mo	1 50
" C C Fells, Fra kford, Pa	5 00
" J W Beckett, Philadelphia, Pa Bethel Church	100 00
" C S Bradley, Cokeshury, S C	3 50
" S B Craven, Raleigh, N C	2 12
" J W Morris Smyrna, Del	8 00
" James V Pierce, Easton, Pa.	3 44
" A M Beckley, Milford Del	4 00
" R H Shirley, Owego N Y	11 50
" A H Newton, Bridgeton, N J	3 00
" L C Chambers, Phila, Pa Zion Mission	6 00
" D W Butler, Cadiz, O	3 00
" T H Higgins, Kinderbook, N Y	1 50
" Chas Pareira, Dover, Del	2 00
" B R Gay, Hiawatha, Kan	50
" David F. Calimas, Delaware, O	2 00
" B J Coleman, Loganasport, Ind	5 00
" S P Potts, Crescent City, Fla	10 99
" F J Cooper, New Bedford, Mass B thel Church	30 00
" P Tolliver, Gallipolis, O	8 30
" A B Jennings, Rocky Mound, Va	1 60
" R S Quarterman, Enterprise, Fla	2 17
" G W Maxwell, Hamilton, O	5 00
James P Thompson, Sumter. S C Mt Pisgah and Allen Chapel	8 00
" Lsvi E ens, Lutsville, Ky Quinn Chapel	8 85
" John C Brock, West Chester, Pa. Bethel Church	7 00
" Jno H Turner, Leavenworth, Kas	4 97
" Wm A Moore, Macon City, Mo	11 00
" A W Ramsey, Columbus, Kan	3 70
" R B Wilson, Pomona, Fla	1 15
" S H Lacey, McKeesport, Pa Mission Church	1 75
" T L Weston, Palmyra, Mo	3 00
" F E Clark, Mound City, Ill	2 50
" Samuel Johnson, Denton, Md Bethel Church	3 00
" R W Fickland, Boston Ga	1 80
" I Derricks, Albany, N Y	10 50
" H C Burton, Upper Alton, Ill	1 50
Rev. J P Alexander, Columbia, Mo, St. Paul,	$ 9 00
" L J Coupin, Philadelphia, Pa Allen Chapel.	27 00
" O P Ross Urbana, O.	12 50
" S D W Smith, Chamb rsburg, Pa,	6 00
" J W Lewis, Topeka, Kan, Brown Chapel, St. John, St. Mark churches,	13 40
" W M Lecks, Brenham Texas, St Johns.	5 00
" M Collins Lincoln, N b,	7 00
" Wm H Chambers, Metropolis, Ill., Reve	2 00
" M R Wilson, Savannah, Ga,	10 00
" J W Watson, Meridian, Miss,	10 00
" John Austin, Millen, Ga, Bethel and Bradley Chapels,	2 50
" D W Lewis, Princeton, Ill,	2 00
" Wm H Yeocum, Trenton, N J, Mt Zion,	6 70
" J D Penn, Quitman, Ga,	1 10
" Geo W Chavis, Corydon, Ind,	10 50
" W H Coleman, Jack on Mis,	5 00
" J T Morrow, Louisville, Ky,	2 70
" J H Wootten, Frederick City, Md,	5 00
" J H Morgan, Salem, N J,	5 00
" J S Thompson, Phila, Mor- ray Chapel,	4 00
" G M Wilson, Camden, N J,	8 00
" H T Deane, Chamois, Mo,	1 50
" Alexander Smith, Dayton, O,	9 10
" D S Bayard, Pennington,	5 00
" O. Summers, Sacramento, Cal,	10 00
" W B Alston, Pages Mills, S C,	3 00
" Daniel P Brown, Evanston, Ill. Ebenezer,	10 00
" W H Pride, Braddock, Pa, Brad ock and Home ciated,	5 03
" J W Steward Bellefontaine, O. Reedsville charge,	6 10
" I J Williams, Delhi, La, Zion Church,	3 50
" H C Jones, Clarendon, Ark. Liberty Chapel and S: And ews,	4 55
" W G F Reed, Chicago, Ill,	6 12
" T Gonid, Boston, Mass,	25 00
" J H Alexander, Grand Rapids, Mich,	5 50
" M Culliver, Gaitesboro Landi g, Ark	3 00
" James Simpson, Bloomington, Ind	3 00
" H H Taylor, Savannah, Ga Bethel	11 00
" W H Hamburg, Sylvanie Circuit, Ga,	1 35
" R Ford, Moberly Pond Circuit, Ga,	40
" J F Campfield, Ellingham Circuit, Ga,	50
" M J Ingraham, Thomasville, Ga,	1 25
" D W Moore, Brooks Co, Ga,	1 25
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1887.

SEPTEMBER.

West Kent'y 28, Owensboro,..	" Turner

OCTOBER.

South Kans's 1, Emporia,.....	" Brown
Pittsburgh .. 5, Parkby, W. Va	" Campbell
Kansas.....12, Omaha.....	" Brown
Tennessee,..12, Nashville,....	" Turner
Indian.....13, McAllister....	" Ward
North Mo...19, Hannibal,.....	" Brown
Missouri.....26, St. Louis,....	" Brown
West Tenn., 26, Memphis	" Turner

NOVEMBER.

Nth Georgia 9, Rome,.....	" Wayman
Arkansas,.....9, Little Rock....	" Ward
Florida.....10, Tallahassee,...	" Payne
Sh Arkansas17, Helena,.....	" Ward
Nh Alabama23, Selma,.....	" Payne
Macon,.....23, Talberton,....	" Brown
Sh Carolina23, Warrenton....	" Campbell
West Arkan's 24, Camden,.....	" Ward
Alabama,..30, Eufaula,.....	" Payne
Texas.....30, Beaumont,.....	" Wayman

DECEMBER.

Columbia... 7, ...	" Campbell
Mississippi... 8, Raymond,....	" Ward
N. E. Tex., 8, Dallas.....	" Wayman
Georgie.....14, Savannah,....	" Brown
West Texas,16, Lastrop	" Wayman

JANUARY.

Nth Miss... 3, Yazoo,.....	" Ward
North La.,..24, Shreveport,....	" Wayman

FEBRUARY.

Sth Carolina, 8, Mt Zion Christ'n	Ward
East Florida, 15, Palatka,.....	" Payne
Louisiana,..22, New Orleans,..	" Wayman
St. Thomas, ... St. Thomas, W I	Disney

MARCH.

Virginia .... 28, Norfolk,.....	" Turner.
Demerara.....	George'n B G S A Disney

APRIL.

New Jersey,. 4, Millville,.....	" Campbell
Baltimore....12, Baltimore,....	" Wayman
Bermuda.....	Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York.. 6, Albany.
New Engl'd 13, Boston.
Ontario.... 20, Chatham.

JULY

Nove Scotia, Amherst, N S

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INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Sumterville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Natuway Co., Va. I was known in Virginia as Scott Johnson owned by Columbus Pike, in Dinwiddie Co. Address, Rev. W. S Johnson, Mexia, Tex.

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INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Conby Trigg, of Abingdon, Va., but was owned by Judge J. P. White, who bought her from John L Coleman, and was afterwards brought to Seguin, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

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NOTICE BY THE MANAGER.

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Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Sec'y.

SUNDAY SCHOOL UNION NOTICE

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev C. S. SMITH,
Nashville, Tenn.

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To the North Louisiana Conference
A. M. E Church:

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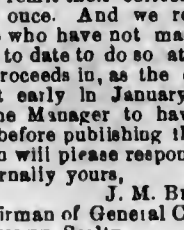
By order of Bishop Wayman.

J. W. RANKINS, Secretary.

ROYAL



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Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

N. B. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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AND ALL DEFECTS OF SPEECH PERMANENTLY CURED

"I take pleasure in stating I am acquainted with the method employed by Mr E. S. Johnston for the relief of stammering, and in my judgment it is the correct one. I have knowledge of aggravated cases which were entirely cured by him." Harrison Allen, M.D., Prof ssor Physiology University of Pennsylvania.

For full particulars address E. S. JOHNSTON. Institute Eleventh and Spring Garden Sts., Philadelphia.

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For Dyspepsia is Ayer's Sarsaparilla. Other medicines may give temporary relief; but Ayer's Sarsaparilla makes a positive and permanent cure, as thousands can testify all over the country.

"My stomach, liver, and kidneys were in a disordered condition for years," writes R. Wild, of Hutto, Texas, "and I never found any medicine to relieve me, until I began to take Ayer's Sarsaparilla. Less than six bottles of this remedy cured me."

Mrs. Joseph Anbin, of Holyoke, Mass., was for a long time a severe sufferer from Dyspepsia, trying, in vain, all the usual remedies. At last she began to take Ayer's Sarsaparilla, and only three bottles restored her to perfect health.

"I have gone through terrible suffering from Dyspepsia and Indigestion," writes C. J. Bodenier, 143 Columbia st., Cambridgeport, Mass., "and can truly say Ayer's Sarsaparilla has cured me."

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DR. SCHENCK'S MANDRAKE PILLS,

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THIRD NATIONAL BANK, NEW YORK, Dec. 6, 1887.

Editor of the Financier.

DEAR SIR: In reply to your inquiry of this date, it gives us pleasure to say that the "Western Farm Mortgage Company," now organized as the WESTERN FARM MORTGAGE TRUST COMPANY, has done business with this bank since June, 1880.

As their Eastern Depository, we have been in a position to know something of their business. Their paper is made payable at this Bank, and we have paid their Coupons and Bonds as they mature, all of which have been invariably provided for by them in advance.

Their business is large, and has constantly increased, and we have been impressed with the method and accuracy that have characterized every detail that has come under our observation.

During the past two years their average balances on deposit has been over $50,000.

All our sources of information assure us of the soundness of the concern and its management. Yours truly,

G. L. HUTCHINS, Cashier.

THE AMERICAN LOAN AND TRUST CO., NEW YORK, Dec. 6, 1887.

Editor of the Financier.

DEAR SIR: The undersigned is acting in the capacity of Trustee for the WESTERN FARM MORTGAGE COMPANY, of Lawrence, Kansas, for the purpose of certifying that the Debenture Bonds issued by the said Company are in accordance with the agreement made between them and us.

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AMERICAN LOAN AND TRUST COMPANY,
(Signed) J. S. THURSTON, *Treasurer.*

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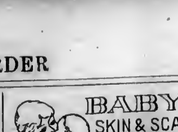

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CUTICURA, the great SKIN CURE, and CUTICURA SOAP an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free fr m poisonous ingredients.

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Gained 15 Pounds.

"I have been a great sufferer from Torpid Liver and Dyspepsia. Everything I ate disagreed with me until I began taking

Tutt's Pills

I can now digest any kind of food; never have a headache, and have gained fifteen pounds in weight."
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RUSH B. WHEELER

Our Financial Standing.
Our Methods of Business.

We are permitted to quote the following letters:

THIRD NATIONAL BANK,
NEW YORK, Dec. 6, 1887.

Editor of the Financier.

DEAR SIR: In reply to your inquiry of this date, I am pleased to say that the "Western Farm Mortgage Company" now organized as the WESTERN FARM MORTGAGE TRUST COMPANY, has done business with this bank since June, 1886.

As their Fiscal Depository, we have been in a position to know something of their business. Their paper is made payable at this Bank, and we have paid their coupons and bonds as they mature, all of which have been favorably protested for by them in advance.

Their business is large, and has constantly increased, and we have been impressed with its method and conservative character. Indeed every detail that has come under our observation.

During the past two years their average bal ance on deposit has been over $50,000.

All our sources of information assure us of the soundness of the principles of their management.

Yours truly,
H. P. FLEMING, Cashier.

THE AMERICAN LOAN AND TRUST CO.,
NEW YORK, Dec. 5, 1887.

Editor of the Financier.

DEAR SIR: The under signed is acting in the capacity of Trustee for the WESTERN FARM MORTGAGE COMPANY, of Lawrence, Kansas, for the purpose of certifying to the Debenture Bonds issued by the said Company are in accordance with the agreement made between them and us.

The Mortgage Company has deposited Mortgages in excess of the amount required by their contract, which they are fulfilling scrupulously, in fact doing more than is required by their contract with us.

Yours truly,
THE AMERICAN LOAN AND TRUST COMPANY.
(Signed) J. S. THURSTON, Treasurer.

The Western Farm Mortgage Trust Company,

Successors to The Western Farm Mortgage Co.,

Lawrence, Kansas.

Paid up Capital $200,000.00
Additional Liability 100,000.00
Total Guaranty $1,000,000.00

Offers Guaranteed Mortgages.
Offers Gold Debentures.

Full information, with list of Directors, references, etc., furnished on application.

L. H. PERKINS, Secretary,
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Why should you pay $5.0 for a pair of "Imitation Scotch goods" "Pants when the real article can be had for $3.0, and cut by Thompson's Patent System. Unequaled for comfort, style, fit.

Again comes the question:

How does E. O. Thompson sell these excellent goods at such prices?

There is no tailoring business in the United States (to the best of our knowledge), that sells such large quantities of English goods as our three houses.

There is no house in London that has such favorable purchasing powers and opportunities as on own London House.

There are certain reasons we have for wishing to turn over these goods at a bare commission.

The result is—Almost before we knew it we found ourselves underselling the entire clothing trade of the United States.

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RUSH B. WHEELER

THE YOUNG PEOPLE'S TEN MINUTE SERMONS.

BY REV. B. V. N. TENEYCK.

THE ALARM.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—Prov. 20, 1.

For nearly 3,000 years these words have been rolling down the waves of time, sounding the alarm of danger to all mankind. Never was any character set forth more clearly and correct by than that of alcohol by the words of Solomon the wise. Alcohol has been known as an evil from the earliest ages, and its cruel marks have followed it up to the present day. It stands in our midst, and with cruel defiance controls with tyrannic power the destinies of nations, societies and families. It is the mother of evils, the curse of humanity. —Satan materialized. Find one person, see! A dozen human figures in full, vast array, wild, rambling, wringing, and with light and sweep beneath the glaring gas-light. A joyful hour, thus seeming. But, alas! how quickly these joyful hours fly away. Meet these persons in forty-eight hours afterwards. The scene is changed. Where are the merry hearts and bright countenances that we witnessed a few hours ago? Where is the exhilaration of the dance, the joys of the wine cup and the delight of the champagne revelry? In nine cases out of ten you will find disappointment, sadness, sickness and distress. You will also find many empty pockets, and still worse, empty hearts. Worse than this, you will find that does not contain Christ as empty indeed, and the whole world can never fill it.

They who live only for the joys of this world make a fatal mistake. The departing spirits, hurrying through the skies, never carries with it a single earthy joy. Water and oil possess no affinity for each other; neither has the Spirit of God and the spirit of alcohol ever been reconciled. The one can only prevail as the other is subdued. The approach of the one is life, the other, death. Hence, that person who shuns the temptations of the ball-room is wise.

SAD AND ALONE!

It is the feeling of a young man five hundred miles from home. Money wasted, friends all gone, he now begins to realize between the true and the untrue. Once he thought rum a blessing; laughed at the sober and the virtuous, but now he acknowledges it to be a curse and a cheat, and himself its helpless victim. As he looks up the heavens seem to frown upon him. Now, for the first time, his mother's prayers haunt him; he seems to feel the warm kiss of that sister whom he saw laid beneath the shades of the elm tree ten years ago. In bewilderment he at last cries out; "O Lord, what shall I do to be saved?" O, my young friends, do not wait to go through the bitter experience of this young man spoken of in our lesson, but take alarm now. Dash from you the fatal glass. This hour; yea, this moment, make your determined pledge for all life. Turn away from wine, brandy, strong beer and all that belong to the class of intoxicants, and forever and forever touch them not.

But I hear some one speaking; it is a young lady in fashion's brilliant attire for 'Oh!" she says, "it is very easy for you to advise, but not so easy for me to practice. I move in a good circle; but there is scarcely a social gathering where cake, wines, brandies and champagne are not passed around, and it would be considered a breech of etiquette to refuse. Then again the holidays are approaching, when we cannot make a call without having them presented to us, nor receive a call without being expected to offer them. And if we should refuse to accept them the friends who call upon us, we would be regarded as having violated the law of custom and committed a social offence." Truly we can sympathize with you in this position, and notwithstanding, the power of one in the right is greater than that of a thousand in the wrong I now speak from a standpoint of a twenty-five years' experience. When offered, the cooling delicious beverages are passed around, quietly let them pass. Let them pass entirely by you; don't touch them, but decline them with a polite bow. If insisted upon, decline and you will find that after having once declined the victory is yours.

Lose friends, you say? Friends lost in such a case will not be worth keeping. We know that it will be sometimes a trial at first, but when you have once undertaken it with a firm will and unyielding determination, and when your friends see that you have taken a fixed stand in that direction, they will cherish a much higher regard for you for so doing and will trust you with greater respect than ever before You will exert a greater influence in your society, and when your friends have you to their parties or visits, you will discover that they will appreciate your lemonade and other temperance drinks much more than those classed among the intoxicants; and further, instead of speaking of you with contempt, they will speak of you with pride and approbation for having the corrage to denounce the evil and stand up in defence of the right. Hence, my young friends, my heart's desire and prayer to God is, that he will help you to see the right and give you sufficient grace and courage to come over on the side of the right, where the song of love makes glad the heart and the sunshine of Christianity and purity gives warmth to domestic felicity and the pathway of peace leads upward to the gate of heaven. The grace of our Lord Jesus Christ be with you. Amen.

THE A. M. E. CHURCH.

ONE OF THE INTELLECTUAL FORCES FOR THE ELEVATION OF THE RACE.

BY REV. B. H. ROBERTS.

One hundred years ago some of the outraged colored people, feeling themselves to be rational beings, having a soul that longed for religious freedom, claiming that God was no respecter of person; that he had made of one blood all nations to dwell on the face of the earth through the spirit of manhood, fostered by the doctrine preached by that sainted minister, Rev. Thomas Coke, the first Bishop of the Methodist Episcopal Church, also the organizer of the Methodist Church in the West India Islands. He condemned slavery of every kind and prompted slaves to believe that they were men and had rights that ought to be respected. These few colored men resolved that if they could not be free in the church where they were, they would come out. This spirit entered the mind and heart of the Revs. Richard Allen, Daniel Coker and Absalom Jones and others The organization of the A. M. E. Church in this country raised the ambition, aspiration and manhood of the colored race throughout the country. Richard Allen was the first and one to compile the first A. M. E Church Hymn Book. The next book introduced by our ministers of the A. M. E Church was by Rev. N. C. W. Cannon, called "The Rock of Wisdom." Rev. D. A. Payne joined the A. M. E. connection and, joining the conference, the light soon burst forth through the pages of history. We can see it coming. In 1845 an educational convention was called to meet in Philadelphia. It is said that great good was done at this convention.

In 1842 there was a theological society organized in Bethel Church, Philadelphia, to assist the local preachers to understand the Bible. From this the ministers of the A. M. E Church began to preach and to teach education.

As one of the intellectual forces for the elevation of the race, I would say, we can point with great pride to the plan of examining our ministers annually the first four years of itinerancy. There is no church that has done for the negro race what the A. M. E. Church has done. Wherever it is planted it rises up the banner of education, and in the language of the Prophet Isaiah, she cries to her people, "Arise, shine, thy light has come." Her voice has been against sin and ignorance.

Again, she has her own Book Concern and in the year 1840 she moved the intellectual and brought forth a monthly magazine and then a weekly newspaper called the Christian Herald, now the CHRISTIAN RECORDER. She built the first college ever owned by colored people in these United States. There it ple in these United States. stands near Xenia, Ohio—Wilberforce University. She has her Allen University at Columbia, S C; St. James Academy, in New Orleans, La.; Morris Brown, in Atlanta, Ga.; Bethel Institute, at Little Rock, Ark. Here in Wa co, on the east side of the Brazos River, she has her Paul Quinn; at Jacksonville, Fla., her Divinity High School. Our ministers entered the battle field and fought till our people were emancipated, and as soon as the way was opened the Church was heard in the South with her ministers and teachers trying to lift them from the darkness of sin to the light of life—long ages of experience. What is she doing? She is sending forth her sons and daughters yearly from her institutions of learning like so many lightning bugs coting the country everywhere. Wherever she has gone and wherever she plants her banner her voice is heard in the language of Joseph, "I come to seek my brethren" She can point to her Payne, Arnett, Johnson, W. D.; Johnson, J. H Lee, Turner, Stewart, Wayman, Keeling, Embry, Mitchell, Shorter, Scarborough, Whitman, Porter, James, and host of others. What is she doing? I answer for her as one of her sons She made me what I am or ever will be. Though we are called African Methodist, we have not our doors closed against the other races. Oh, no, but we mean that the African race will always have a Church that no one can on account of his color pull him off of his knees as Absalom Jones, Richard Allen and Daniel Coker and others, for this is our house So hold we the walls for the half thereof, for the people have a mind to work May peace and prosperity be within her walls. Some have turned aside, but a host still clug to her. Four hundred and fifty thousand souls claim her as their mother and over a million colored men, women and children have adhered to the teaching of the A. M. E. Church Some of her churchee number in membership between three and four thousand members in one city. What think ye of this? May the God of the Church smile upon the A. M. E. Church and bless her to do good no reality in Christianity, behold this one who has suffered for four years and two months, how patient, how submissive, how gentle, how mild, you are forced to conclude that such an institution that fills one with joy in sorrow, that gives pleasure in pain, is not ideal but real, is not supposition, but knowledge, is not human, but divine. A loving sister, an affectionate wife, a Christian indeed, a true friend, a lady of letigence and a dutiful daughter, her parents could fully say of her,

"Many daughters have done virtuously, But thou excellest them all."

Her favorite books during her years of sickness were "Fifty Years and Beyond," and Dr. Matteson's wonderful work on "The Immortality of the Soul" No one knows how much consolation she got from a constant perusal of these works, but it was great. To her there were no horrors in death, no gloom in the grave; so completely had she assimilated the thoughts of these books that they formed her favorite themes of conversation; with them she would comfort others, inspire others with hope and make herself happy She never allowed her trouble to trouble another; she gave others the sunshine and carried her burdens to the feet of Jesus, receiving repeating songs of joy and gladness to bear away; she was like love down which lets her wings down at her sidee to conceal the arrow preying upon her vitale. She often stole away to Jesus to pray, to tell him her troubles, and her remarkable perseverance in all sweetness and happiness can now be explained; she had meat to eat that we knew not of She now knew that it was impossible to survive long; she was anxious, as she said, "to steal away to Jesus" before she passed away, for she often spoke of the time, not when she would die, but "pass away." She called her father and used these triumphant words of St. Paul: "I have fought a good fight," etc. She told be dock to continue to win souls for Christ and kissed him for the last To all the members of the family she gave assurance of her passing away to rest. Her countenance beaming with joy, she began to repeat those words, which have cheered the hearts of millone: "Yea, though I walk through the valley of the shadow of death, I will fear no evil" etc. Then were her last words, she breathed her last, the spirit now gained its freedom; it took its flight to the God that gave it; she did "steal away to Jesus" Such is the life of a Christian, such is their testimony, such is their death. The effect upon those left behind, when such an one dies, is holy awe and admiration; the inceutives to prese on are greater, heaven is nearer, Christ is dearer. Loving hands and hearts and loved were all busy in ebowing their appreciation for Annie, by relieving the family from the cares of the house, so great was their grief, by bringing the most artic floral designs and a surprising amount of natural flowers, considering the season of the year; the latter were all placed in her casket—a beautiful thought, emblematic of love, for "flowers are lovely, love is flower-like." The day of her funeral was like her sickness, stormy in the morning, but calm and tranquil when she was laid away. In the morning of her sickness she was tired, but at the evening time rest came. She is resting

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming."

WM. R. A. PALMER.

Madison, N. J.

TO MY FRIENDS.

The letters that come from scores of sorrowing friends are like sky-gleams, making luminous a day filled with dark portente. Stars that stud the midnight heavens, jasseminee that spangle the dark Valley of Affliction. I cannot answer these letters. Each opens a new wound in a pensive soul. So thanks for these wefts of light that come through the rifted clouds. These eloquent words come from every point of the compass of our great Church

All I see is the face of a wife who to the last was tender, patient, loving and pure. The music of her voice still sounds like an angel's lute—sweet, melliduent inspiring. Gone, but not lost; absent, but not forever. Thanks to the sympathizing thousands, whether in or ont of the Church. Thanks, thanks, thanke.

T. M. D. WARD.

Jackson, Miss.

MRS. ANNETTA C. TAYLOR WATKINS.

The lives of the good men and women are the property of the Church, and as such they should be recorded; they are the living epistles known and read by all men. Amidst the festivities of the year many have been bereaved death has entered the fold of many a household and taken away many a loved one. This is his mission and the he will continue to do until it shall come to pass "death is swallowed up in victory." For the edification of the Church and an inducement to the sinner to become reconciled unto God; for the comfort of her friends and the consolation of her family we turn to pay a tribube of respect, to place a rose upon the grave of Mrs Annetta C. Taylor Watkins, herself a flower, fair as any that ever bloomed in nature's garden. The deceased, the beloved daughter of Dr. and Mrs. Geo. T. Watkins, will always be cherished in the hearts and memories of those of the various charges which her father has served, as one of whom it may truly he said:

"None know her but to love her,
None name her but to praise."

She was born in Baltimore, May 21, 1855, converted in Washington, 1868, married in Baltimore, December 18, 1877, became a widow in Norfolk, August 25, 1880, was taken sick October 15, 1883, died in Baltimore, December 12, 1887, and buried in the same place December 15, 1887, from Trinity A. M. E Church, of which she was a member, Dr. Seaton officiating, assisted by Revs. Hedges, Brown, Wayman and Draper. A consistent member of the Church, which she joined in the days of her youth, even in the severest afflictions she enjoyed the pleasure of religion; her experience was:

"Her ways are ways of pleasantness,
And all her paths are peace."

To all those who hold that religion is theory and speculation; to those who believe that it is a cunningly devised fable; to those that contend that there is no reality in Christianity, behold this one who has suffered for four years and two months, how patient, how submissive, how gentle, how mild, you are forced to conclude that such an institution that fills one with joy in sorrow, that gives pleasure in pain, is not ideal but real, is not supposition, but knowledge, is not human, but divine. A loving sister, an affectionate wife, a Christian indeed, a true friend, a lady of letigence and a dutiful daughter, her parents could fully say of her,

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WM. R. A. PALMER.

Madison, N. J.

THE FOREIGN MISSIONS OF THE A. M. E. CHURCH.

THEIR WANTS AND NEEDS. AND OUR DUTY IN RELATION THERETO.

[The following article comes to us without name. It seems to emanate from San Domingo.—ED]

The A. M. E Church has done a vast deal of mission work in its home or domestic field This work as seen and understood by the observant during the last twenty-five years, at once commands the Church and places her in the foremost rank as a great civilizing and christianizing agent. In this work we do not suffer in comparison with the other religious bodies of this country. So much, however, cannot be said of us when it comes to the influence of the Church abroad. It is true that at ce 1842 we have made repeated efforts to establish and maintain missions in foreign lands, but somebow or other we have almost se repeatedly failed. Not until within the last ten years have we succeeded in planting a mission that gave any promise of permanence. The cause of failure did not rest with the managers nor with the missionaries so much as with the church for whom they acted. The then managers and missionaries were no doubt as deeply interested as those of to-day, but the Church lacked in that form of missionary spirit which would lead it to provide for the maintenance of such missionary effort. The general sentiment was in favor of occupying every field at home, and letting the foreign take care of itself, or perchance be cared for by those who can we deemed better qualified to do this work. Acting upon this principle, our missionaries are soon compelled to abandon the field and return home. At last may it be said to our credit, a determined resolution was formed and the work of organization began in earnest, the result of which is that operations are now commenced in several fields full of promise and hope, and while there is evidence of an awakened conscience in every side, still we have but begun to think correctly and act correctly with reference to this all-important question. Only now are we beginning to appreciate the Macedonian cry, "Come over and help us."

Our work, as it now is in Hayti, was organized by Rev. C. W. Mossell and his assistants. Through the influence and prayers and tears, with the assistance of that noble band of Christian women organized as the "Mite Missionary Society, are succeeding in moderately well sustaining. After so long a time, with mites gathered here and there, we erected our mission house upon a valuable lot which had been purchased by the congregation.

It stands there to-day, a thing of beauty and comfort, and a monument to the devotion of the godly men, women and children who have continued toward the erection. Its estimated value is $9 000. When we consider the wealth of our Church, with its mammoth congregations, etc., one would think that the call of $5,000 to pay the cost of the "Haytian church" a small affair, and that a few of our large "city churches" would give it at once; but not so, only a very few of such churches contribute to the support of foreign missions. By conferences and other reports it will be seen that, as a rule, the largest donations per capita came from the smaller and even poorer churches.

The last quarterly report of Bishop John Hurst places our membership total at 99—average congregation, 300; one-day school, 1; teachers, 3; number of pupils, 122.

Besides we have organized a nice little mission at Mirogoane under Brother Joseph Day. Brethren Archabiste and Carefour furnished by the church at Port-au-Prince." These are served by brothers Charles Dorce and Georges Cadoubre, who are doing excellent work. The people at these latter points are asking that we send missionaries to them. Now it will be remembered that no less than five missionary helpers and three teachers ought in all fairness to be supported in whole or in part in the Hayden work, so say nothing of the new fields to be developed as soon as assistance is secured. These the all-absorbing question, "How is this to be done?" There is but one answer, viz—Let the home church donate, in the liberality of their souls, a sufficient amount of money to supply the needs of the work. The amount figured down to the lowest is $2,500, a very small sum indeed, when we consider the character of the work, the number of persons employed and the results which will necessarily follow.

The Government as represented by President Salomon is decidedly friendly to our cause and to Protestantism generally. In his last message to Congress, among other things he said: "In a more limited sphere Protestantism co-operates in the moralizing of the people, and though lim

tion which receive the most assiduous care. On the relationship the nation owes to this religion all its gratitude, and the Government will not be sparing in its encouragement."

San Domingo This beautiful country, with its teeming wealth of native resources, its fine looking and in many instances intelligent people, is given over to vice and sin, Catholicism and ruin. There is no hope so widely open, no field of mission enterprise more inviting than is this land to our Church.

The earnest and devotion of the little band, and the undying and unpossessing labors of Hon. H. C. C. As wood, and more recently the labors of Rev. A. H. Mo s and Brother Adam Rodgers and Francisan Clendie, call upon us from every reasonable consideration to uplift ourselves anew, and by every possible means to not only keep alive the fires already burning, but to make a heroic effort to bring the gospel in all its fullness and power to bear upon the moral, intellectual and social life of the Dominican people.

I here give a little history of our mission in the capitol of San Domingo City, as furnish d by Brother Deshan. "In the year 1820 President Bayrot Heyti, when the island was under one government, sent one Mr. Granville to the United States to invite emigration from among colored people of color with all his family. 1824 I was born in 1825. In 1845 my father died, then I came to my mother to San Domingo City. She sent me to church; one Mr. Stephens was the preacher. There were then a few who were Protestants, among whom were Isaac Miller, Rev. Mr Fall, Caleb Hillen, Mr. Hamilton, Mr. Burke Mr. Steward and Issac Fountain; with the little band all went well till 1857, when the church was closed on account of war, and remained so for two years. Then Mr. Hamilton and myself commenced to preach again. We continued till 1860, when the Spanish invaded the country, taking away our church and forbidding Protestantism. We remained without a church for four years, during which time the people scattered, some to Hayti, some to the woods, some to the war, and others died. In 1865 the Dominicans drove the Spaniards from the country. Then Mr. Grove, a descendant of America, appointed the Government dem nding religious tolerance for the people, which was granted.

In 1866 one Mr. Brooks, a Wesleyan Methodist, came and took up the work. In 1868 Mr. Hamilton took the work in 1870 all the members of the church died with the cholera except myself and Brooks. In 1875 the church fell down. I then held meetings in my own house till 1883, at which time in the providence of God one Rev. Mr. Gibbs and Rev. Ashwood came. He at once hasted me and after consultation, hired a house for two years, during which time he repaired and furnished the old church. Our membership increased; a good Sabbath and day school was were organized, and once more under his management and influence we were moving along nicely. The church property thus fitted up is now valued at $2,000. Membership, 38; average congregation, 150

Brother Meve, the present City Missionary, and Brother Adam Rodgers have organized a mission at Barahona, a well as a day school, which are giving promised evidences of success. Our congregation in San Domingo City has outgrown the little chapel, and it becomes necessary to build a house in every way suitable. We ask the remember that this is the capitol, the "Paris of the Antilles of the world" and that ours is the only Protestant church, all will agree that we should erect such a mission house as will not only be a credit to the city, but such as may well give to the organization itself prestige and influence. The people of wealth and position have promised Brothers Aswood and Meve ample assistance when we convince them that we intend to do something worthy of their support.

One of the most beautiful located and desirable lots in the city can be had for about one-half its appraised value for this purpose One thousand dollars will purchase the ground, and the people will do the large share toward the erecting of the building We shall not rely upon the few members of the mission, for officers of State, merchants and capitalists have alike agreed to do their part when we shall have done ours.

Africa Rev J R Fredericks' last report from Sierre Leone speaks for itself. Members total 217; average congregation 420; choirs, one; value, $2 000; day school, one; pupils 166. All of this has been secured to the church within one year.

Besides a small mission has been opened in the interior on the Searcies River. In Liberia we have three missions which at last account were not in an hopeful condition as we would desire, because of the lack of men and means.

In Africa the outlook is hopeful in this main, and all we need to do is simply to provide the means for a vigorous campaign. We have estimated that $5,000 at least should be put into this work at once, added to this $2 500 for Hayti $2.500 for San Domingo, making to all $10 000 for foreign missions, and now that the Centennial and other anniversary days are off we would urge that the churches begin to work up their Easter celebration. Let us make this last missionary rally of the present quadrennium the most notable of them all. Let it be heralded in every church, Sabbath school and society, that next Easter Day we raise $10.000 for Africa, Hayti and San Domingo. It can be done so easily if each and all would do a little.

It is an easy matter for some who have never contributed in any way to the support of this work to find fault and wisely assert what ought to be done, but those who do the giving and those who are toiling by day and by night, know what it costs to keep the little mission fires aglow. Then it can only be hinted, to the faithful there is inspiration and hope. To all who responded last Easter day to the call, and to as many more we speak present the claims of our struggling missions and pray you nome up nobly to the line this year.

OH! THAT HEADACHE.

"How I am tormented with this continual headache. It echoes all through my brain, noon, and night. It is the last feeling and thought before sleep and the first sensation a return of consciousness. It is the terror and torment of my life, and there seems no promise of an end to it while the lamp of life continues to burn. I feel at times as if I must go mad. I move about in my anguish or meet the pressure and helplessness in my agony, with the sole pity, 'oh, no! not sick, only has the headache.' But neither insanity nor death comes to my relief. Oh, my, must I pursue this pain of persistent torment to the end

OUR CENTENNIAL RETURNS

In the list of names and amounts given below, we aim to be exact. We wish every pastor to scan the report and see that it is correct, and that it corresponds with the amount mentioned in his receipt from us. We cannot give the names of officers and churches in every case, because not one-half of them were sent in, and while the whole amount raised is less than half who we reasonably hoped for, we tender our hearbest thanks to the pastors and churches who generously raised the money sent us.

Fraternally,
J. C. EMBRY.

CONTINUED FROM LAST WEEK.

Rev C D White, Lockland, O,	$ 8 00
" A Perkins, Jacksonville, Ill,	3 00
" J H T Gray, Frostburg, Md,	2 00
" James Higgins, Yankton, Dakota,	1 25
" R McDaniel, Kokomo, Ind,	2 05
" Henry Brice, Bristol, Pa,	3 50
" Philadelphia Centennial committee, J W Beckett, Sec'y	138 62
Less cost of likeness of Bishop Allen,	80 00
	$58 62
" J M Cargill, Cambridge City, Md,	8 00

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy or $1.50 per $1.00
Address,
J. C. EMBRY,
Box 906, Philadelphia, Pa.

THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Secy.

ANNUAL CONFERENCE NOTICE

To the North Louisiana Conference, A. M. E Church:

All candidates for admission in the itinerancy in the North Louisiana Conference and all students for their second and third years' classes, must put in an appearance at Shreveport, La., on Tuesday morning, January 24th, 1888 for examination as the committees all will be instructed not to examine any one after that day. All the respective committees must also be present on same day, else others will be substituted. The conference will meet Wednesday January 25th 1888, and reports must be ready on first day.

By order of Bishop Wayman.

J. W. RANKINS, Secretary.

Small boy who has eaten too much cake—"My pants choke me so."

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BETTER THAN EVER.

LESSON HELPS FOR 1888.

The Sunday School Union of the A. M. E. Church is prepared to furnish the best series of Lesson Helps that can be obtained. We have received testimonials from scores of our most prominent Sunday school workers endorsing and emphasizing the high quality of our periodicals. Our aim is to do the very best we can to meet the demands of our Sunday schools. A full list of our periodicals and their prices, will be found on another page of this paper. As we are the only authorized publishers of lesson helps for A. M. E. Sunday schools, we expect to receive that patronage which respect for law and denominational interests demand. Samples and price lists sent free on application. Address,

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NOTICE.

All communications intended for the Sunday School Union of the A. M. E Church that are addressed to Rev. C. S Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev C. S. Smith Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully established new headquarters and prepared for business.

C. S. SMITH, Secretary

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or disfigurement; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be the most powerful and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are truly wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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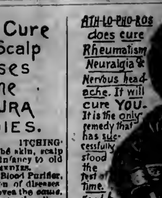

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NEARER HOME.

One sweetly solemn thought
Comes to me o'er and o'er:
I'm nearer my home to-day,
Than I ever have been before.

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea!

Nearer the bound of life
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown!

But that silent, unknown stream
Rolls dark before my sight,
Whose waves on the other side
Break on a shore of light.

O! if my mortal feet
Have almost gained the brink;
If it be I am nearer home
Even to-day than I think.

Father, perfect my trust;
Let my spirit feel, in death,
That her feet are firmly set
On the rock of a living faith.

—Selected.

HARMONY OF TASTES.

BY REV. J. HEIGHT BEAN.

There is hardly, perhaps, to be found a more pliable term—one better fitted to stand as representative of ideas so very diverse, and, at times, so very diametrically opposite, than the simple word, taste. It seems to be one of those chameleon-like expressions which take their shade of meaning alone from the objects with which they are immediately associated—a convenient resort, applicable to almost every imaginable disposition of the human mind. It is not our object to discuss the various and diverse definitences—this were as gratuitous as it would be fruitless—nor yet to devise some unknown means by which all diversities of taste may become one and the same thing. Such a scheme is foreign to the nature of mind itself, as well as subverting the very harmony we strove to gain—but to ascertain whether there is such a thing as different tastes existing harmoniously together, and if so, how that result may be secured. "De gustibus non disputandum" has already passed into a maxim as imperishable as the difference in the constitution of men itself, and why should we presume to question another's right to think and act for himself? Minds, as well as countenances, were made to differ, and what dist nguishment, not to say pleasure, could there exist without? Moral truth is the same as attained by reasoning and investigation, and both of these operations in their very nature involve the ideas of difference. When man can succeed in stereotyping mind, in moulding into one mass every thought and dislike, every propensity and passion; when, in fine, he can change human nature, then may he hope to reader all diversities of taste and dispositions the same. Cultivation may change, to some direct, but it can never eradicate and make anew. Nor should we attempt it. Its legitimate object is rather to harmonize than destroy, to lead forth into appropriate action what already exists rather than to recreate those propensities over which it seeks to exert an influence are deeply seated within the heart and can never be removed, except at the expense of the mind's just balance. They have been placed there for good and it is only in their unchastened and perverted state that they spring forth into every kind of whim and irregularity of action. Even grace, that most potent of all influences upon the human heart, does not here wholly subdue these workings of the inward man. They are there still, constantly leading, unrestrained, to wilder every better principle of duty and of taste. And can mere cultivation succeed in what grace has left undone? All that it can do and all that it is called upon to do is to follow up and aid onward to consummation that which grace has already both begun and set forth to be accomplished by its assistance, viz., to bring all into the beauty and harmony of co-operate action and from it gather "the peaceable fruits of righteousness." Instead of stamping all at once with a dreary, unendurable sameness, it should seek to blend them into a sweet accord ance with each other and with truth, for it is this alone that can send through society the living pulse of happiness—it is this which should ever constitute the highest aim of the philanthropist and the noblest effort of the Christian.

But in unfolding the nature and existence of harmony, let us for a moment consult the great volume of nature and see whether its mouitions accord with our desires. The Deity, in his own operations in the external world, often shadows forth the principles of mental action and development in order that man should read and apply the important lesson. He speaks a language both in his word and works adapted to the comprehension of mind, and that mind is indeed culpable which does not open itself to receive and appropriate the impressions which are thus given. But God has not only prescribed limits to this world and brought all beneath the control of universal order. He has, by a strange congruity of his own, united the most hostile agents in the most inseparable friendship. He has filled all nature with harmonious opposites. His handiworks in universal illustration of beautiful and varied blending Science, with all of its inquisitorial racks, has ever been unable to extort from it other than harmony, though the very combination of inveterate hostilities. The earth rolls on its annual and diurnal round, nicely balanced between two directly antagonistic forces, and from them our seasons and periodic changes come and go, leaving us their varied pleasure. Sunshine and rain, decomposition and reorganization all harmoniously tend to the bringing and perfection of variegated vegetation. Were it all sunshine ours would become a desert land, a wilderness of drought, fit for the habitation of none. Were all things passing to decay with no antagonist principle of life, how soon would this fair earth become a dreary charnel h use of death.

The agreeable beverage, when we remove from it its commingled opposite qualities, becomes at once insipid, an object of loathing rather than desire; its very effervescence is oftentimes that which renders it so bland and cooling. Even water, mere primal drink, without its mingled saline and other ingredients, is rejected as unpalatable and vile. The picture of the landscape which presents no blending of shades and of colors, no objects appropriately grouped, but has the idea of dreariness. It is a desert and we gladly turn from its contemplation and seek relief in a more varied scene.

What were music, now so sweet, so soothing to the soul, did it consist merely of one sound? A monotony as painful and disgusting as it would be inappropriate to its use. Forever thus must we have been debarred from that delightful variation of tones, that blending of different and accordant notes, which now greet ne at every concert and in every rural walk. All nature speaks in the a language unequivocal. There could exist no sympathy between soul with external nature, none of that agreeable sympathy of kindred minds, did not bleeding, not sameness, harmony, not monotony, constitute the very life of every good, whether natural, physical or moral. All things here must have been marred and their pleasure turned into torment and disgust. But here nature stops; it tells us in a voice of trumpets, reiterated by all its works, the plain and entire necessity of harmonious action; but whispers only in shadowy accents the means of its accomplishment. We recognize the danger of an all-pervading God, bring harmony into confusion; and that is the extent of human wisdom. The how he locks within his own omnipotence; nature knows no self-moving agency, calling into being the most consonant beauty and varied and all-harmonizing laws are the device of him alone who made them all. They are regulated by principles as immutable as their very existence. And mind never attains its true equilibrium until, like them, it comes beneath the control of principles as unchangeable and pure as its own eternity and as all-prevading as its very inmost thoughts.

The union of all diversities is not to be effected, then, by the unvivifying perversions of law which govern the lowest of human passions, self, with all of its associates of the fall; has no more impelling power to renovate diversities and perversities of tastes than nature, unaided by Deity, has to recreate confusion into order. Self, in supremacy, must inevitably root out every vestige of harmony and happiness, just as all things earthly with no renewing power must crumble to decay, and earth become a desert of waste. There is but one way to harmonize tastes; one only rule, that which has gone forth from the lips of Him who made man's highest earthly joy to consist alone in its conformity. Philosophers of old have sought, and sought long in vain, for a universal solvent and harmonizer of all sought wrong. Nature will never confess to lying interpreters nor yield to the tyranny of brutal force. They would compel into compliance and not adept by a milder code. Stoicism was but the death of better feelings. It sought to create tastes and not to blend existing ones in unison. Epicurianism fostered all in perversion and none but the worst in harmony. It was not chastened desire and tastes whose gratification produced their all in all of happiness, but unlimited license.

We speak now of modern fourrierism—what is it but a resurrection from the dead of modern heathenism? We know not better how to designate it then under a personation of both stoicism and epicurianism. It is violence done to nature in the restraint of lawful tastes and non-restraint of those perverted. It is not nature's harmony. There is need of more than human wisdom to devise the secret universal concord. It must come forth from the same almighty voice that spake both nature and mind into being and adepted them each to their appropriate use

It is given, "Whatsoever ye would that men should do unto you do ye even so to them" In this one precept alone do we discern the true unfolding of the otherwise unsolvable problem in Christian ethics—entire harmony amid diversities of tastes. It is here that all are made subservient to the happiness of man; here each particular interest is brought to beer upon the production of good o all. Self has but one part and that an entirely subordinate one. It is losing one's taste in the gain of reciprocal delight, gaining it at the joy of others' gratified desire. The joy that flows directly upon the recipient of benevolence is also that which, like the returning waters of the Nile, leaves its vivifying influence wherever it flows. It is the purest joy that can fill the human breast, the very life blood of happiness on earth, the consummation of bliss in heaven. It is a joy which the pennrioncontemner of others' rights can never know. His soul is forever barred against its entrance.

Without some portion of this life-giving principle, respect and esteem were names of unknown realities; conceived but not realized to float upon the breath of worldly fame or in the weakness of talent. All save their feelings and they are sacred. Their tastes and inclinations are cherished by them with all the tenacity that ours are by us, and the yielding of theirs coste them as much as the yielding of ours does us. The ruthless foot that dares wantonly to trend upon another's feeling can never long go unfettered. It is more than what belongs to human nature temely to cringe before the grinding tyranny of overbearing will. When, then unrestreinedly asserted, will be disregarded and the impions asserter despised. The Deity has uttered against such an enormity. His vindictive curse and the voice of injured nature only reiterates its Creator's word

It is respect that wins respect. It is the magnet that draws its own and reflects at once the base alloy. It is not haughty overbearing nor the assumption of regal dignity, nor yet the exhibition of cringing effeminacy, that can fully subdue the human breast and render all its tastes attuned to its own and others' pleasure. Never until a manly gentleness, an open and tender regard toward the feelings of all, shall pervade every heart and be exhibited in every action, can harmony or tastes exist as universal. "The wolf shall never dwell with the lamb, and the leopard lie down with the kid; and the calf, and the young lion and the fatling together, until a little child shall lead them." Never shall ferocity become the joined companion of gentleness, until it feel and be sweetly subdued by innocence and love

Cape May, N. J.

THE OBSERVANCE OF SABBATH.

BY I. B. TILL, B.D.

To desecrate, in the common acceptation of the term, means to divert from a sacred purpose, to treat sacrilegious, or turn a command from the ordained purpose for which it was instituted. We are commanded to remember the Sabbath day and keep it holy—that is, not to turn aside from the Sabbath God gave Moses a law commanding the observance of the Sabbath as a holy institution. This positive command to "Remember the Sabbath day to keep it holy," is founded on the immutability of Jahoveh, who changeth not. "Wherefore the children shall keep the Sabbath to observe the Sabbath throughout their generation for a perpetual covenant; it is a sign between me and the children forever."

The word Sabbath as need in Scripture signifies rest, i. e., to cease to do, principally referring to the seventh day of the week. The strict enjoining of its observance is not merely to be found in the general Mosaic codes, but in the decalogue itself.

1. The Sabbath dev is coeval with the creation. The first Scriptural notice we have of the Sabbath, though it is not mentioned, it is implied in the close of the record of the six days' creation, "And on the seventh day God ended his work which he had made," etc. "And God blessed the seventh day and made it holy." The great Creator, who faint eth not, neither is weary, is represented as condescending to our weakness, resting himself upon the cloud of his glory, surveying the whole system which he had just made—these heaven and this earth, with all the host thereof, and sanctifying the day in which he saw them all completed. As man seems to have been created on the close of the sixth day before sunset, no sooner does the bright illuminary withdraw his light than the shades of evening advance and all is set once consecrated to devotion and rest.

"God blessed the Sabbath day and hallowed it." When God blessed the Sabbath day he made it a blessing to all meukind by affording them rest from all seculer employment and affording them time for devotion. There is greater stress laid upon the observance of the Sabbath than any other ceremonial institution. "My Sabbath ye shall keep" This command is given to arrest the mind from all secular employment and turn the thoughts towards the spiritual and unseen world—particularly for instruction in the special worship of God by prohibiting all servile labor of man over beast and to secure recreative rest to all upon whom the curse had fallen. As a day of rest and as set apart for intercourse with God, it was designed as a type of "that rest that remaineth to the people of God," Psa 95, 11. "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it" Heb. 64 These words, having a reference to the Israelites, are as appropriate and as applicable to people of this day as to those to whom they were originally addressed. "For unto us was the gospel preached as well as unto them" Paul said the reason that the Hebrews did not enter into rest was through the hardness of their hearts, which is unbelief.

2 The Sabbath is perpetually obligatory. This we infer from the nature and the design of the institution. It is a generally recognized principle that those commands that were made to the Israelites as Hebrews, and founded on their peculiar circumstances, passed when the Mosaic economy was abolished; but those founded on the immutable nature of Jehovah or upon the relations of man are of permanent obligation. There are many commands that bind man as man, father as father, children as children, neighbors as neighbors. It is evident that the fourth commandment belongs to this category It is of inestimable importance that men everywhere should have time and the opportunity for religious instruction and worship. It is necessary for all men and all servile animals to rest and recuperate their strength. This is universal and binding on all men everywhe e. No man assumes that the command, "Thou shalt not kill," passed away and ceased to be obligatory when the old economy became extinct. No; but, like its Maker, it was to stand as a permanent law to rule the conscience of men everywhere, expressing an obligation arising out of the nature of God and our relations to our fellow-men This law binds, whether formally enacted or not. Even so with the law of the Sabbath; it is obligatory, binding on all men. There are, no doubt, positive elements in the fourth commandment as recorded in the decalogue. It is positive that the seventh, and not the sixth or the eighth, part of our time should be given to the service of God. It is positive that the seventh day and not any other day of the week was intended to be set apart as a moral necessity. It is a moral obligation that God and his great works should be remembered; it is a moral duty that every where should assemble for religious instruction and the united worship of God. All this was required as the reasonable service of all men before the time of Moses and would have been required if he had never existed.

It is observed in the penalty attached to the violation of the Sabbath. "Ye shall keep the Sabbath, for it is holy unto you. Every one that defileth it shall be put to death"—Exo. 31, 14. The violation of no ceremonial law is threatened with this penalty. The neglect of circumcision which did indeed involve the section of the Abrahamic and the Mosaic covenant was not visited with capital judgment. But the law of the Sabbath stands above the level of positive enactments, which gives it a character of special sanctity Moses commanded the Israelites to gather manna every morning, an omer full, but on the sixth day they were to gather twice as much as on the preceding days, because to morrow is the rest of the holy Sabbath unto the Lord" In the one case we shall gather it, but on the seventh, which is the Sabbath, there shall be no manna

Not only do we find the observance of the Sabbath in the Pentateuch, but in the historical books of the Old Testament It is spoken of as a day of religious observence. But frequent mention of it is made as set forth as a type of the Messianic dawn. The prophet Isaiah has a reference to the blessings that shall fall upon all that observe the Sabbath when he says, "If thou turnest away thy foot from doing thy pleasure upon my holy day, and call the Sabbath a delight, the holy of the Lord, honorable and shall honor him, not doing thy own ways, nor speaking thine own words, then shalt thou delight thyself in the Lord. I will cause thee to ride upon the high places of the earth and shall feed thee with the heritage of Jacob."—Isa 58, 13, 14 It is evident that the prophet in these sublime expressions has a reference to the godly observance of the Sabbath to all who make the Sabbath a delight in serving God This promise equally applies to all men and women in every age, the consummation of as much as it did to those under the old covenant.

The observance of the Sabbath or seventh day is seen in the historical fact, from the creation to the flood, a period of sixteen centuries Noah in Genesis, 8, 10-12; is said twice to have rested or stayed yet seven days, etc. In this we fail not to see the observance of one day in six, i. e., the seventh, as a day of rest; from this we see the division of time into weeks as found in Genesis 29, 27, 28. This division of time into weeks became an established usage among the Hebrews We cannot account for this hebdomadal division of time by referring to the seven planets We have not the evidence of the worship of planets at that early period of the world, especially among the Shemitic races. Besides this would be inconsistent with the Mosaic account of the creation.

The only satisfaction is found in the institution of the Sabbath, which fact will not only prove that the Sabbath was an original institution from the beginning, in the continual observance of the seventh day, or Sabbath, to keep it holy, is sufficient proof of a day to be kept holy already in existence.

3. The essential element in this command is that the Sabbath day shall be a day of rest from all worldly avocation and amusement, chiefly devoted to the service of God. It has been said by some expositors of the law recorded by Moses, that the Sabbath day is to commemorate the deliverence of the Hebrews from Egyptian bondage. They take the words as recorded, "Remember that thou wast a servant in the land of Egypt and that the Lord thy God brought thee out thence thr ugh a mighty hand and by an outstretched arm. Therefore the Lord thy God commanded thee to keep the Sabbath day."—Deut. 5, 15.

Moses, in his repetition of the law, did not forget the reason given by God himself from Sinai. "Six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it" The authority of the Jewish legislator is founded not only upon God's authority as creator of the world, but also upon his redemption of the nation from Egyptian bondage. "I am the Lord thy God which brought thee out of the land of Egypt, promising to prolong thy days which the Lord thy God giveth thee"

It may be asked, what have we to do

with these commandments? We reply so far as they are moral and bind the relation of the creature to the Creator, so far are they binding on all intelligent creatures. Our Lord gives us the summary of these commandments as universally binding upon all men, viz., "Thou shall love the Lord thy God with all thy heart, with all thy soul," etc. The second is like unto it, "Thou shalt love thy neighbor as thyself."—Matt. 22. 37-39.

Jesus came not to destroy these commands or the teaching of the prophets concerning them, but he came to fulfill what Moses in the law and the prophets did write. He came to breathe new life into it; to give to it the wings of the morning, sending it to the uttermost parts of the earth, conquering and to conquer These laws for the observance of the Sabbath were incorporated into the new dispensation with all the Mosaic laws, founded on the relations between the creature and the Creator, was taken up and adopted into the Christian code. Therefore, the command to remember the Sabbath as an holy institution is still in force and binding on all men because given to all. Men are still found to worship God in spirit and in truth to-day as in the days of the giving of the law, but not at Jerusalem.

Marriage is still as sacred as ever; but all the special laws regulating its duties and penalties for violation are abrogated Homicide is as great a crime now as in the days of Moses, but the laws of the avenger of blood and the cities of refuge are no longer in force. The same is true with regard to the Sabbath We are as much bound to keep one day in seven holy unto the Lord as the Israelites or patriarchs were. It is important for all men to remember the Sabbath day and keep it holy If the deliverance of Israel should be commemorated how much more the redemption of the world by the death of the Son of God? If the creation of the material universe should be a memorandum, how much more the new creation, brought about by the resurrection of our Lord and Saviour Jesus Christ from the dead.

THE "RECORDER'S" MILLENIUM.

BY H. T. JOHNSON, A M, D. D.

That our Church organ is slowly yet assuredly attaining its long-to-be-hoped-for stature, is a fact too patent to its many readers to require special exposition from any quarter or from anybody The Church, race and reading public are being gradually greeted by the golden dawn of an era in our journalistic world, for the which we have been waiting and longing through wearisome years. Toward this idealistic state the RECORDER has been moving for some time, but its evolution may be accelerated an hundredfold by the timely expression of a word of encouragement, which is good, and the contribution of every feasible means of support, which is better. A thought in reference to the improved features of the present endorsement of the suggestion for its further development, and a word of commendation in behalf of the able editor and enterprising business manager, may not be considered out of time or place.

The present editorial and business management of our Publication Department there are no two more important representative posts in the connection. But that there are also no two more trying ones of self-sacrifice and exposure to misjudgment, ingratitude and needless vituperation is a fatther fact that should go without saying. Rather than afford ing a "soft spot" or furnishing a flow ery bed of ease" to those who may chance to get there, our Book Concern usually turns out to be a "vale of tears" or "official slaughter-pen," according to the experimental verdict of not a few of its incumbents. Those hitherto journeying thither, as a general thing, have been made to feel glad twice

All credit, then, to Manager Embry, whose heroic efforts have resulted in the enlarged and improved appearance of the paper. To have increased its size in the face of a delinquent constituency and beneath the burden of an oppressive debt, certainly bespeaks tact, pluck and prowess on the part of Dr. Embry.

At the close of the last quadrennium, Dr Lee, fresh from the arena of literary labors, vigorous and able, yet in a virgin state, and, Branklike, not knowing whither he went; nevertheless, in response to the summons of the Church, cheerfully and hopefully assumed the vast and varied responsibilities of our editorial post. Widely divergent are the lines of duties and experience between the professional educator and the moulder of public sentiment through which the trustee has to pass. But in the latter case the test seems to be both more critical and crucial. Still our editorial incumbent has stood it manfully and praiseworthily, going on to "pefection" yet more and more.

That the goal of journalistic excellence is still before him, and that he may attain it, he plaintively appeals to all qualified to help him. That the tone of the organ may be more elevated; that its character may be heightened and more dignified; that it may hereafter move upon a more cosmopolitan and intellectual plane; that its groove of circulation may he broadened and that its thought-atmosphere may be less dense, but more lofty and healthier, are ends most devoutly to be wished for, and which, as the hope of the editor this year, will be consummated on condition that his contributors co-operate in the proposal

Let writers of every section and calibre come up the help of the RECORDER'S chieftain. Should it not be considered presumptuous we would re-echo the hint that it is both preferable and more profitable not to write without doing so creditably. If contributors would furnish articles only local in interest or scope, they should be rare and sententious. If they are writers of feeble parts, let them improve first, than practice at home or have their articles faithfully proved before venturing them before the critical inspection of the public. It is less humiliating to be "at sea upon" by the editor who consigns your meritless article to the stove or waste basket than to have the public offended by its appearance and complimentarily write you down a dolt. Let us all write less about "conjiialrtic," "my quarterly meeting," "our people," "my presiding elder system," "more bishops," "grand rally day," et id genus omnes, and more about "the relation of morality and religion," "faith," "science," "the old and new faith" et cetera ad infinitum.

May God speed the day when the pulpits and press "lock arms" and march in concerted movement up the high-road of progress.

Memphis, Tenn.

THE COLUMBIA (S. S.) CONFERENCE.

BY REV. G. W. PRIOLEAU, B. D.

MR. EDITOR:—The Columbia (S. C.) Conference is destined to become one of the leading conferences in this great connection. She leads now, so far as numbers are concerned. We were gratified to see the great progress our mother has made. True, some of the pioneers have stepped down, but God has men in reserve, who stepped to the front, took up where the fathers left off and are pushing the battle to the gate Among this reserved force we see our old classmates, I. S. Lee as presiding elder of one of the districts and preacher in charge in the conference; R. E. Wall, the silvery tongned orator, who stood as a giant against the combined forces of the enemy at Bethel Church, Columbia, S. C. Then there is Dr. Dargan, who never knew how to fail, and Brother Sampson, the Christian and gentleman, and many others. Among the pioneers are Revs. Wm. M. Thomas, Weston and Baker. These gentlemen have been tried and are willing to be tried again; they have been put into the crucible of persecution, and when taken out, found to be the same true, loyal and fighting soldiers. Among those who have stepped aside to let the army go on, are Elders Priolean, Pickett, Blake, White and Rankins. Their voices of cheer are heard urging the young men on to duty God grant that their eyes may behold the Church more beautifully arrayed before they shall have put on robes of immortality.

The conference has done herself credit in the careful election of her delegates to the general Conference. The defeat of one big "Isaac" to the General Conference goes to show that men must not show the domineering spirit of a master and that there is a sure remedy for the "big head." The conference is growing stronger, intellectually. The young men are ambitions and full of zeal. We trust that the younger class of ministers will learn to accept a brother irrespective of what part of the land he is from, so that he is a gentleman, a Christian and a successful pastor. There seems to be one thing that a part of the conference has forgotten, that is, the time is now when men must think and what they may clothe their thoughts in words, orally or written; and the day when any man or body of men assume the right to take away from a man his right to express his opinions on any subject of the Church or State, that day they assume rights which are not theirs We can bring the horse in subjection to our will, but we can not make men think as we think. The visiting brethren at its last session were Drs Tanner, Arnett, Embry; Revs. W. H. Heard, M. B. Salter and your humble servant. It was our pleasure to preach at the Presbyterian Church of Newberry, the seat of the Conference. We were kindly received by the brethren and made welcome The hospitality of the people of Newberry cannot be surpassed Before the clouds roll by we will have returned. The inspiration we received at this conference can never die.

Troy, Ohio.

The Brooklyn Bridge Trustees have forbidden the carrying of unlighted as well as lighted cigars on the platforms or in the cars of their.

WHO HAS THAT MONEY?

Editor Southern Recorder:

In the issue of the *Southern Recorder* of January 21st, your notice to the West Tennessee Conference unwarrantedly mentions my name in unsavory connection. In justice to me, you will please publish the following comple e and emphatical denial of the allegation which it contains:

Mark Well! You say you had the conference roll called and everybody was urged to subscribe to the CHRISTIAN RECORDER on the third day of the session.

If this was done, then a person or persons were appointed to receive the money for the subscriptions.

This was done Friday, (third day of the conference session). I did not arrive in Memphis until Sunday morning.

MARK WELL. No one said a word to me concerning the CHRISTIAN RECORDER or its subscriptions except Bishop Turner, who told me that a committee had been appointed to attend to the interests of the CHRISTIAN RECORDER.

MARK WELL. I deny *having solicited or received* one-tenth of a mill as subscription for the CHRISTIAN RECORDER, or for the Publication Department for anything.

WHO HAS THAT MONEY?

J. F. DYSON.

THE NORTH MISSISSIPPI CONFERENCE.

BY REV. B. W. LAMPTON, REPORTER.

The eleventh series of the North Mississippi Conference met at Yazoo City, at nine o'clock, January 3, pursuant to adjournment. Bishop T. M. D. Ward, D. D., being a day late for its opening wired the venerable T. W. Stringer, M. D., to open and begin business. Accordingly he opened and began business Tuesday morning, with many anxious hearts and strange new faces gazing upon him from whom much good is to spring for the upbuilding of this Christian cause. On Wednesday Bishop Ward arrived, renewing his established love and friendship with those who love practice and appreciate the lofty cause he so eminently advocates; as usual he seemed his station and with his unbounded commanding influences dispatched the various parts of his business with gratification to all concerned Visitors were numerous from both far and near, exhibiting an unabated interest in the course of our well governed Church. The visitors consisted of distinguished divines from the Mississippi and Georgia Conference and a general good time was had. The financial report was quite an newer one than of former years, being considerably in excess of collections in former years in all departments of our Church. Our reception and care in Yazoo City by its God fearing people cannot be surpassed by any city town in the North Mississippi Conference, for under the auspices of Dr. James Porter, pastor in charge, the members and friends of Christianity left no comfort unrendered for our pleasure and enjoyment. On the fourth day of our session, the order of business was complete to the election of delegates to General Conference, which, to the satisfaction of the entire conference, result as follows: Election of Revs. B. W. Stringer, E. R. Carter, L. M. Mitchell, G. J. Johnson, A. Jackson and W. B. Parker, after which the distinguished Bishop Ward made a short and impressive address, compelling the brethren to set aside politics and lay hold of the glorious cause of Christianity, not for fame or financial gain, but for the upbuilding of the cause which bore on the wings of love over the river of Jordan, even in the realms of Paradise, the honorable and revered son der of our Church, Right Reverend Richard Allen, and the purest and dearest mortal on earth of T. M. D. Ward, the wife of his bosom, Bishop Cain and a host of other bright jewels, whose works of righteousness and many deeds of benevolence are acceptable to Deity, who loves piety, truth, benevolence and virtue. Then, after rest on the golden shore, beckoning us come.

Dawn revealed Sunday, the 6th day of the session, with its gloom and dampness, but thrones of anxious hearers tripped their way to the various churches to hear the expounding of the gospel of Jesus Christ by brethren from various portions of our connection appointed by Bishop T. M. D. Ward.

The talent exhibited by the various distinguished divines planted a germ of warmth and Christianlike tenderness in the hearts of the Yazoolts, one which is so indelibly impressed that their Christian manners will ever be remembered. On Monday the compiling of various reports, together with a night celebration of our centennial anniversary, rendered many glad hearts; several distinguished divines made good and impressive remarks, showing the vail use reasons why every colored man and woman should connect with the A. M. E. Church. But, alas, dawn reveals Tuesday, the eighth day of our session, and at four o'clock A. M., ordination of deacons and elders by the Bishop began, in his usual and impressive manner with many charges to the brethren to wield their sword and conquer sin on every side; at eight o'clock the Bishop read the many appointments, giving a few words on his last year in this quadrennial session, some of which in his hurry to make the 10 o'clock train) was not heard. Then on and on they go, observing nothing, feeling nothing, and we add knowing nothing. For their education is a theory based only on a system or series of books which, when taken from them, leave them to wander on in hopeless ignorance.

Thought has never been awakened, conscience, the monitor of the soul, has never been enthroned. That he is immortal there is but a faint conception; that virtue is to be practiced seems a mystery. Yet he is called a smart child or young man, as the case may be. Enough, oh, terrible is the calamity that has befallen the character of that man or woman who has been thus educated! The kind of education for the American youth is that which will teach the truths of nature and nature's God, that they may see through the dim vista of bygone centuries the principles that actuated Socrates and Plato and Aristotle, that they may draw them into their lives and make it sum and substance of their own existence; that the foundation on which their character is built may be such that no system of philosophy, no false logic of avent, no theory of words will enter to destroy, but to build upon a sure, a strong, a solid foundation.

The facts of experience and not "book knowledge" we ask, we implore, that such elements enter the education of our youth, that their relation be such to cause it that the world may have men who know the right, and dare to do it.

Texarkana, Ark.

The ice bridge at Niagara Falls is being added to rapidly.

Another "donhle" of President Cleveland to personal appearance has been found in the person of Colonel Lowrey, who ran for the Governorship of Massachusetts lately and missed the train, in which particular aspect he is singularly unlike Mr. Cleveland.

The Virginia Legislature has specially empowered Miss May Amelia Smith to have the seal of the State engraved on the tomb of her father, who was twice Governor of Virginia. It is the last of "Extra Billy" (who entered the Confederate service when he was over sixty years old) that he and General Mahone, while reconnoitering the enemy, were fired upon and were compelled to fly. General Mahone dropped his hat, and Governor Smith dismounted, picked it up, and, riding into camp, presented it to Mahone, amid the loudest cheering from his brigade.

SHALL WE GLORIFY GOD 03 MAN?.

BY REV. J. I. LOWE.

During the last five or six months past the columns of the CHRISTIAN RECORDER have been filled with suggestions and discussions intended for the consideration of the members of the ensuing General Conference, appointed to meet a few months hence, but a careful perusal of these numerous suggestions fails to find a discussion which will reach the true fountain

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THE STRIKE in the Reading (Pa.) mines continues and great suffering follows.

PHILADELPHIA has been visited with a large fire during the past week, entailing a loss of property and goods amounting to about one million dollars.

DR. C. S. SMITH publishes an important notice in this issue. Without evincing any disposition to enter into a discussion of the merits of the question involved we simply say that it is a strongly drawn document and very forcible and clear in its construction.

IT MAY BE inspiring to our General Conference lay-delegates to know that the Rev. William Taylor was a lay-delegate to the M. E. General Conference of 1884, which elected him Bishop. He is one of the greatest men in the Episcopal office. In a recent letter he speaks of attending their General Conference next spring, saying that it will be very difficult to leave his African work. The General Conference will probably make him a "full" Bishop if it can ascertain that he is not full already. From our standpoint he appears quite as full as the fullest. Just how they will proceed to make him fuller is the question.

THE TARIFF question seems to be uppermost in political circles at present. Both the great parties seem to have mutually agreed that it shall constitute the issue for 1888. Few common persons will be able to see how it should outrank some other subjects of importance. That it does is only another instance of the hold money has upon us. Great moral questions are sunk beneath the question of gain. There has been much effort spent in making prohibition the issue, but the real strong men, the men who move our political machinery, will not allow prohibition to become the issue. There have been attempts to compare this subject with slavery, but the differences are greater and more numerous than the similarities. Slavery forced itself to an issue much more rapidly than prohibition can do.

THE GREAT blizzard in the far West has severely punished the people. It has been the coldest wave known to civilized America. Think of sixty-two degrees below zero! Hundreds of human beings and thousands of lower animals succumbed to the wild winds, driving snow and low temperature. Those who live in a timbered country can but poorly appreciate the condition of those who in such adverse circumstances were not only without fuel, but without anything like the loose timbers and wooden fences that are so plentiful in timbered countries. Farm implements, house furniture and fences, where there were any, have been used as fuel by many. Thousands of bushels of corn were also used as fuel. But some travelers and many others were so exposed that they perished. Sad tales are told of school teachers perishing on their way home, with little pupils in their arms, dead also; old and sick persons dying at home, while those upon whom they depended were frozen.

THE CHURCH'S opportunity is now, always. To it there are no times nor seasons. Its movements are as constant as those of the planets and should be as regular and harmonious. The Divine energy upon which they depend is equal to that upon which those of the planets depend. The inharmonies of our nature prevent the free course of this energy. The refinement of our associations is slow. There is many a well converted man who carries with him into communion so much of pre-acquired material that he is for a long while, though a strong wheel, a fifth wheel. He attempts to bear on to his new life a large amount of the "old man," his former self, with all its lack of refinement. The necessity of moral refinement is equal to that of the moral change. To be born again is in order to live again. To be made anew is in order to living anew. What mighty works must be wrought in us and among us. What patient, what careful examinations and watchings. What earnest praying and acting.

THE STRETCHES and yearnings of our natures towards all that promises pleasure or guarantees greatness are not limited to any given side of the human race. Therefore, the meanness that enters into the compact that protects any trade, any source of pleasure or avenue to the attainment of the full measure of our creation, is clear.

The word "white" or the word "black," referring to the color of person in any instrument regulating human associations, is a disgrace to men and an insult to God. There is too much easiness on the part of our Christian times on this subject. The division of conveyances, depots, hotels, schools, offices, churches, literary associations or places of amusement by these words, white and black, is incompatible with the well-being of a republic and a support of immorality. The division by color prevents the proper subdivisions by moral quality. These facts apply with equal force to every phase of the social question. Under the present social management in this country, no black man can be equal to any white man; no white man can be inferior to any black man. Every person is sufficiently wise to see whither such measurement tends.

THE GOOD article clipped from the editorial columns of the Southern Recorder, provokes the statement that "circuits" are really not necessarily greater avenues for movement than stations. A name is a small consideration in such case. Often the station preacher does a hundred fold more moving than the circuit rider. We cannot see the great distinction between the two that the Southern Recorder finds. The British Wesleyan Methodist Church, greatest of all Methodisms in age, is greatest in little else. With only circuits one hundred and fifty years it has not nearly the influence of the M. E. Church of a century. It is not this distinction that underlies Methodist success, but the earnest of the spirit that sends a sanctified ministry out into the world in a constant line, whether their "circuit" be among three hundred people all meeting in one building or three hundred meeting in four churches, paying railroads as much as preachers.

This idea of the patriarchal and prophetical circuits is indeed interesting, but not of any logical force in its connection. We could say as much of the circuits of the placets, etc. There is probably as much argument from nature, from patriarchs and prophets, in favor of stations; but what of it all? Preachers must go—must move, go about doing good, God helping, whether in station or circuit.

A FREQUENT expression of a pitiable, old, drunken man, whose new knew years ago, was, "What's a man when he ain't nowhere?" There seems to be a possibility for ministers in our Church to reach that indescribable place. The methods of trying ministers on charges of wrong-doing and transferring ministers from conference to conference for various reasons are lacking a very necessary link or two. Ought a minister accused of serious wrong-doing—or, indeed, any wrong-doing worthy an examination—be transferred beyond the jurisdiction of the conference in which the basis for such charge is said to exist? Reason and justice would both say, no, for financial and prudential reasons, as well as for justice. It must be more expensive to examine a case after a man charged has transferred; if he is to be present. If he is not at the trial he is unlikely to be justly dealt with. But his transfer and his subsequent appointment before a hearing is unkind and unjust to any people to whom he may be appointed, the ministers with whom he is to associate and to those whom he has left, believing that he has degraded his calling. It is a violation of the spirit of the law and aead subversion of government; favoring crime in the ministry and affording a cloak for sin. Now, after all this, suppose this charged, transferred minister becomes also a condemned minister, i. e., the conference in whose bounds he is accused has tried him, though absent, and finding him guilty as charged, has expelled him. Being already employed in another conference can he be in any sense considered in good standing in this second conference? This would seem to be a question to which but one answer could be given; that such minister is not in good and regular standing and should not be so considered.

However great the injustice that may have been done to a minister by the conference in which he is charged, in expelling him in his absence, a greater injustice is done the cause of the ministry by holding him in good and regular standing immediately after expulsion.

What becomes of these cases ultimately? They should not be allowed to sink into forgetfulness. The methods by which such men are employed should be investigated by the proper power and the responsibility for such unreasonable and destructive actions fixed upon the proper shoulders.

If a minister, after due notice of the intention of committee or conference, declines or refuses to attend the examination and is expelled, he should be placed on the outside of the ministry; especially so since he has forfeited the right to appeal. Surely it is sufficiently easy for Bishops to have a common list of all such cases, indeed of all ministers in the connection, and to place into the hands of their presiding elders the list of all ministers resting under charges, clouds or condemnations, instructing them that certain men must not be employed in the pulpit under any circumstance. Such an episcopal and presiding elder's list would obviate much difficulty and relieve the Church of scandal.

WOMAN IN THE CHURCH OF GOD.

The recognition of woman as the other side, the equal side, if not the better side of man, has made but slow progress. Though at creation there is every indication of her equality and none of her inferiority; she seems to have lost ground in many respects in the life-race from the very first on down through centuries. She has been debased to the vilest servitude, exalted to the greatest altitude of human deification, transformed from the poorest toy to the highest angel. Even the great civilization of this nineteenth century is only beginning to recognize and employ woman in her full value.

The Jewish Church was established when man was the representative of himself and woman also, largely; the commandments were given to men, the government was given to men, the priesthood was given to men, the spirit of prophecy was given to men. There were exceptions in respect to several of these cases, but this was the rule. So we could say the scribes, the philosophers, the teachers, the doctors, the lawyers, the chiefs and the warriors of later times have been men.

It is in our more Christian times that woman is taking her proper place. Every phase of even semi-civilization has approached the proper regard for woman in some respects. In one case she has been properly regarded as the mother, in another as the gentle modifier of rough human nature, still another as a good martyr to religious faith. In our immediate times the tendency toward making woman, not simply equal to man, but man like is too great. There should be great distinction between these two facts. All that has been said in praise and honor of motherhood, wifehood, gentle companionship and poetic influence as peculiar to woman has not over-measured her actual contribution to the race. But it is an important question whether, in our efforts to grant her all the honors due, we may not be in danger of robbing woman of the very ability to maintain those qualities that conquer and compel our devotions.

Woman are not only filling pulpits (which may be well enough), but they are clerking, pleading law, managing railroads and managing other large secular and coarser work.

Is it in the interest of humanity or of Christianity that this state of affairs should continue and grow? This question may be considered a long while.

The tendency of our times is not towards true refinement, but a refinement that is very selfish and without much heart.

The training of the rising world requires the combined presence and direction of both man and woman. It will be a sad day for the world when equality before the law shall mean that woman may legally be placed in any position that State or Church has to give; when she will be taken from home to attend the hard affairs of State. The strength and the rights of women must be maintained as the strength and rights of men are maintained by developing womanliness. The inspirations of woman's spirit upon the world are worth all that is given to the world by man's peculiar strength. The Christian Church will harmonize the two sides of humanity and ultimately find the golden line on the respective sides of which shall play all the graces and loveliness of woman and all the stern, rugged manfulness of man.

THE DIVINE PRESENCE.

In a letter received last week from a brother engaged in a revival, this statement was made: "I never before felt the Divine presence so really," referring to a certain meeting. That awakened again the thoughts that must so frequently recur in the mind of all men, what is this awful presence? We compare it with impressions, with imaginations, with desires, with the exultations of joy and the depressions of fear; it is none of these. We compare it with eloquence, with beauty, with form, with motion, with magnitude, with time, with space; it is none of these. We compare it with magestism, with electricity, with gravitation, with cohesion and adhesion, but it is none of these. Indeed, we find it above these and in connection with them.

Our efforts at explaining omnipresence is far from satisfactory to ourselves, and to those who hear, our efforts to explain it away would be still more difficult, while any efforts to explain the presence of everything else—of anything else—without taking account of the Divine presence is the most difficult of all things. Sometimes persons say, "the Lord told me to do thus." You may doubt this statement, you may deny it, but it comes from a man whom you would never doubt if his message to you was of the ordinary kind. Nor can you be sure that he is false; that he is following a delusion, because you have heard nothing from God? May not the Maker of ear and mind reach the mind without employing the organ that he has constructed so delicately as a medium between man? Others say they saw the Lord. Do you deny it? May not he who formed the marvelous eye and mind in such tender, such exquisite relations and for such noble purpose, make intelligible impressions upon that mind without employing the instruments so necessary to man?

Many say they feel his presence. Some say that is all imagination, but, like hearing and sight, feeling, both that kind which comes from touch, and may be called external, and that which comes from mental states and actions, is a fact; the former to acquaint the mind with externalities and the latter with internalities. May not God use the latter without affecting our minds by ordinary methods?

Whether or not these interrogations can be answered in the affirmative, one thing is sure: that the Divine presence is a reality, from which we cannot escape. It is of great interest to all men that they study this subject as a reality. The old Scriptures ask if a man by searching can find out God, and answer, he will be found by those who seek after him. The New Testament says they that seek him shall find him. This Divine presence overshadows us at all times, regardless of our condition. To the sinner seeking rest it is a present help in the time of trouble; to the way-worn traveler it is a rock in a weary land; to the stranger in the world's great throng it is the fairest of ten thousand; to the sorrowful it is the sun of righteousness; to those depressed with life's burdens it is a day-spring; to those to whom life is otherwise a waste, howling wilderness, it is the rose of Sharon and the lily of the valley, and to the dying it is eternal life.

The promise of God to Moses, "My presence shall go with you," has been repeated to every mortal pilgrim, and with it a score of concomitant and adjusted promises. Traveler, don't wait for the enthusiasm of the congregation and earthly communion of saints, all of which must pass away, to assure you of the abiding presence, but from every standpoint accept a present Lord.

Every minute has some duty.

Personal.

—Rev. J T Hammond, of Carlisle, Pa., will hold his quarterly meeting February 5th.

—Rev J. T. Diggs, of Newark, N. J., has been visiting his aged mother in New Kent, Va.

—Prof. F S Delany, A. B, of Lincoln Institute, Jefferson City, spent his holidays in St. Louis.

—Bishop Campbell has presented Allen Chapel, Philadelphia, with a Sunday school library worth $50.

—Dr. T. G. Steward was in our city last week and preached the funeral sermon of Mrs. Lydia Wears.

—Rev. P. F. Matthews, of Atlantic City, was in Philadelphia last week. He is succeeding nicely at his work.

—Rev. J. H. Armstrong is stationed at Houston, Texas, and is very highly commended by papers of his city.

—Rev. Mr. Dorsey, pastor of the Wilberforce College Chapel, is having a wonderful revival. Thank God.

—The church building erected by Sister Margarett Will on is in Franklinville, New Jersey, not New York.

—Rev. J. T. Shaffer has been quite ill recently, according to a Western exchange, is his brother, Rev. G. H. Sheffer.

—Dr. W. B. Derrick, D.D., has recently visited his district as presiding elder. We received a letter from him last week away up in northern New York.

—The Bastrop (Tex) Bee speaks in complimentary terms of our pastor in that city, Rev. Mr. McKenna, also of Bishop Waymau, who held conference in that city.

—Bishop Ward has completed the conferences of his own district, the two assigned him from the first district last year, having still to hold the South Carolina Conference in February.

—The Rev. J. H. Morgan, of Salem, N. J., has had a great revival, over fifty conversions. His church is in a good condition. The Salem people have gotten along well with the payments on their new church.

—The death of Mrs. Eunice P. Shadd Lindsey, of Xenia, O., has taken from our Church a faithful member and from this world one of its noble women. Mrs. Lindsey was above the average human being in Christian obedience.

—Sister Elizabeth Ralls sets a Sunday breakfast in Liberty Hall, Philadelphia, every Sunday morning, where the suffering, and often otherwise breakfast-less, may have a good cup of coffee and substantial food. God bless Sister Ralls.

—Mr. H. O. Tanner is spending the winter in Jacksonville, Fla. Philadelphia misses the young artist, who is doing much to redeem the black hand so long degraded by master. Last week's Harper's Young People contains a full page picture bearing the name, H. O. Tanner. It is as white as others.

—The Rev W. H Bryant has manifested great interest in the Johnson case, having been chosen spiritual adviser by cry a year. Johnson has been in the Media, Pa., jail under sentence of death during that time. His life has been respited from time to time. His case is now before the State Board of Pardons the second time. If that Board does not hear the petitione favorably he dies next month.

—At the recent session of the Texas Annual Conference of the A. M. E Church, at Bastrop, Rev. A Grant, who, for the past four or five years has been the able and zealous pastor of the church in this city, was transferred to San Antonio, where he will go in a couple of weeks. During his residence in Austin Elder Grant has won the good opinion and respect of all classes, and in his new field of labor carries with him their best wishes for his happiness and prosperity. Rev. J H Armstrong, of Dallas, will succeed Elder Grant as pastor of the A. M. E Church in Austin.—Austin Daily Statesman.

THOUGHTS ON REVIVAL MEETINGS.

BY A CHRISTIAN SOLDIER.

The holidays are past with their season of merriment and festivities and every one has settled down for winter work. The churches especially are this time nearly commence some effort to turn mankind from the darkness of sin into the light of the Son of God.

It seems to me that the results of the work would be larger and more satisfactory if the leaders of our several churches did not attempt the work with undisciplined forces. In order to obtain the best results in any undertaking it is necessary that some plan of procedure be clearly formulated in the mind and the work done on that basis. A general, when he is about to enter upon an engagement, considers the best positions for his army, the probable number and strength of the enemy, their means of defense, whether he will gain by a pitched battle or not—in short, he goes over the ground and becomes acquainted with the field which is to be the scene of future defeat or victory. It is not so much the bravery and valor displayed upon the battle-field that is the test of good generalship, as it is the power and good skill to plan a campaign, which tests the genius of a general and tells whether he is worthy of the name or not. Napoleon, before his memorable career in Italy, studied late and early, and ere the first blow was struck he had possessed the key to victory. The men who have led in the great battles of the world's history were followed by no undisciplined troops; but, on the contrary, they were men who understood the tactics of war, and with confidence in their own powers and that of their general, they went forward to victory and fame.

If preparation and drill are necessary for men who would obtain earthly honor, how much more so is it for those who have enlisted under the flag of the Great King, and who are engaged in a moral conflict, whose war is waged for the purpose of turning souls from the kingdom of this world to that of our God and his Christ. If the soldiers of the Cross are conscious of a higher mission than that which actuated a Grant or a Sherman, shall they not make preparation commensurate with the dignity of their work?

There is too much aimless work done in our revival meetings. Random shots may sometimes hit the mark, but is it wise to allow the issue of the battle to depend upon these occasional sharp-shooters? In order that the word of God be effectual in pulling down the strongholds of satan, it is essential that each soldier should be drilled in the finer arte of war, that he should be clothed in the habiliments of a Christian warrior. Let him not go forth to fight the great Apollyon without his shield; but put on the whole armour of God.

The songs which are sung upon the battle-field were war songs; songs which fired the heart of every soldier and incited them to victory. Too often it has been our experience to note that when the call has been made, urging those who would seek Christ to come and bow at the anxious seat, some soldier of the Cross with more zeal than knowledge, sings, "Come, thou fount of every blessing," "Try us, O God," or, worse still, one of those nameless songs that have neither point nor purpose. Our prayers should be special appeals to God for sinners and for strength to do the work. We want victory over the hearts of men; we want to see them turned to God; and this should be the burden of our prayers, not the sick and the afflicted, the poor and needy, and the distressed everywhere. Let the men who stand at the head of these armies of Christian men and women lay out before them the plan of the campaign the line of march to be followed, the proper division of the army, for there are some soldiers that would serve their cause better if they were relegated to the rear, and vice versa. We think the Church would see greater results, there would be less desultory firing, some times hitting and sometimes missing the mark; but, with minds and hearts consecrated, and faith in God, every shot would be a missile from the very throne of heaven, exploding with power in the face of the enemy of souls.

HINTS TO PARENTS AND YOUNG FOLKS.

Parents and teachers and the church with its appliances are all engaged in training youth to do. It is the age of doing. But the essential prerequisite of doing is being. Character is the seed of acts. In our haste to have every young man do something are we not forgetting that they must have a right start? Knowledge, moral convictions, religious principle are needful before young men are fit to undertake anything but subordinate employment. A youth whose whole thought is of a ball game, or of a dance, or of a banquet, cannot do the serious work of life successfully, cannot either make plans or carry out the plans of others. And yet, what is called "pleasure," in one form or another, is the whole thought and purpose and occupation as far as possible of many young lives. No wonder the preacher of righteousness, temperance and a judgment to come cannot get hold of such minds, or interest them in things unseen and eternal. They will not be interested in things unseen and temporal except as these minister to physical enjoyment; how much less will they be effected by the claims of another and immortal life! But while these gilded youth are living their butterfly life about a flame which will surely singe their wings and perhaps burn them to death, many of the other class of whom I wrote are learning in Christian associations and in Christian company how to live wisely, nobly and well. Not all of the young men who are so gathered turn out good men and useful citizens, but a majority do. They are without home training, but they have done their best to supplement the deficiency; they cannot go to foreign countries and gain knowledge of their languages and modes of business, but they are trying to learn foreign tongues in language-classes, and by the faithful use of the libraries to which they have access. They are cultivating mind and heart as well as the physical nature. If sometimes their work is a little rude and clumsy, still it is honest and thorough work, and has disciplined the man who wrought it.

The pastor will not be disappointed in his labors among this class of young men. They will be grateful to him for his friendly interest; they will yield a rich fruitage for all the care and thought and toil which he may bestow upon them; and in future years he may thank God that when disappointed in the young men who ought, from their advantages of birth and education and opportunity, to have been its helpers and friends, he turned to the youths in the Christian association and to the lonely lads from the country in their cheerless bedrooms and gave them his best thought and most untainted help. For these are the men who will largely decide the future of our churches, of our religious societies, of the charitable and philanthropic movements of the next generation. They are not triflers, they have got through with play if they ever knew what it was; they were made for work, when they are sent out into the world, and they know it, and mean to give the best work of which they are capable to Him who made and redeemed them.

The Christian young men are not all among these; thank God there are some children of the rich and the noble and the mighty, that are called; "not many," the Scripture says, but there are some, and they are born leaders in every good cause, and their hands are as full of saving interests as their hearts are of benevolent and gracious plans; but the hosts of the elect who are marked workers for God, having been trained in a harder school and led by a different way into his kingdom, are those who will disappoint the pastor or make him feel that his strength is spent for nought.—Augustus, in Zion's Herald.

NOTICE OF PETITION AND CONTEST.

WHEREAS, The General Conference of the African M. E. Church, in session at St. Louis, Mo., May, 1880, did, by resolution unanimously passed, express its pleasure and willingness to effect organic union with the British M. E. Church, and did create a Commission to treat with the representatives of the British M. E. Church on the subject of organic union; and

WHEREAS, The commissioners on the part of the African M. E. Church did assemble themselves at the place and time of meeting of the General Conference of the British M. E. Church, viz: Toronto, Ont., September, 1880; and

WHEREAS, The General Conference of the British M. E. Church, in session at the place and time aforesaid, did create a Commission to treat with the commissioners of the African M. E. Church on the subject of organic union; and

WHEREAS, The joint commission, to wit: the commissioners of the African M. E. Church and the commissioners of the British M. E. Church, agreed to effect organic union; and did formulate, consent to, approve and adopt articles of agreement for organic union, and attested the same by affixing their several signatures, thereby mutually agreeing and solemnly pledging and binding themselves and the denominations which they represented, viz: the African M. E. and the British M. E. Churches, to faithfully, completely and without reservation as to any part thereof, conform to, carry out, uphold, maintain and defend each and every stipulation and condition embodied in the articles of agreement; and

WHEREAS, The African M. E. Church, bound by the acts of its commissioners, did faithfully conform to and carry out each and every stipulation and condition embodied in the articles of agreement; and

WHEREAS, Bishop R. R. Disney, claiming to be the accredited representative of the British M. E. Church to treat on the subject of organic union, appeared before the General Conference of the African M. E. Church, in session at Baltimore, Md., May, 1884, and audibly and officially proclaimed, during the proceedings of one of the regular sessions of said General Conference of the African M. E. Church, convened in Baltimore, Md., May, 1884, that the British M. E. Church had faithfully conformed to, and carried out, each and every stipulation and condition embodied in the articles of agreement as formulated, consented to, approved and adopted by the joint commission heretofore referred to; and

WHEREAS, The General Conference of the African M. E. Church, in session at the place and time last mentioned, confiding in the correctness of the representations made to it by Bishop R. R. Disney, the supposed authorized agent of the British M. E. Church, did order the Bishops of the African M. E. Church to issue a proclamation decreeing and affirming the completion of organic union with the British M. E. Church in all matters in which the African M. E. Church was required to act and assent to by the stipulations and conditions of the articles of agreement; and

WHEREAS, Under date of September 4, 1884, and at Chatham, in the Dominion of Canada, Bishop R. R. Disney issued a proclamation decreeing and affirming the completion of organic union with the African M. E. Church in all matters in which the British M. E. Church was required to act and assent to by the stipulations and conditions of the articles of agreement as formulated, consented to, approved and ratified by the Joint commission first mentioned in the third (3) paragraph of this preamble; and

WHEREAS, Proof exists that the British M. E. Church at no time previous to, or since the issuing of the proclamation by Bishop R. R. Disney at the time, place and for the purpose named and expressed in the preceding paragraph had, or has, faithfully conformed to and carried out each and every stipulation and condition embodied in the articles of agreement for organic union with the African M. E. Church, now, therefore, be it known that—

I, Charles Spencer Smith, a minister in good and regular standing in the African M. E. Church, do hereby serve notice on all whom it may concern that I shall (D. V.) petition the General Conference of the African M. E. Church, to convene in the city of Indianapolis, in the State of Indiana, United States of America, Monday, May 7, 1888, to review the several proceedings by which the African M. E. Church sought to effect organic union with the British M. E. Church, and if sufficient reasons can be shown therefor to declare that the African M. E. Church stands related to the British M. E. Church in the precise manner that it did prior to September 4, 1884, i. e., separate and independent; but that such declaration shall not operate as a bar against the admission of any bishop, preacher or lay member of the British M. E. Church who may voluntarily apply for membership in the African M. E. Church; provided that should the applicant be a bishop, he shall not rank as such in the African M. E. Church unless elected to said office by a General Conference of the African M. E. Church.

The grounds of the petition will principally be as follows, to wit:

First. That the British M. E. Church has failed to observe and fulfill the condition of the second article of the agreement, viz: to "accept of the name and discipline of the A. M. E. Church, in any and every particular now and forever."

Second. That it failed to observe and fulfill the condition in the third article of the agreement, which required that the articles of agreement as a whole should be submitted to each of the annual conferences of the British M. E. Church for their approval or rejection; proof existing that the question of the ratification or rejection of the articles of agreement was not submitted to the Demarara Annual Conference of the British M. E. Church at any time between 1880 and 1884; and one of the courts of Canada has decided that the failure to submit the articles of agreement to the said Demarara Annual Conference between the preceding dates for its approval or rejection vitiated and annulled the entire agreement, and the no part or all of it was in any manner binding on any of the societies of the British M. E. Church, and refused to grant the writ of mandamus which Bishop R. R. Disney applied for to compel the trustees of the B. M. E. Church at Chatham, Ontario, to turn over the property to the possession and for the use of the African M. E. Church.

The petitioner will inquire—Did the African M. E. Church intend to simply effect organic union with but a mere fractional part of the British M. E. Church or with the British M. E. Church as a whole? The petitioner will affirm that if it meant the former then has organic union been completed; but if it meant the latter, organic union has not been completed; and for the sole reason that the British M. E. Church has failed to fulfill and carry out each and every stipulation and condition in the articles of agreement, thus releasing and absolving the African M. E. Church from any and all responsibility for the failure to complete organic union with the British M. E. Church, and also releasing it from all obligation to further recognize Bishop R. R. Disney as one of its bishops.

Notice is also given that the right to seats in the General Conference of the African M. E. Church, to convene in Indianapolis, Ind., May, 1888, of all persons who may claim to have been elected as delegates from any part of the territory occupied by the British M. E. Church, prior to September 4, 1884, to said General Conference will be contested. The Demarara Annual Conference of the British M. E. Church is hereby advised not to attempt, under any circumstances, to send delegates to the General Conference of the African M. E. Church, to convene in Indianapolis, Ind., May, 1888, for any other purpose than to apply to said General Conference for admission into the general body of the African M. E. Church; inasmuch as the said Demarara Annual Conference was not made, for reasons known only to the representatives of the British M. E. Church, a party to the consideration, rejection or approval of the articles of agreement for organic union between the African M. E. and the British M. E. Churches.

Further notice is given that the right of Bishop R. R. Disney to equal coassociation with the bishops of the A. M. E. Church in presiding over and regulating the affairs of the General Conference of the African M. E. Church, to convene in Indianapolis, Ind., May, 1888, will be contested, and the petitioner will endeavor to show that the said Bishop R. R. Disney has never been, and is not now, a de facto bishop of the African M. E. Church.

Nashville, Tenn., Jan. 20, 1888.

MANAGER'S NOTICE.

We are just receiving from the binder a fresh lot of Hymn Books in cloth, sheep, roan and gilt, and, as business is dull just at this season, and we have some stiff bills to meet in February and March, we have resolved to offer churches, choirs and presiding elders this new lot of six hundred copies at a great reduction from regular rates for the next sixty days. One dozen cloth bound for $7 20; one dozen sheep bound for $8 40; one dozen roan (bla k), for $9 60; six extra roan gilt for $7.00, and a corresponding reduction on morocco of any these. Now, please send on your orders at once. Only until the last are all gone, and then complain that we cease selling at the same rate. Remember, there are only 600 copies at this rate, and the first that come will be the first served.

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Finally, we call attention to this paper two weeks late "to press" the last two weeks, and we come a little late still, this week, but with all this we submit that we are handsomer and handier than ever we have been. We are clipped and pasted, we are lighter weight and finer paper than ever before. One drawback only is worthy of note. Having changed our printer, our new pressman has not, for want of skill or time, been able to give as clear page as we have been accustomed to show our readers hitherto. In appreciation of all we have tried to do for the convenience and pleasure of our patrons, will not our patrons help us a little by securing the paper at least one cash subscriber for '88?

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THE STAR CONCERT.

The Star Concert for the benefit of the Parish Building of the Church of the Crucifixion, Rev. H. L. Phillips, pastor, will be given at Musical Fund Hall on Thursday evening, February 9, 1888. Miss Flora Batson, the Queen of Song, will be the leading vocalist, assisted by Miss Dora J. Cole, Soprano; Mr. T. S. Cheetam, Tenor; Mr. Louis DeBrown, Basso, and Mr. W. I. Powell, the "king of fun," with Mrs. Albert Wilson as accompanist. Miss Mary A. Crawford and Miss Mary B. Harper, the talented elocutionists, will also recite choice selections. Twenty dollars will be awarded to the person selling the largest number of tickets. General admission, 25 cents; reserved seat ticket, 50 cents. For sale at Ditson's Music Store, 1228 Chestnut St.

The heroines of Fielding's Novels would have been surprised at the calmness three Boston women exhibited under trying circumstances the other evening. As they were riding rapidly through the streets there was suddenly a lurch, a veering upon one side and a scraping of the carriage over the stones. The axle had broken and the wheel rolled off rapidly. The occupants did not scream nor faint nor exhibit any of the emotions which the heroines of former days thought proper to exhibit. With the simple remark, "The wheel is off!" they stepped quickly out of the carriage, which had come to a standstill, hailed a hardic and were riding away before the gathering crowd had had time to notice that the carriage was occupied at the time of the accident.—Boston Journal.

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By order of Bishop Wayman.

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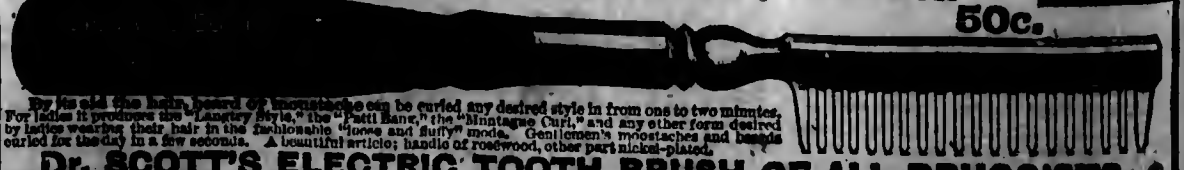

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No. 4

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I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians considered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT

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ANNUAL CONFERENCE NOTICE.

To the North Louisiana Conference, A. M. E. Church:

All candidates for admission in the itinerancy in the North Louisiana Conference and all students for first, second and third years' classes, must put in an appearance at Shreveport, La., on Tuesday morning, January 24th, 1888 for examination as the committees all will be positively instructed not to examine any one after that day. All the respective committees must also be present on same day, else others will be substituted. The conference will meet Wednesday, January 25th 1888, and reports must be ready on first day.

By order of Bishop Wayman.

J. W. RANKINS, Secretary.

SUNDAY SCHOOL UNION NOTICE

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

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For a case of Catarrh in the Head which they cannot cure.

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CATARRH IN THE HEAD.

SYMPTOMS OF THE DISEASE.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a "nasal twang"; the breath is offensive; smell and taste impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is more common, more insidious, more dangerous, more underrated, or more successfully treated by physicians.

COMMON SENSE TREATMENT.

If you would remove an evil, *strike at its root*. As the predisposing or real cause of catarrh in the majority of cases, some weakness, impurity, or otherwise faulty condition of the system, is attempting to cure the disease *or chief* aim must be directed to the *removal of that cause*. The more we see of this odious disease, and we treat successfully thousands of cases annually at the Invalids' Hotel and Surgical Institute, the more do we realize the importance of combating with the use of a thorough soothing and healing application, a *thorough, and persistent* internal use of blood-cleansing and tonic medicines.

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In curing catarrh and all the various diseases with which it is so frequently complicated, as throat, bronchial, and lung diseases, liver complaint, scrofula, general deafness, weak or inflamed eyes, impure blood, scrofulous and syphilitic taints, the wonderful powers and virtues of Dr. Pierce's Golden Medical Discovery cannot be too strongly extolled. It has a specific effect upon the lining mucous membranes of the nasal and other air-passages, promoting the natural secretion of their follicles and glands, thereby softening the diseased and thickened membrane, and restoring it to its natural, thin, delicate, healthy condition. As a blood-purifier, it is unsurpassed. As those diseases which complicate catarrh are diseases of the lining mucous membranes, or of the blood, it will readily be seen why this medicine is so well calculated to cure them.

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As a local application for healing the diseased condition in the head, Dr. Sage's Catarrh Remedy is beyond all comparison the best preparation ever invented. It is mild and soothing in its use, producing no smarting or pain, and containing no strong, irritating, or caustic drug, or other poison. This remedy is a powerful antiseptic, and speedily destroys the worst odors associated with any case of catarrh, thus affording great comfort to those who suffer from this disease.

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The Golden Medical Discovery is the natural helpmate of Dr. Sage's Catarrh Remedy. It not only cleanses, purifies, regulates, and builds up the system to a healthy standard, and conquers throat, bronchial, and lung complications, when any such exist, but, from its specific effects upon the lining membrane of the nasal passages, it aids materially in restoring the diseased, thickened, or ulcerated membrane to a healthy condition, and thus eradicates the disease. When a cure is affected in this manner it is *permanent*.

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As a LIVER PILL, they are Unequaled!

SMALLEST, CHEAPEST, EASIEST TO TAKE.

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Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pellets. In explanation of their wonderful power over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence.

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Church News.

Rev. J. C. Brock, West Chester, Pa., writes: A glorious revival going on; twenty-one accessions to the church.

Rev. W. Forter writes: The Arkansas Conference reports, though a dry year, were Dollar Money, $2 149.50; for missions, $319 75, and for all other interests in proportion.

Rev. J. B. Green, McClellanville, S C., writes: My quarterly conference closed December 16 h, with laying the corner-stone for a new church. Our worthy Presiding Elder, S. W. Ballamy, and Rev. C. F. North, of Mt. Pleasant, were with us. The Quarterly Conference reports showed our work to be growing. We have received nearly two hundred members on the circuit since last February; one hundred and three of whom professed saving faith. My congregation is awake. The young people are doing much for the advancement of the masses. Our Sunday school is prosperous.

IMPORTANT NOTICE TO GENERAL CONFERENCE DELEGATES.—Inasmuch as there is no standing committee on railroad arrangements, I have made application for reduced rates to the General Conference which mee s in Indianapolis, Ind. May 7 1888. The reduction, if granted, will cover every section of the country, and extend to every delegate, as well as to such other persons as may desire to attend. Delegates will please not endeavor to make local arrangements until further notice

C. S. SMITH.

Nashville, Tenn.

In Ecuador they're declaring avalue the importation of Chinese railroad hands.

Thin Old Man (cramped and cross)—"This car ought to charge by weight." *Stout Woman* (regarding him contemptuously)—"If they did there'd never stop to pick you up."—*Texas Siftings*.

Ayer's Sarsaparilla is prescribed and recommended by eminent physicians and is taken with perfect safety by old and young. Its cleansing and vitalizing effects are sure and speedy, and it is universally conceded to be the most effective of all blood purifiers.

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Is that rheumatic shoulder troubling you again? Hood's Sarsaparilla has cured rheumatism in thousands of cases and it will cure you. It costs only a trifle to try it.

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PHILADELPHIA, Monday, Jan. 23, 1888.

IT SEEMS A PARADOX THAT MUCH CURRENT interest in Dry Goods should be divided between the things for midsummer and midwinter. Furs and Lawns, Tobogan Hoods and Gibraltars, Stamped and Hamburg Embroideries Overcoats and Muslin Underwear are equally in the minds of careful buyers. Both these elements is our study.

WE'RE A DOZEN SILKS THAT ARE MAKING talk because of their little price. Here are three of them:

Black Satin Bhadame, 21 inches wide, $1.
Black Faille Francise—
21 inches wide, $1.00
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Black Surah 26 inches wide, our direct importation, 75 cents. The best value of the kind we know.

Silks are wonderfully cheap, and there is a sharp fashion drift toward them.

NUN'S VEITING BLACK SILK-AND-WOOL. We have reduced the price (we make 2) per cent. The prices are now $1, $1 25, $1.50, $1 75, $2, $2 50, $3, $3 50, and $4.

The reduction is on new goods.

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7 pounds the pair; cotton in the warp, all-wool filling, $3 50. Fine all-wools, 8 pounds the pair, $4. Extra-fine 8½ pounds, $7.50. Three sorts out of a score as wonderful.

JUST HERE, FOR MEN: DENT'S CHAMOIS-lined Gloves, strong soft sailors' cuffs, outside and in, 3 buttons; 1 button re-enforced on palm and three fingers, for driving; $1 for either—just half price.

SNOW INDIAN SNOW-SHOES IF YOU WANT them, which you probably don't, $8; Powder, $1 per pound; specially non may want if you can find a slide on which to use them. $8 15 and $8 50. Double runner, Canoe Sleds, for 2 persons, $8 50; Children's Upholstered Sleighs, $4 75 to $7; Hoyt Sleds, for kids forgotten by Santa Claus, 75 cents to $1.90.

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JOHN WANAMAKER.
PHILADELPHIA.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,	"	Turner

OCTOBER.

South Kans'a 1, Emporia,	"	Brown
Pittsburgh .. 5, Park'g B'g, W. Va	"	Campbell
Kansas ..12, Omaha,	"	Brown
Tennessee, .12, Nashville,	"	Turner
Indian ..13, McAllister,	"	Ward
North Mo., 19, Hannibal,	"	Brown
Missouri .. 26, St. Louis,	"	Brown
West Tenn., 26, Memphis	"	Turner

NOVEMBER.

Nth Georgia 9, Rome,	"	Wayman
Arkansas, .9, Little Rock,	"	Ward
Florida, ..10, Tallahassee,	"	Payne
Sh Arkansas17, Helena,	"	Ward
Nh Alabama23, Selma,	"	Payne
Macon, ...23, Talberton,	"	Brown
Sh Carolina23, Warrenton,	"	Campbell
West Arkan'24, Camden,	"	Ward
Alabama, ..30, Eufaula,	"	Payne
Texas, ...30, Beaumont,	"	Wayman

DECEMBER.

Columbia .. 7,	"	Campbell
Mississippi. 8, Raymond,	"	Ward
N. E. Tex., 8, Dallas,	"	Wayman
Georgia .... 14, Savannah,	"	Brown
West Texas, 15, Lastror	"	Wayman

JANUARY.

1888.

Nth Miss., .. 3, Yazoo,	"	Ward
North La., .25, Shreveport,	"	Wayman

FEBRUARY.

Sth Carolina, 8, Mt Zion Chris'n		Ward
East Florida, 15, Palatka,	"	Payne
Louisiana, .. 23, New Orleans,	"	Wayman
St. Thomas, ... St. Thomas, W I		Disney

MARCH.

Virginia .... 28, Norf'k,	"	Turner.
Demerara.....	George'n B G S A	Disney

APRIL.

New Jersey, 4, Millville,	"	Campbell
Baltimore,...12, Baltimore,	"	Wayman
Bermuda, ...	Shelly Bay, W I	Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh,	
New York.. 6, Albany.	
New Eng'd 13, Boston.	
Ontario..... 20, Canham.	

JULY

Nova Scotia,	Amherst, N S

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Greene Co., Ohio. During the winter Jackson ville, Fla.

Bishop A. W. Wayman, D.D., 127 East Baltimore street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1888 Rowland Place, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Beaufort, S. C.

Bishop J. M. Brown, D.D., D. C. L., 1611 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D., LL. D., 26 Young street, Atlanta, Ga.

Bishop B. F. Dinsey, 213 King Street, East, Charleston, S. C.

The Bishops should always be addressed at their residences, from whence their mail follows them when away, and to which place they are known to be holding conferences or visiting certain points.

For the Council of Bishops

JOHN M. BROWN,
SECRETARY.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

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Cloth Bound,	$ .90	
Sheep	1.00	90 per cent.
Plain Roan	1.20	off when or-
Extra Roan, Gilt,	1.40	dered by the
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Morocco Gilt, with clasp,	2.00	

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Extra morocco, heavy gilt, with clasp. This book is true morocco, gold bands and only needs to be seen. Price, $3 00.

Pure morocco, soft, flexible back, heavy gilt and red edges, $2.50.

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Exhorters' Licenses, ... .25

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INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother. Rev. A. R. Mitchell. Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1860. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Colin, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Summerville, S. C. I was a slave under Frank Hu Moses, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa.

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell. Rev. Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Julia Hardy, and my sisters Fanny and Hagar. Mother belonged to William Gunn. Her last heard from she was in Nanaway Co., Va. I was known in Virginia as Scott Johnson owned by Peter Wolfin Dinwiddie Co. Address, Rev. W. S Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S C. Manerva is my daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name, Ellen Padgett He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Meshanock, Mahaska county, Iowa.

INFORMATION WANTED OF MY SONS George Washington Wilson and Wesley Wilson. Wilson was born in Yazoo County, Miss., and left that State in 1860. The last time heard from he was in Columbia, Tenn. I was sold in South Carolina to Elijah Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Hannah White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm Alexander Cooper. His sisters names, Callina Cooper and Miles Cooper. The mother's name was Paga Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William Redcross. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. Smith, P. O. Look box 40, Chambersbur

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In the list of names and amounts given below, we aim to be exact. We wish every pastor to scan the report and see that it is correct, and that it corresponds with the amount mentioned in his receipt from us. We cannot give the names of officers and churches in every case, because not one-half of them were sent in, and while the whole amount raised is less than half what we reasonably hoped for, we tender our heartfelt thanks to the pastors and churches who generously raised the money sent us.

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All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do it at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
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DO YOU THINK TO PRAY?

Ere you left your room this morning,
Did you think to pray?
In the name of Christ our Saviour
Did you plead his loving favor
As your shield to-day?

When you met with great temptations
Did you think to pray?
By His dying love and merit
Did you claim the Holy Spirit
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

When sore trials came upon you,
Did you think to pray?
When your soul was bowed with sorrow,
Balm of Gilead did you borrow
At the gates of day?
—From "Spirit of Song."

HAS METHODISM FULFILLED ITS DUTY TO THE EXTREME OF SOCIETY?

BY REV. W. B. DERRICK, D. D.

The question asked is one of vital importance, especially to those who believe in Christian progression. May we not inquire what is meant by the extreme of society? First let us define what is meant by extreme. May we not see the term extreme, applying a two-fold meaning, extreme high and extreme low? May we not further inquire what is meant by society? Webster defines it, persons collectively who live in any region, or at any period; any community of individuals who are united together by any common bond of nearness or intercourse; those who recognize each other as associates; friends and acquaintance, especially; the more cultivated portion of any community, in its social relations and influences; those who give and receive formal entertainments, as—

Has Methodism met the requirements of these individuals, composing what is termed society, in its two-fold sense? Methodism had its origin at Oxford, born in the heart and brain of one who was reared among the cultured and refined of his day and generation; one whose social and intellectual standing was recognized by some of the best members of society in the age in which he lived. Although censured and scorned by a large number of the members of the communion to which he then belonged, they had to admit, on the other hand, the honesty and purity of his motives, because he simply declared that the great need of the then Christian Church was holier living. This could only be brought about by a larger development of grace in the heart, backed by a holy zeal. This he did, naturally, what was considered revolutionary on his part, and its founder a revolutionist, a term which need not be considered offensive when worn in behalf of justice and truth. Revolutions are necessary, and when they are carried on in the interest of religious, moral, political, physical and scientific reformations

Luther stands out in history as the greatest religious and moral reformer the world has produced. This title he could not have achieved without revolting against the practices then carried on in the church to which he belonged. The benefits accruing from the revolution incited by this religious champion are gratefully acknowledged by every evangelical Christian. What we have said in relation to Luther we can with the same propriety say of John Wesley, the founder of Methodism, who, in adopting his new method of worship, so constructed its rules and regulations as to welcome all classes of society. This at once would convince the unbiased mind that the new organization had for its aim the Christianizing and evangelizing of the world for Christ. For it was founded on the broad basis of Biblical truth: "Of one blood God made all nations to dwell upon the face of the earth." The missionaries of this new organization had to contend with the Established Church of England, which was backed by a corps of learned religious teachers, reinforced by the wealth of the United Kingdom; yet, in spite of this formidable opposition, these holy men of God, led by the saintly John and Charles Wesley, waged war against the corruption and deadness then existing in the church, proclaiming as they went, "Without holiness no man shall see the Lord." Their teachings were simple and plain, so that even the most untutored mind could understand when they would exclaim; "Whosoever will let him come." The stronger the opposition grew the more rapidly the news spread throughout the United Kingdom of the religious revolution then carried on by the new sect known as the Methodists. Waited by the breeze of heaven, the story was told in the palaces of kings and the lowly huts of peasants. Hundreds and thousands flocked to hear the old, old story told in a simple and effective manner, "Ye must be born again." Strong men began to listen; the attention of the Empire was arrested; the meaning of so great an uprising could not be understood. The judge on the bench, the lawyer at the bar, the statesman in the hall of legislation, the banker at his desk, the merchant in his counting-room, the farmer at his plough, the blacksmith at his anvil, the carpenter with the implements of his profession, the spinster at the spinning-wheel, the weaver at his loom, the miner in the coal pit, the seaman on the deck of his ship, the soldier arrayed in the uniform of his country, the minister of the gospel of sister denominations, master and servant, maid and mistress, teachers and scholars, professors of science and literature, military and naval heroes—all stood still and listened to the solemn truths of the modern Pauls, influenced by the Holy Spirit, warning a sinful world and calling it to repentance. Great throngs—hundreds and thousands—were gathered, who, having been pricked to the heart, were converted by accepting Christ as their Saviour. From among these new recruits were gathered as well the armies of missionaries in spreading the news of pardoning grace. At this first gathering of converts were to be found representatives of all grades of society. Some of these were from the social law considered first families, others from the second and third grades until was reached what are considered the outcasts. Although differing as to social grades and earthly possessions, they were all favorably recognized by our Heavenly Father, as all of them were nothing more than sinners saved by his grace This is the secret success of Methodism. She sings as she goes:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Come and welcome, rich and poor."

May we not with propriety state that all the new methods in which the world has made such unprecedented advancement have been introduced since the advent of Methodism? Methodism, by its simplicity and truth, stands in the front rank of the world's great reforming forces, carrying with it light, heat, force, power and grace, electrifying and enlightening inventors' and discoverers' minds and equipping them with the necessary inspiration and courage to seek out new fields for man's industry and to simplify, as well as amplify, his diversified labors.

Thus has Methodism fulfilled its duty, not simply from a religious, but even from a moral, scientific, literary and intellectual point of view. England's great activity to-day must be attributed to her working classes, her commercial and manufacturing interests. The manufacturing and business success in all departments of trade is furnished from the class of society which is largely influenced religiously by the Wesleyan Methodists of England. Then, to a great extent, England's prosperity during the past century can be attributed to the religious element which composes the body politic, of which none has exerted a more extensive and wholesome influence than the church of our modern Luther, Wesley.

Methodism is aggressive. Its children regard the universe as the Master's vineyard, in which they are free to labor. Wesley, Asbury, Coke, Barbara Heck, Philip Embry, Coke and others, sailing westward for weeks, were tossed upon the tempestuous bosom of the Atlantic, washed and lashed by the saline spray, yet continued their course, guided by the Star of Bethlehem, until the happy shores of Columbia were reached. Here they planted the standard of the Cross and unfurled its folds to the breeze. With clarion voices they again repeated the same old, old story of Jesus and his love With such fervor and simplicity was it told that it attracted all classes and conditions, from every rank and station of life, as it did in the mother country The Irishman dropped his spade and shovel; the Jew quitted his bartering and trading, the wild Indian laid aside his war-paint and tomahawk, the German adventurers ceased from their hunting exploits, the Spanish buccaneers paused in their war-like expeditions, the negro stopped hoeing his corn, rice and tobacco and caught the sound. Both master and slave hastened to hear the message brought by the inspired men of God. When, with unbridled tongues and courageous souls, they gave utterance to such infallible truths, illustrating that with God there are no distinctions of color, race, rank or station, and that all which was required for the creature to accept was the plan of salvation as laid down in the Word of God. "Ye must be born again," so inspiring were these words that they ran like an electric current from the granite hills of New England along the base of the Sierra Nevadas, from the frigid waters of the Gulf of St. Lawrence to the warm and placid stream of the Carribean Archipelago. Scores and scores flocked to hear the encouraging words which fell from the lips of these messengers of peace. Meeting houses, as they were then called, sprang up all over the land The oldest and sublimest architecture entered into the construction of these edifices, showing that all her spiritual children are recognized regardless of their position in this life

The spirit of aggressiveness is to be seen as clearly developed in her success in the rich and fertile islands of the West Indies, where members of her communicants are to be found belonging to all ranks and stations of life, from the most cultured to the unlettered peasantry. Brazil, Guiana, Para, Guyay, Uruguay, even Patagonia, are beneficiaries of the blessings and civilizing influences which Methodism imparts wherever it is planted. These South American States, almost in sensu, had been, through the spiritual blindness of their religious teachers, are being regenerated and almost converted to the pure and simple evangelical truths as taught by Wesleyan Methodists Dom Pedro, the recognized chieftain of the South American States, although of a different faith, has acknowledged the benefits and blessings his subjects have derived from Methodist organization.

Mexico, controlled and led by Roman Catholics, has been brought to the light by the aggressive and Christian influences of Methodism. This is not only to been seen in her places of worship, but throughout the entire realm, in both commercial, scientific, moral, intellectual and political circles. This change may further be attributed to the influence of America's greatest military hero, the late ex-President Ulysses S Grant, who, during his two Presidential terms, appointed as Inspector General a distinguished Methodist divine in the person of Dr. John P. Newman, whose duty it was to circumnavigate the globe and inspect the mission ries and cousins who were the representatives of the American government in foreign lands Thus another opportunity presented itself for the Methodism to perform its duty to the extreme of society as this distinguished representative was brought into contact with diplomats, potentates and heads of departments, with superiors and inferiors in office, with masters and servants, and did so impress them with his superior intellectual, social and spiritual worth as to cause them to inquire, "To what religious sect do you belong?" and in the modest and unassuming manner of the true minister of Christ, he would answer, "I am a Methodist"

The power and grandeur of Methodism consists in the simplicity of its creed and personal hearing of its representatives, thus rendering them agreeable and acceptable to all grades of society. The islands of the sea—Fiji and Sandwich Islands—which, fifty years ago, were wrapped in heathen darkness, the inhabitants of which were cannibals, were entered by Methodism and in a population of 120 000 in the Fiji Islands alone, 102 000 of this number belong to the regular attendants at the Wesleyan Church Similar results are to be seen in the adjacent islands. Her day schools are to be counted by the hundreds, thus permeating the society of the globe

therefore fruits meet for repentance," and the gathering crowds heed his message, and bow before his appeal while he baptizes them in Jordan. He is the preacher of the times, successful—yea, famous!

The admiring crowds and wondering Jews, awe struck by his genius, gather around him; they ask "Who art thou?" and he confessed and denied not. And he confessed, "I am not the Christ." "What then? Art thou Elijah?" And he answered, "No." They said therefore unto him, "Who art thou? What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness. After me cometh a man who is become before me: for he was before me." He then cometh, but he is preferred before me, whose shoe's latchet I am not worthy to unloose."

Listen to these words from John, when borne on the crested wave of popular enthusiasm, to the multitude ready to put any wreath of honor on his brow, and remember that scenes as strange and mysterious, as full of promise and expectation, attended his birth as attended the birth of Christ, and remember that prophecy had given him the title of Elias; listen to him say, I am only a voice; pay me no honors; honor and follow him that cometh after me; listen to this and tell me if any character in the whole range of profane history be equal to such a self-renunciation.

Napoleon, the hero of the French, observed his soldiers pointing out Venus, shining in the full daylight, as the star of destiny. He bowed to the shield, and ever after was regarded as the child of destiny. Imagine him in the situation of John!

One day, while John was administering the sacred rites to thronging multitudes, the unknown Jesus came into his audience and asked to be baptized. John baptizes him, introduces him to his congregation, hears testimony to his superior character, induces him to his ministerial work. Not long after, his disciples, jealous for their master's fame, came to John, and said, "Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him." Pause! grasp the situation! This man that he ordained, this rivel that he had made, was now proselyting his congregation. Can human nature stand that? John answered and said, "A man can receive nothing, except it have been given him from heaven. I am not the Christ, I am sent before him. He that cometh from above is above all; he that is of the earth is of the earth, and of the earth he speaketh; he that cometh from heaven is above all

HE MUST INCREASE, BUT I MUST DECREASE.

These are the sublimest words ever uttered by human lips. I challenge the world to find a character in all the profane history capable of uttering them. "He must increase, but I must decrease." Compare with this Cæsar's statement, as he rode with his generals through a small village. Turning to his officers, he said in words characteristic of the man, "I would rather be first in this village, than second at Rome"

John's fame had reached the ears of the mighty Herod, the governor. He is invited to his palace halls. Herod listens to him with the utmost respect, with pleasure. He acquires great influence over this ruler. But Herod is married to Herodias, his brother Philip's wife. Shall John notice this? Shall he be silent? Will speaking do any good? Had he not better retain the influence of this ruler's great name? Shall he lose his hold upon him, and jeopardize his own life? So humanity reasons, not so John. He stands before this ruled ruler with this calm, bold, faithful utterance. "It is not lawful for thee to have another men's wife."

This is the stuff of which John was made. What if he was cast into the dungeon cell of Machærus? What if he was beheaded at the order of the tyrant?

He had conquered. Succession was his. And the victorious soul swept from the dungeons cell of Machærus through the gates of the New Jerusalem, into the city of the Most High, bowed before the great white throne, and heard the welcome, "Well done" of the Eternal

Turn to profane history. A similar episode occurs in the life of the great Cardinal Wolsey. Henry VIII of England desired a divorce from his wife Catharine, and applied to Pope Clement VII therefor. Cardinal Wolsey, his favorite counselor, was obliged to help in the cause of his imperious master. He went as legate to Rome, and plead the king's cause, but failed to obtain the divorce The incensed king deprived Wolsey of all his dignities. He was charged with treason, his strength melted away on his fall from the heights of power and he died a broken spirited man. Shakespeare puts these words into the mouth of the dying Cardinal: "O Cromwell, Crom well! Had I but served my God with half the zeal I served my king, he would not in my age have left me naked to mine enemies" This is the best profane history can give us. Great, brilliant, magnificent, miserable Cardinal Wolsey!

But let us sum up the character of John. How better can we do this than in the words and with the text-mony of his master "What went ye out into the wilderness to behold, a reed shaken with the wind? But what went ye out for to see, a man clothed in soft raiment? But wherefore went ye out, to see a prophet? Yea, I say unto you, and much more than a prophet. Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist"

Resting the assertion upon this one example of John, I repeat, Moral heroism is the best of heroism. To the Church, then, we look for examples of exalted courage, of heroic action. We need not heap up examples of martyrs to principle for Christ's sake. We only give that noble summary of St. Paul in his address to the Hebrews: "And what shall I more say? For the time will fail me to tell of Gideon, Barak, Sampson, Jepthah; of David and Samuel and the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword; from weakness were made strong, waxed mighty in war turned to flight armies of aliens. Women received their dead by a resurrection; and others were tortured, not accepting their deliverance, that they receive a better resurrection; and others had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were strewn asunder, they were tempted, they were slain with the sword; they went about in sheepskins and in goatskins; being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and caves, and in the holes of the earth."

No greater nor more inspiring deed was ever done in Scotland than when, in 1843, for conscience' sake, in protest against the dangerous and unlawful interference of the State, in the face of great suffering for themselves and families, 475 ministers went out from the established kirk, and signed away their livings to the extent of $500,000.

Dr. Cummings prophesied "that he doubted if one went out, but was sure that not one hundred would." The Royal Commissioner, the Duke of Bute, thought twenty-five might go. When the time came, four hundred and seventy-six signed the deed of demission The news was carried to Lord Jeffrey that "more than a hundred of them are out." Springing to his feet, he cried, "I am proud of my country. There is not another country upon earth where such a deed could have been done!"

Never in his life had he thought of such a thing. His stomach grew weak at the sight; he began to feel decidedly seasick. "Rise, Peter; kill and eat" At length he stammered out, "Not so, Lord; for I have never eaten anything that is common and unclean" Then that voice thrice repeated, "What God hath cleansed, that make not thou common." Then Peter opened his mouth and said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him."

I think Peter was just then converted; he had just become Christ-like, at any rate. This was Peter's object lesson on caste prejudice Now, these "white Christians" of St. George M. E Church, Philadelphia, Pa., United States of America, had not been converted in the same way that Paul had been, because God does not "use cannon to kill chippie-birds with—too great a waste of powder"

Richard Allen was not a white Christian; he was only a Christian; but he was a hero, with a heart wide enough to take in all mankind into its fellowship He headed a secession movement, which was indeed a forlorn hope. But it was founded on manhood; it was in search of freedom. Its sons and not its were sexed mighty in war turned to flight armies of aliens. Women received their dead by a resurrection; and others were tortured, not accepting their deliverance, that they receive a better resurrection; and others had trial of mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were strewn asunder, they were tempted, they were slain with the sword; they went about in sheepskins and in goatskins; being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and caves, and in the holes of the earth."

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The religious is the main element in heroism, and the religious is paramount in the negro character. There was not examples of heroism of which we may be proud?

One hundred years ago our Richard Allen was a member of St. George M. E Church in Philadelphia, a licensed preacher thereof; striving by his influence other Christians, bearing more or less pigment in the malpighian layer of the skin, to that church; the officers of that church, however, did not wish a Pentecost of that sort of souls. They therefore passed a resolution that "the colored members should sit one in a pew and that next to the wall." But, like the Israelites of old, oppression only increased their numbers. Soon that church had a black wisdom, and the colored members around its four sides. The second edict of Pharoh was, that "the colored members should sit in the gallery" Still they increased. Desperate measures became necessary. So the "saints of the Lord" pulled the colored brethren from their knees at prayer, from before the altar of the Most High, and ordered them to the rear. All this happened one hundred years ago, you understand. Don't say if you think that it happened last Sunday at one of our city churches. No! This happened a long time ago, a long ways off from here. These were not heathen worshipers of Baal and Ashtaroth, who pulled them from their knees No, they were "white Christians," and the men they pulled from their knees were only "Christians."

There was once a very proud man named Peter; he was very proud of his pure blood and of his tarnished escutcheon. He could trace his family-tree back through King David to Father Abraham himself, and even further; but he thought that far enough. One day this upright man, holt upright, went on the house-top to thank his God that he was not like other men that he knew of And what do you think he saw? "The heavens opened and a certain vessel descending, as it were a great sheet let down by four corners upon the earth; wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the heaven." The nasty things, thought Peter, I'll go right down from here! He drew his robe about him that he might not touch the pollution, when, horror of horrors! a voice came to him. "Rise, Peter; kill and eat." Phew!

SELF-RELIANCE.

I say this in full knowledge of the great work of other colored churches, I am high enough above sectarianism and clear enough from prejudice to see good in others and faults in myself, and I assert, and these others agree with me, that, in its powerful organization for driving home its influence, the A. M. E Church stands as the greatest product of negro brain, heart and hand I repeat, the A. M. E. Church has taught the negro self-reliance. Her schools have taught him self-respect They have said to him, the colored brain can not only learn, it can also teach. The negro can not only go through a university, he can make a university The colored man is not only capable of being born into the world of thought, but he can himself give birth to thought children. The negro has graduated with honor from Howard, from Lincoln, from Oberlin, from Yale, from West Point, from Harvard. But none of these are willing to employ the brains they have trained when enveloped in a black skin. To him all these give the same baleful lesson in political economy, "You may be a consumer, a producer you cannot be."

Wilberforce, leading a chorus of A. M. E Institutions, alone exclaims, Enter my halls. Come as a gardener, as a janitor, as a stable-boy. Be your skin white as the Polar snow, yellow as the gold of Ophir, red as the setting sun, brown as the coffee of South America, black as the jet of Africa, enter Yon shall fare as you deserve. The height you reach is measured only by your deserts. Every door is open to the meritorious. Nothing here is out of your reach Here merit counts.

Its publications offer a channel for negro literature, and at the same time make him known to the outside world The Recorder and the Review recognize no difference in the writings of black and white. Both use black ink In short, the A. M. E Church has taught that the talent to use talent is the best talent

This is that work of Allen which still marches on. Is it finished? Has the A M E fought the good fight? Has she kept the faith? Is she now ready to be offered up? Is it now time to fold the glorious banner, "African," and merge themselves into the M E? Many well meaning people feel called upon to apologize for anything colored I am not one of them. When the A M E Church, working hand in hand with white churches, has Christianized the colored man, she must then Christianize the white man up to a standard where he can recognize a Christian heart beating beneath a black skin. She must then bring all nations to the earth into this Church of Christ, this universal religion, this communion of humanity Then, under the banner, Richard Allen's banner enlarged, of "Brotherhood of Man and Fatherhood of God," she may join the army triumphant and rest from her labors.

THE DENS.

BY A. E. WOODBY.

Within the last few months many have been the clamors against the dens of vice which infest our country. They are swiftly leading the young out into the highway of vice, and from thence they are hurled into the pit of degradation to perish. But what is the cause of it? Why is it that men seek places of ill-fame rather than good? Is it because vice and degradation are born in them? Is it because they are reared in the atmosphere of such, and could not thrive without them? If so, why do not all languish and die when out of those influences? On the contrary, many live and thrive, and so the world goes on with many living for the good, and many for the bad. An old writer has well said that a man's education should be begun twenty years before his birth; and so it should. If neglected, however, until after birth, does it necessitate his becoming an educational wreck? There are those whose lives have been spent in vice and degradation but who have borne to the world children who blush in shame and disdain at the very mention of their parents' name Again, there are those who are the acknowledged lights of morality and Godliness with children who are the diabolics of the world. Judging from these facts it would seem, perhaps, that there is no education but that which is found with the making of the man. There are men and women, I believe, who have been hurled into the pit of degradation and who yet abhor it far more than the world abhors it for them, but they are enthralled so completely by it that they cannot break the chain that binds them and make their safe escape; so seemingly they remain and endeavor to remedy the misery that accompanies the sin and wretchedness, by plunging deeper and deeper into it. The child born of such parents has engendered in him the bitterest hate of for the vice and degradation that gave him birth and surrounds him. When old enough to realize his situation he leaves it in disgust. Then the world wonders why it is that out of the abhorred pit should come forth an example of morality possessed with G-dly attributes. Why should the world wonder? The child's education was simply begun for the good before his birth. The burning desire of the parent or parents was born in the child, and energetically he has put it into action Another set of parents, perhaps, are surrounded by good morals and seemingly possess many Godly virtues. Such persons are sometimes longing for an indulgence in some vice, but, knowing their standing in the world, and what they would be placed if they gratified their desire, they quietly spend their lives within craving for the indulgence, while without they practice the morality and Godliness of a saint. Children of these are frequently found to be the leaders of all that is low and vile. The world wonders again. The education of this child for what he had was begun before its birth. The desire of the parent or parents was boldly fulfilled by the child. Again, some people are neither positive nor negative; they live on with no special feeling as to whether they like or dislike certain things, whether they are for or against them. Children whose parents are of this class are liable to be either good or bad. What they are depends upon their environments. This class of people may be termed the undecided before birth. Homes nearly kept, made comfortable and happy by loving hands, are oftentimes the means of keeping such from straying out upon the highway of vice, while others, which are made unhappy by selfish hearts and hands, serve to fill the highway.

But men and women who are truly engendered with those qualities which make men and women, men and women indeed, no matter what their surroundings may be, no matter what their temptations are, they cannot be lured into the pit of degradation.

I do not mean to say that all persons born in the midst of vice and degradation are good, and that all born of parents whose precepts are moral are bad, for that is not true; but I do say that all born of either parentage under the circumstances spoken of, must, of necessity, according to the laws of nature, be as I said. If we would have the dens completely demolished we must begin in the right way to abolish them ourselves. Do we not see miseries enough through each succeeding day to cause us to take the places and influences which make them? And can we live for our fellow-man without seeing no decrease? Then is it not one duty to ascertain the causes and seek for them a remedy? We do not see enough of the good and its influences to passionately love and revere it?

Such good desires may not be implanted in us, but in our daily struggle within to cultivate a love for them. If we live sacrificing and unselfish lives for the sake of those who are to take our places in the future, need we worry about the future influences of the dens? I think not.

"Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure,
Shall to-morrow find its place.
Thus alone can we attain
To those turrets where the eye
See the world as one vast plain,
And one boundless reach of sky."

REV. BUCKER'S STATEMENT AS TO WHO GOT THE MONEY.

CENTERVILLE, TENN., Jan. 20, '88.

DR J. C. EMBRY, D.D.:

DEAR SIR:—On the third day of the last session of the West Tennessee Annual Conference, I asked Bishop H. M. Turner, D.D., LL.D., to whom should I pay my subscription for the CHRISTIAN RECORDER, whereupon he, (Bishop Turner) appointed me to look after the interests of the CHRISTIAN RECORDER. I visited every member of the conference, requesting him to renew his subscription to the CHRISTIAN RECORDER, explaining that by so doing he would save postage, but not a single cent, with the exception of myself, paid a cent. I sent you my subscription and am receiving my paper regularly. I notice in the *Southern Recorder* of January 20th that the Bishop refers to this appointment, also in ordaining a number of young white men to the ministry of that Church. He tells how he laid his black hands upon those Caucasian heads and ordained them to go preach the gospel to every nation and every tongue. Then he demands, with telling force, What colored man of that own Church ever received such recognition? Would I have been thus honored had I joined that body? Would the A. M. E Church mean to the world, were it M. E., what it means to-day? No. We showed them that we could lead as well as follow, and they respect us for it. Yes, the Bishop is right. The very word African M. E Church has a challenge. Its assertiveness is not only a "half battle," it is victory forestalled. The A. M. E Church has taught the negro his best lesson of

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I say this in full knowledge of the great work of other colored churches, I am high enough above sectarianism and clear enough from prejudice to see good in others and faults in myself, and I assert, and these others agree with me, that, in its powerful organization for driving home its influence, the A. M. E Church stands as the greatest product of negro brain, heart and hand I repeat, the A. M. E. Church has taught the negro self-reliance. Her schools have taught him self-respect They have said to him, the colored brain can not only learn, it can also teach. The negro can not only go through a university, he can make a university The colored man is not only capable of being born into the world of thought,

paid for $2 000 a year each, or $30 000 a year for fifteen Bishops, or the enormous sum of $120,000 for four years. With the present elder system, to the perpetual existence of which I am not opposed, with a cost of near $50 000 beside their railroad fare, saying nothing about the general officers, would be beyond the limits of extravagance.

There are some who want the old Bishops set aside. I do not know what for, unless it is to give themselves a chance. A man who would set aside Bishop Payne without his unsolicited consent, is cruel and void of a Christian heart. What I say for Bishop Payne, I would say for Bishops Ward, Brown, Campbell and Wayman. These men are worthy of the highest honor, and I say let them die Bishops of the A. M. E. Church.

What does the A. M. E. Church, which in a hundred years old, want with young aspirants who are only seeking prominence and honor in the sight of men? Of course we want three more Bishops Ours is a Christian Church; therefore give us more Christian Bishops.

Ours is a well matured and cultured Church; then give us well matured and cultured men for Bishops.

RECEPTION TENDERED REV. A. F. JACKSON.

BY REV. N. W. HARLLEE.

At Dallas, Texas, on December 29 th, the congregation, the Sabbath school, the former pastor, Rev. J. H. Armstrong, the Sunday school city schools, several ministers of different denominations and many citizens united to make the reception of A F Jackson as pastor of the A. M. E Church the grandest of the kind that ever happened in the city. A committee met the new pastor at the depot and escorted him to the church, where the choir greeted him with an ordinary of melody. Rev. Dr. H. S. Howell, President of the National Christian College, then led the blessing of God upon the new pastor and the congregation. The address of welcome was delivered by Mr. Thomas Armor. He said:

"In behalf of Bethel A. M. E Church and the citizens of Dallas, I have been chosen to deliver this address of welcome. I perform it with pleasure, mixed with sorrow. On the one hand I am pleased to hail you welcome, Elder Jackson, as hearty welcome as the warm blessings and kindnesses of the Church, and to our city at large, while we feel highly congratulated in securing the services of so able a pastor as we know you to be. On the other hand, to say that we could part with our former pastor without much sorrow, would prove us a people without gratitude.

"Reverend Sir, in bidding you welcome, I ask your honor and to extend to you the same fidelity and co-operation that we have shown to our ministers in the past, trusting, sir, that you may be successful in leading us on in the good work as we have been led by our faithful minister in the past. The Church pray the blessing of God upon you and your labors, that peace may be within our walls and prosperity within our gates. You know the matter cannot grind with the water that is past."

Upon closing the address of welcome, Elder A. F. Jackson rose and said: "I feel highly congratulated at the reception that your pastor has given me. I also congratulate the entire congregation and Sunday school, and the good people who have taken a part in this grand reception. I also congratulate you upon being so fortunate in securing the services in the part of so zealous a worker as Rev. J. H. Armstrong, who has done so good and grand a work here. I congratulate you upon your intelligent congregation, and upon having erected such a neat and commodious building. The house shows the kind of people. The most of us are strangers, but as time moves on we will become acquainted. I have no promises to make except that I will perform my duty the best I can."

At the conclusion of his remarks, Mr. Thomas Armor came forward again not to deliver another address of welcome, but to deliver a $25 overcoat in behalf of the Sunday school and Church to Rev. J. H. Armstrong, who accepted it by telling the story of the boy and the sugar-barrel.

GLENCOE, LAKE FOREST AND RACINE CIRCUIT.

BY REV. E. H. HARPER.

DEAR EDITOR:—You will doubtless be pleased to hear that the work on this circuit has, during the past few months, been on the march to success, notwithstanding the very discouraging cloud that confronted us on our arrival in August last. To overcome this, and put the work in as healthy a condition as possible, we resolved to hold a week of special meetings at each place.

We began our work at Lake Forest. Here the power of God was convincingly manifested in its never-failing effect. The church was revived to active work, some of the channels of peace and heavenly prosperity that had been closed for a long time were now cleaned out, and the flood-gates of the streams that make glad the city of God were thrown open, and the old debris of malice and selfishness was carried out into the sea (we trust) ever to be forgotten.

There is a small membership of about twelve persons. The prospect of increasing this membership is greatly deterred, owing to the limited number of families in the place. However, these are filled with the spirit of earnestness and dint of determination to do what they can for God and his Church. A proof of this was manifested in the cheerful and successful effort in raising fifty dollars to assist my family in getting to this country. Then they are only a few in number, yet their hearts are full and large, ever ready and willing to do their best. There can be no doubt but Lake Forest will shake herself free from whatever may have clogged the wheels to prevent her advancement, and in the new race for which she is girding up her mind, will soon become unprecedented in her church work.

I now turn my at ention to Glencoe our last but not least place of visitation Here are found a few of our people, about eight families in all, struggling hard with the little church they were trying to erect.

The financial embarrassments that was resting upon them produced considerable discouragement, for the want of means, and the early setting in of the winter, has somewhat checked the operations. However, we are trying to surmount this hill of difficulty, and hope the time is not far distant when we shall hear the shout of victory thereunto. As a young church of only six or eight members, it requires the united prayers and sympathy of all lovers of the cause of Christ.

We now leave our readers for the present, and supplicate your prayers for our success.

DEATH OF MRS. C. H. SHEEN.

GEORGETOWN, DEMARARA, December 13th, 1887.

DEAR DR. LEE:—It did not enter my mind when writing my last letter to you, in which I informed you of my wife's convalescence, that to-day I should have to communicate the mournful tidings of her lamented death. Her health had been so far restored by the change to this colony that we contemplated leaving for America in March next year; but the Almighty disposed willed otherwise, and on the 30 h ultimo she took fever; the doctor was called, but he said there was no danger, and, acting according to his advice, I left her in care of kind friends and went to our mission station at Den Amstel village to preach centennial sermons on Sunday, December 4 h; but alas! on Monday morning a telegram summoned me to her death-bed. Her constitution, already weakened by the ravages of a sudden disease, could endure no longer, and she succumbed to the violence of the fever, which proved to be bilious of a most malignant type. She died tranquilly in the faith of the gospel, with her latest breath invoking heaven's blessing in behalf of her husband and children.

The character of my dear, departed wife was eminently that of a Christian; quiet, patient, self-sacrificing and unobtrusive; developing itself in a consistent walk and conversation; and in all my late trials she was always the same faithful, long-suffering, loving partner. Her end was eminently peaceful. She sleeps in Jesus. The funeral service was conducted by the Rev. George Sykes, Vice-president of the Wesleyan Conference, at Trinity Wesleyan Chapel in this city, and from thence to the place of interment. The Revs. Paul Ellis, Wesleyan, and T. James Toddings, London Missionary, attended and followed her remains to their last resting place. Letters of condolence have been received from the Rev. John Moore, Mcravian, F. Ellis and H. V. P. Brookhurst, Wesleyan. My delay in the West Indies, as I informed you in my last, was caused by her illness; now, that her race is run, I have nothing to detain me and hope to be in New York early in February, God willing. I claim an interest in the prayers of the Church.

Now for a word anent the centenary of African Methodism in Guiana.

Our services in celebration of this great event were all well attended, and, I believe, gave satisfaction to all concerned. On Wednesday evening, November 23d, we held a grand concert and social gathering in the Hall, Camp and Robb, of which I presided. On Sunday evening, the 27th, I preached a centenary sermon in the same hall—text, Isaiah, 60, 15; on Monday evening, the 28th, a smoky on the life and influence of Richard Allen. The first-mentioned duty assigned me the task of delivering this eulogy and I was fortunate in securing the presence of the Mayor of Georgetown, G. A. Forshaw, Esq., to take the chair on the occasion. On Tuesday, December 4 h, I preached again at Den Amstel Village, and the death of my wife occurred on Monday, the 5 h. It was a severe trial, but the Lord has been good to me and I am sustained. I am praying for grace to bear the stroke, and kiss the rod, and bow in submission to His will who "will not break the bruised reed," who wounds us for His mercy's sake, but wounds to heal.

Remember me kindly in your prayers, and believe me,

Yours faithfully,
CHAS. H. SHEEN.

DEATH OF MRS. DR. LINDSAY.

A VERY ESTIMABLE COLORED LADY PASSES AWAY.

Mrs. Eunice P. Shadd Lindsay, wife of Dr. Frank T. Lindsay, of East Main street, died, at their home, Wednesday, January 4 a few minutes before noon. Deceased had been ill for several weeks, but not a few days before her death her many friends, and most of all her devoted husband, hoped for and expected her recovery, But it was not to be so. The faithful attention and ministration of the medical science and skill of her husband, together with that of other physicians, temporarily restrained, but could not effectually stay the silent but majestic march of the angel of death. To her, however, this messenger bore no terrors, but with a resignation born of a consciousness of a glorious immortality awaiting her she said she was perfectly willing and ready to go, that she had no fear of death Beckoning her husband to her, she admonished him to live that they, with their little boy who had gone on before, might be reunited and form a family in heaven, and with a parting kiss she quietly fell asleep—

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

The deceased was a native of West Chester, Pa., but when quite a child her father moved to Buxton, Canada, where she was raised. Here her father, Mr. Shadd, was a large land owner, a wealthy and influential citizen, and chosen to several important offices. All his children received a liberal education. A son, Hon. J. D. Shadd, is a politician of note, having been Speaker of the House of Representatives of the State of Mississippi.

Another son, Abraham, now deceased, had taste in the judgment of some. But we have seen pastors with less than a dozen books of any kind, and those they had they did not half study, remain at a station four consecutive years. What good they did may be surmised. The truth is they did none, so far as preaching went They may have done great good as builders, as visitors among the people, or in some special manner. More through some grace or virtue than merit: but as an enlightening, elevating and instructive pastor, we deny they did any. Most men preach all they know in three months, much less in four years.

If the coming General Conference desires to give an impulse to the Church for good, let them go back to the old landmarks, and let every Bishop remaining a minister to one church longer than two years, unless he is absolutely building, and then require the voice or position of three-fourths of the members. This station-pastor aristocracy is becoming a gigantic evil; evils in more ways than one. It is cursing the circuits and missions, giving hundreds of ministers the big head, and is ruinous to hundreds who are Christianity disposed, and it should be good for this false idea that circuit preaching is degrading, and to prevent their degredation they must keep clear of a circuit. Whereas, circuit preaching is first-class in all respects.—*Southern Recorder.*

MAKING FOOTBERY WITH GREAT RAPIDITY.

A novel and remarkable exhibition was given at the Westminster Music when Harry Fiszman, the clever pottery worker, undertook the feat of making an entire tea-set of forty-four pieces in the short space of 7¼ minutes. When it was announced that such an attempt would be made, many were unacquainted with the record of the young man from Wedgwood's great pottery establishment, England, offered wagers that it could not be accomplished. Much interest was manifested by the large number present when Manager Bingham gave the word and Fiszman began his task, while several watches ticked off the minutes. The pliable clay was manipulated with deft and skillful fingers and twelve cups and saucers adorned the board in short order. Then twelve plates were piled upon each other, and then four large plates, a teapot, sugar bowl and two other vessels were brought forth, all perfectly shaped and almost perfectly formed. When the last piece was finished the hands on the majority of the watches indicated the lapse of eight minutes from the time of starting, and the remarkably quick workman rested, beating by a half minute. But he can make the set in seven and one-half minutes under more favorable circumstances. The whole work, including moulding, is accomplished by the aid of a "jigger," the only tools used are a thin brass wire for cutting the clay and a small revolving wheel.—*Providence Journal.*

Church News.

Rev. J. C. Brock, West Chester, Pa., writes: The holidays was a season of interest to the members and friends of Bethel A. M. E. Church. They had a series of entertainments instead of clair, as has usually been the custom. On Tuesday evening the 3 hbath school gave an exhibition. The scholars acquitted themselves finely under the direction of Mr. R. L. Patterson. On Wednesday evening we had a "Tom Thumb Wedding." These little folks never fail to draw a large crowd. On Thursday evening, Mrs. Farley with her wax figures was well patronized On Friday evening, the twenty-fourth anniversary of the Emancipation Proclamation was observed. Thirty-eight young ladies dressed in white, wearing red and white sashes, each one properly labeled with the State she represented, presented a beautiful appearance. One young lady wore a dress bespangled with stars; in her right hand she held the American shield; in her left the liberty pole. She was crowned as the "Goddess of Liberty." The principal feature of the evening was the magnificent oration delivered by T. McCants Stewart, Esq., of New York. The theatre of the assemblage was raised to its highest pitch as the eloquent words fell from the lips of this gifted orator. He will not soon be forgotten in West Chester, and a cordial welcome awaits him here if he should ever revisit us. Much credit must be given to the energetic committee who had these series of entertainments in charge for the success that attended the effort. West Chester charge is at present in an excellent condition. The Sabbath school, led on by its efficient superintendent and his able corps of teachers, with the musical department managed by Mr. Chas. Baines, is doing grandly. Our pastor has a host of friends and co-workers. Sister Harriet Baker is assisting us in the effort. We trust many souls may be brought to Christ.

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REV. B. F. LEE, EDITOR.

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NOTICE.—All questions and business pertaining to Advertisements seen in the RECORDER, and requesting accommodations in the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, the Manager will notify editor of changing address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

THE CLIPPING from the Southern Recorder, mentioned editorially last week, was, after all, passed over till this issue.

THOSE trades unions that deber from their pleasures and profits every boy and man whose identity with the negro race can be established, are depriving a whole class of the blessings bestowed by Heaven without reference to color, and appropriating them to themselves exclusively.

MRS. TAYLOR, a wealthy white lady in Orange, N. J., where the Rev. J. P. Sampson, M.A., is pastor, has bequeathed to our church in that city one thousand dollars, five hundred dollars for the cause of missions in said church. The Rev. Sampson has succeeded in entirely disbarging the indebtedness on the Orange Church and nearly trebled its membership. With bis good people, he intends to enlarge the church building soon.

THE VERY thoughtful article published on the cause of missions in our columns recently, with the statement that the author was unknown to us, was from the pen of our Corresponding Secretary of the Parent Home and Foreign Missionary Society. It is out of our line to publish anonymous papers, but we felt sure that that was not anonymous for any weak or bad purpose. It was a good article. The Secretary failed to send a note with it, or we feiled to read his note. It was the Secretary's bugle blast, calling the army of the A. M. E. Church into line, preparatory to opening his Easter campaign.

REVIVALS are in progress at nearly every point from which we hear. Bethel Church, Philadelphia, has had one hundred conversions. Wilberforce University has one hundred students in attendance, and a wonderful outpouring of the Holy Spirit is being enjoyed there; only four students do not profess Christianity. This is success. If the institution is acknowledged by God, as President Mitchell, Profs. Shorter and Jackson, and Secretary Maxwell say in private letters, what can man do but acknowledge it? "If God be for us, who is he that can be against us?" The very highest commendation for any institution of learning is its being used by God to transform the carnal mind to "the same mind that was in Christ Jesus."

THERE is more skill displayed by the present "representative of Peter" than by his predecessor, in the exercise of diplomacy. By his mild profession of liberality and other commendable qualities, he has won considerable devotion from Germany, England and the United States. This must not be understood as an indication that popery and protestantism are growing together, however, for popery never tures that way, but that the latter is "pooketieg" all the tendencies towards this reinvestiture of ancient powers. The Vatican cheerfully receives all the homage that can be given by the Court of England and the American White House, but cerefully gives back nothieg but benedictions for service thus rendered to God(!)

There appears to be a foolish superstition stealing over great nations relative to Romen Catholicism that would have done orodit to the dark ages. Why should the obief of the United States pay any moro attention to Pope Leo's consummation of fifty years' service in the priesthood than to a similar fact in the case of Bishop White, Bishop Foster, Bishop Jones, Bishop Campbell or Bishop Payne?

IT IS remarkable how uneasy our friends become at any general movement on the part of the negroes to leave this country or move from one part to another in great numbers. North Carolina, South Carolina, Alabame and Louisiana all object to our people leaving their territory for Kansas or Arkansas. Now that a Western company wishes to transfor thousands to South Amorica, the papers advise the colored people not to go, even such papers as the Charleston News and Courier. There is no donbt that the whole scheme is well underlain with a monstrous rascality, and that it is absolutely without the eligbest interest in the welfare of the negro; but in the restlessness created in the American negro's mind by the many outrages inflioted upon him by the majority of white citizens in all the ways possible, he is prepared to seize any threed throwu out promising relief, or simply obange. The advice of the News and Courier is, in the main, good. It is unwise to follow every inducement presented by men more interested in making money than in improving our ooudition. No enoocessful emigration can be made under the contract system. If negroes desire strongly to emigrate, they will do it, but should not do so till they do so strongly. Wherever we locate, henceforward, we may expect to push our own way through the meshes of life. There is no spot of earth that will yield us a living and protection unless we show forth enough of life to merit existence.

THE EXECUTIVE BOARD OF Publioation of the A. M. E. Church held sessions in Philadelphia last week. Bishop Ward is President of this Board and was present, as were Drs. J. H. A. Johnson and W. B. Derrick, who has not missed a call in the past three and a half years. The Board held an informel meeting in the Episcopal Room, 631 Pine street, Wednesday, 25th ult., and adjonrned to meet the next morning at the residence of Bishop Campbell, 1923 N. Eleventh street.

Here, January 26th, assembled the three named members of the Board, together with Bishop Campbell, Drs. Embry, Tanner and Lee.

The Centeunial Committee held a session in the morning. After the oeotequial matters were settled, Bishop Campbell, oeutcunial treasurer, receiving receipt for $1,700 as the entire returne from the call, which made a very pleasing impression on all present. Bishop Campbell oondnoted the committee as his guests down to a well-furnished table to increase their pleasure. In Bishop Campbell's house one is in a refined, Christian negro-Quaker Methodist's home.

After dioner the Executive Committee resumed its sessions and made appropriations of Centeneial funds, disobarging some old, rusty debts, that had grown none the weaker for their rust, of many years' standing. The Church has shown itself friendly, to say the least. With no compulsory law it has made of ite own free will this offering of nearly $2,000. There is more to oome yet.

IS "DOLLAR MONEY" THE BEST TITLE?

"EASY TO BE ENTREATED"—There is much comment upon and frequent repetition of several of the series in the train of excellencies that issue from the "wisdom that comes down from above." "Easy to be entreated," oe undorstood in our popular way, is as important as the best of them. To have a mind is simply to be spiritual, to use that mind rightly is to be spiritually correct; for the mind used correctly is the body used correctly. Strength of character, as ordinarily used, does not necessitate correctness of mind; for wrong character may have great strength. There is a point here worthy of much consideration; a strong oheracter may need reformation. It must hear the opinions of others. It may have need to be entreated. A strong character, easy to be entreated, is a noble character. Its strength is hold and exercised with respect to other minds and established in good judgment. Men are unkindly styled weak sometimes when they are strongest, and strong when they are weakest. The strong man gales strength by yielding to the pressure of reason and righteousness; the weak man loses by sticking to an opinion or a line of procedure simply because it has been ohosen. "Be sure you are right;" be easily entreated. Does this not say, be weak? By no means. When you are sure you are right, by all the oxternal testimony, by all your internal judgment, by the direction of the Bible and admonition of the Spirit, be hard-headed, stuhborn; but always remember to inquire for light, for wisdom, and when proven incorrect, how to the right. The oost is not a consideration in yielding to right. It is sometimes exceedingly expensive, but the reward is the stimulating object, the "far more and exceeding weight of glory."

IT WAS the pleasure of the editor to spend last Sunday evening with Rov. D. S. Bently at the Wylie Avenue Church, Pittsburgh. They reached their one hundredth conversion last Friday night, a coincidence with Bethel Church, Philadelphia, whioh also reached its one hundredth conversion on the same evening. The interest at Wylie Street Church was simply wonderful last Sunday. The great building was crowded at both the afternoon and evening services. Every part of the audience seemed equally engaged in the work. The whole house was mellow with the sacred presence. There have been in all 113 conversions and over one hundred have joined the church. There were upwards of thirty mourners, of all ages, from 7 years to fifty years. God is making great use of Brother Bently in Pittsburgh. From our standpoint, Brother Bently is naturally endowed for the work of an evangelist. We should be pleased if the Lord would set him at work as an evangelist in his own time.

The Rev. W. S. Lowry, in Allegheny, with whom we spent Sunday morning, has an interesting revival also; fifi en conversions up to Sunday. Brother Lowry and his people heva transformed Brown Chapel into a beautiful, convenient church. The spirit is very warm there. The Sunday school was well attended. In the afternoon the Rev. J. W. Riley, of the Manchester Mission, had the use of Rov. Lowry's church for a rally in behalf of his work. The Rev. Milligan, of the Zion A. M. E. Church, assisted him. There seems to be a general good feeling amoeg the Pittsburgh preachers. The Rov. Brooks, of the Presbyterian Church, and the Rev. John Holiday, of the A. M. E. Zion Church, appear highly interested in the revival at the A. M. E. Church. Glory to God.

"Easy to be Entreated"—There is much comment upon and frequent repetition of several of the series in the train of excellencies that issue from the "wisdom that comes down from above." "Easy to be entreated," oe undorstood in our popular way, is as important as the best of them. To have a mind is simply to be spiritual, to use that mind rightly is to be spiritually correct; for the mind used correctly is the body used correctly. Strength of character, as ordinarily used, does not necessitate correctness of mind; for wrong character may have great strength. There is a point here worthy of much consideration; a strong oheracter may need reformation. It must hear the opinions of others. It may have need to be entreated, is a noble character. Its strength is hold and exercised with respect to other minds and established in good judgment. Men are unkindly styled weak sometimes when they are strongest, and strong when they are weakest. The strong man gales strength by yielding to the pressure of reason and righteousness; the weak man loses by sticking to an opinion or a line of procedure simply because it has been ohosen. "Be sure you are right;" be easily entreated. Does this not say, be weak? By no means. When you are sure you are right, by all the oxternal testimony, by all your internal judgment, by the direction of the Bible and admonition of the Spirit, be hard-headed, stuhborn; but always remember to inquire for light, for wisdom, and when proven incorrect, how to the right. The oost is not a consideration in yielding to right. It is sometimes exceedingly expensive, but the reward is the stimulating object, the "far more and exceeding weight of glory."

The "Dollar Money" comes in for a large consideration by our contributors. The real fact is, there is no dollar law in force. When the main principle of law is undermined by an incorporate subolause and all actions and all requirements are based upon this snb-olause, the main element is annulled. If the law of Pennsylvania should stipulate that all real estate should be taxed at the rate of one mill per dollar, that would be an administrable law, but if it should subjoin the clause, "or a part thoreof," or "a reasonable portion thereof," the whole force of what had seemed the law would be destroyed and each citizen could pay what he pleased. There is really no law on taxation but this, every citizen may pay what he ploases. We have just this self-destructive element in our "Dollaw law." It requires four years to settle what is a "reasonable portion thereof." This is not settled uniformly. It has been said that the Bishops have agreed upon what shall be considered a reasonable portion, but it is easy to show that what is reasonable at one time or place is not so at other times and plsoes. Would it not be an improvement upon our present law to change the name of "Dollar Money" to "Connectional Funds?" Under this title we might raise twenty-five cents or fifty cents per momber. The title might appear to be a matter of small moment, but the heaviest sledge used by our competitive Christian brethren against us is the fact that we require each member to pay one dollar yearly for "this and that." The fact is, we do not require it, though we seem to do so. Is it not to our advantage to not seem to do that which brings us no good, but does us much harm? We have never yet reached the one-fourth of one dollar per member. Is it of any service to the connection to bleud local moneys with connectional moneys and thus appear to use forty per cent. more money in connectional work then we really do? This forty per cent. dedneted and it will be seen that we have never raised the one-eighth of one dollar per annum under the "Dollar law" for connectional interests. Conferences could easily manage the collection and disbursement of all moneys necessary to their local work. This would weaken the power of our Christian competitive churches' blows; for it could then be seen that but little more than one-twelfth of one dollar was raised under the "Dollar law" for connectional purposes. It is hardly bringing us nearly so much as it costs us to support this high sounding title. Our weakness is marked on the very face of the present law, when we step down to indefinitences and bold no man accountable for uniform stipulated return per member. For all the purposes among which the "Dollar Money" is distributed, while we maintain so many especial days for collecting moneys for particular departments, we cannot use one dollar per member. Certainly we shall be wise to "ent down" our title, cut off some especial collections or prevent our own progress by our inconsistency. The strong points of argument to support our present title are, first, that if we aim at a dollar we may hit a half dollar; that if we aimed at a half dollar we should hit only fifty per cent. of our object. This has the same weakness as the destructive, "When I say 7 o'olock I mean 8 o'olock; for our people require an hour to play on." We must remember that if we are not surrounded by enemies we are surrounded by Christian bodies that are making aggressive movements upon us; they will take advantage of any such fallacy; second, that the influence of the high sound is all allowed to leak out through the little hole—"or a reasonable part thereof." Where is the minister among us who has not heard from those without, "Why you all have to pay one dollar a year for such and such purposes" and from those within, "No, we don't; we only pay a reasonable part of it." Our laws should constitute a basis for consistent action on all things and enable us to make as easy a defonce of polity as possible.

WRITE.

BY REV. R. C. RANSOM, B. D.

The American people have a conscience. They have ears, and if a man really have something to say they will bear him. He that speaks what is really in him, will find men to listen, though under never such impediments." Dr. C. S. Smith, in a recent article in the RECORDER, asks a very pertinent question, "Are our leaders dead or dumb?" under which heading he prosecute a very vivid picture of the existing state of affairs. Mr. T. Thomas Fortune, following him, offers us a panacea for some of the ills complained of I hold that for the vindication, elevation and defence of the race we need writers. I know that the treatment of colored citizens of the republic, especially in the South, is a standing contradiction of the high privileges and justice of which we boast. I know that the dignity of our manhood is daily insulted. Each day we are confronted in the public press by the basest misrepresentation. White men ever have and ever will hold us up before the world in the light in which they see us. We grow very indignant, but our indignation is bottled up and kept among ourselves.

Some men, eminent among us for learning, men of ability, enter from time to time their protests against the unjust, often cruel and malicious, treatment we are forced to bear, but their protests are, for the most part, uttered in some obscure church, or in an assembly composed mostly of our own people, and rarely, if ever, right a single wrong. They, through the public press, should ring the story of our wrongs in the nation's ears until men would stop and listen from whence the voice proceeds. True, we are doing much thinking, but the world is enlightened very little by it, because our thoughts are not properly spread before the world. Colored men are writing a few books and pamphlets, but as a rule they either do not possess subject matter of sufficient interest, or are not presented in a way to arrest public attention.

A large number of newspapers are edited and published in this country by colored men. Many of them are good, but according to the make up of the average newspaper, it is impossible for them to develop a journalism of a high order. According to what seems to be their aim they are fulfilling their mission—to give the religious and social news, etc., among the colored people in various localities; but in order to become organs of power they must do more than this. They should represent the best brain of the race, arguing intelligently, pleading eloquently the cause of the race. Ideas must be met by ideas, thoughts by thoughts; logic, right reason is our weapon of defence. The books of white men crowd our library shelves; the white man's newspaper comes daily to our homes. We read their thoughts, we keep posted on all of their movements, but not so with them. They do not take or read our papers, and seldom, if ever, clip from them, so it is evident that they are a poor media of communication between us and the general public.

The Northern press is not fighting for us as in the ante-bellum days and immediately after. The South never did nor does it now sympathize with our material advancement, political rights, moral and intellectual elevation. Our champions will not come from without; they must come from within. When the white press does notice us it is mostly in an unfavorable light—to tell the country that a "black brute" has been lynched. The accounts of Southern outrages are copied by the Northern press, with rarely an editorial comment. I have said write. We must fight our own battles, we must plead where our pleadings will be heard. We should make ourselves heard in such papers as the Cincinnati Commercial, the Philadelphia Press, the New York World and the New York Tribune. There our voice will reach the nation's ears. If Hon Frederick Douglass has done more than any other colored man to cause the world to respect the intelligence, worth and manhood of the race, it is because he secured a hearing for himself and his people and attracted the attention of the world, compell ng it to listen to his reasonable and eloquent plea. The Knights of Labor make their grievances heard through every leading journal in the Republic. Are not our grievances greater than theirs? If we speak where there are ears to hear we will be heard.

In the Century Magazine a writer was recently giving a description of the home life of the negroes, which was about as true as one would be if I were to take a wretched family in one of the worst tenement houses in Philadelphia and say this represents the home life of white people. Such writing as this causes us to be held in disrespect. We must write. We need novelists, who shall make their heroes and heroines represent the best phases of character and life among the colored people. There is in the field of romance abundant material for instructive and thrilling narative. Mrs. Stowe's "Uncle Tom's Cabin" has done more to create a hatred for slavery and to show some of the noble characteristics of the race than a thousand speeches could do. We need a stage literature. "The Merchant of Venice" could never have been written by a Jew; Shylock is taken to be a fair representative of the Jewish people. What race has been more persecuted than the Jews? Certainly not the American negroes. Leaving out the money kings—the Rothschilds and the statesmen Gambetta and Disraeli—I believe I am safe in saying that the Jews owe their elevation and tolerance more largely to the writings of Spinoza, Moses Mendelssohn and Heinrich Heine than to any other source. On the American stage we are caricatured and burlesqued. These characters are taken to be true to life. The stage is a great educator; we should write for the stage. Materials are abundant and I believe that there are those among us who, if they would cultivate it, have sufficient talent for the task. Our young men and women are practically shut out from the great factories and founderies of the country. They have little or no opportunity to learn the trades as telegraphy, engineering and that of a machinist. This constitutes a most formidable barrier to our progress. This should be brought before the nation and kept before it in such a way as to attract attention and awaken a sentiment in our favor. We must thunder at these doors of industry until they are opened. We have men who are in every way qualified to lead in these matters. There is Dr. B. T. Tanner, than whom I know of no more able advocate in questions pertaining to the race; and there are Dr. Arnett, Prof Scarborough, Dr. Smith and many others of equal ability. Let these men speak. But we cannot cast our shot inside the enemy's line to prove effective. There is the great North American Review and the Century Magazine with open doors. Let our ablest men and women present our cause there, where it will touch the centres of intelligence and power. Let our writers cease firing all around the mark; let them take sure aim and fire at the mark. What does England do when she wants to suppress a sentiment in favor of Home Rule for Ireland? She pursues a policy of coercion, muzzles the press and proclaims the Irish National League. We have no such impediments. Our ablest men are little known or their worth appreciated. For all that is best among us, with the average white man, Douglass is the Alpha and Omega of the race. We must cease quarreling with "ole massy" while we are down at the big gate and he at the house. He is too far away; he cannot hear. Our ablest writers should make the great journals of the country ring with the story of the wrongs which we have so long in silence borne. Let the voice of eight million freemen rise and swell and peal like a trumpet of seven thunders until this deaf nation shall be made to hear. This kind of agitation will agitate. I speak not of impossibilities. The pen is mightier than the sword.

Personal.

—Rev. M. R. Wilson is having revival meetings in Savannah, Ga.

—The Rev. Peter Bowman, of Monongahela, Pa., has been assisting Rev. W. H. Palmer in revival work in Birmingham, Pa.

—Mrs. Maggie Lewis, nee Crable, a graduate of Wilberforce University, is regularly employed as teacher in the Colored Orphans' Home, Allegheny, Pa.

—Rev. D. S. Bently, Wylie avenue A. M. E. Church, Pittsburg, has been sick, but is now improving. They are having a glorious revival at Wylie avenue.

—Macedonia A. M. E. Church, Camden, Rev George M. Witten, pastor, is still continuing her protracted meeting. Two were read into church last Sabbath, and one on probation.

"THREE MINUTES' TALK."

BY REV. JOHN M. ABBY.

No. VI.

REVIEW OF THE FINANCIAL SYSTEM OF THE A. M. E. CHURCH

The Rev. C. C. Shaffer, it will be observed, touches upon his manifested clear conclusions with peculiar emphasis when he declares in his second proposition that the financial system under advisement is impracticable and confusing. From whatever point of view I regard it, the attempt to prove that the now existing financial system or systems is infeasible and beyond human control seems to fail distinctly. Our present methods of money getting for general purposes stand pre eminently above the old systems. The Church, which has now become edncated up to the demande of the various departments, wants no change. The annual reports of each of the General Offices show that they have their departments under inli control and are running them with ease without dashing against each other in their respective channels, and upon this principle can be seen an annual increase of finance, which the limited figures had space and time. And I remark further upon this point, that whenever and wherever the general interest of the Church is properly laid before the laity by general officers and pastors in charge there can be no conflict, and local interest will move on just the same.

To follow Bro. Shaffer's plan would throw ne back into the old regime, confuse the Church, paralyze the collections and make the money method impracticable sure enough. The readers of the RECORDER will remember that my dear Brother Shaffer helped to establish the system under review which he claims to be impracticable, and now attempts to subvert it. I speak not of a fair chance to develop its strength—bad legislela tou. Had he moved to modify, the writer of these notes would have given a hearty second, for the system is in need of some modifications, but no changes. My prayer is that the coming General Conference will let the General Departments remain separate and distinct as they are. "Learn to labor and to wait."

Brother Shaffer concludes with the remark that the system is too complex, to which I will make no reply, for the simple reason that it is almost a recapitulation of the two preceding propositions advanced by him. However, I close this summary of my "Three Minutes' Talk" with the remark that a consolidated system of finances would clog every wheel in our great engine.

Harrodsburg, Ky.

WHY NOT OUR BISHOPS ROTATE?

BY REV. ANNO A. WILLIAMS.

Why not the Bishops of the A. M. E. Church rotate? is a connection that has often flowed in my mind. Rotation, I believe, is a better system for Methodism than the diocesan. A Bishop is elected for the whole connection, and, therefore, should not be assigned to a diocesan district. The diocesan district is that of restriction. Our Protestant Episcopal Church friends have the diocesan system, where their Bishops remain for life. This districting is not the surest and progressive enough for Methodism. A Bishop should not be bound in geographical lines and imaginary boundaries. Our Bishops are hindered and restricted in their jurisdiction. It is true "he shall, whenever the officers of any church call him and necessity requires him, visit any Episcopal district and act alone, in the absence of its Bishop, or conjointly with him in all cases in which the interest of the connection demands his service," yet there seems to me there is a delicacy in performing such service in the absence of the appointed diocesan Bishop. Courtesy alone allows a Bishop to visit a district and perform certain services in the absence of the regular assigned Bishop, yet the law demands that the Bishop of the diocesan district "shall travel at large through his district and visit every circuit and station and oversee the spiritual and temporal business of the societies in his district." A Bishop assigned to a diocese is as much restricted as a presiding elder assigned to a presiding elder district, or a minister to a charge. A minister has no right to interfere in another minister's charge; a presiding elder has no right to interfere in another presiding elder's district, and a Bishop has no right to interfere in another Bishop's diocesan district unless requested to do so. Our Bishops continually travel through each other's districts, yet they have no power to correct any wrong they may know of until called by the Church or requested by the diocesan Bishop.

The Diocesan District is not a general superintendency, but a restrictive superintendency. Our Bishops are not elected for diocesse but for the whole connection. When our General Conference formed or divided the connection into episcopel districts, they broke one of the organic laws of the Church which says, "It shall not alter any rule of government to the effect of doing away with the episcopacy or general superintendency." —Discipline, p. 88, section 5, article 2. When a Bishop is restricted to certain fields of labor in the connection for four years he has, in the broad sense of the word, lost the general superintendency. During the quadrennium we have lost three of our Bishops who fell at their posts. Those mighty men with God have gone at the Master's call to receive their reward. Their episcopal districts have been broken de jure if not de facto. In rotation such broken districts could not occur.

Camden, Ark.

NOTICE OF PETITION AND CONTEST.

WHEREAS, The General Conference of the African M. E Church, in session at St. Louis, Mo., May, 1880, did, by resolution unanimously passed, express its pleasure and willingness to effect organic union with the African M. E. Church, and did create a Commission to treat with the representatives of the British M. E. Church on the subject of organic union; and

WHEREAS, The Commissioners on the part of the African M. E, Church did assemble themselves at the place and time of meeting of the General Conference of the British M. E. Church, viz: Toronto, Ont., September, 1880; and

WHEREAS, The General Conference of the British M. E. Church, in session at the place and time aforesaid, did create a Commission to treat with the commissioners of the African M. E Church on the subject of organic union; and

WHEREAS, The joint commission, to wit: the commissioners of the African M. E Church and the commissioners of the British M. E. Church, agreed to effect organic union; and did formulate, consent to, approve and adopt articles of agreement for organic union, and attested the same by affixing their several signatures, thereby mutually agreeing and solemnly pledging and binding themselves and the denominations which they represented, viz: the African M. E. and the British M. E. Churches, to faithfully, completely and without reservation as to any part thereof, conform to, carry out, uphold, maintain and defend each and every stipulation and condition embodied in the articles of agreement; and

WHEREAS, The African M. E. Church, bound by the acts of its commissioners, did faithfully conform to and carry out each and every stipulation and condition embodied in the articles of agreement; and

WHEREAS, Bishop R. R Disney, claiming to be the accredited representative of the British M. E. Church to treat on the subject of organic union, appeared before the General Conference of the African M E. Church, in session at Baltimore, Md., May, 1884, and audibly and officially proclaimed, during the proceedings of one of the regular sessions of said General Conference of the African M. E. Church, convened in Baltimore, Md., May, 1884, that the British M. E. Church had faithfully conformed to, and carried out, each and every stipulation and condition embodied in the articles of agreement as formulated, consented to, approved and adopted by the joint commission heretofore referred to; and

WHEREAS, The General Conference of the African M. E. Church, in session at the place and time last mentioned, confiding in the correctness of the representations made to it by Bishop R. R. Disney, the supposed authorized agent of the British M. E. Church, did order the Bishops of the African M. E. Church to issue a proclamation decreeing and affirming the completion of organic union with the British M. E. Church in all matters in which the African M. E. Church was required to act and assent to by the stipulations and conditions of the articles of agreement; and

WHEREAS, Under date of September 4, 1884, and at Chatham, in the Dominion of Canada, Bishop R. R. Disney issued a proclamation decreeing and affirming the completion of organic union with the African M. E. Church in all matters in which the British M. E. Church was required to act and assent to by the stipulations and conditions of the articles of agreement as formulated, consented to, approved and ratified by the joint commission first mentioned in the third (3) paragraph of this preamble; and

WHEREAS, Proof exists that the British M. E. Church at no time previous to, or since the issuing of the proclamation by Bishop R. R. Disney at the time, place and for the purpose named and expressed in the preceding paragraph had, or has, faithfully conformed to and carried out each and every stipulation and condition embodied in the articles of agreement for organic union with the African M. E. Church, and therefore, be it known that—

I, Charles Spencer Smith, a minister in good and regular standing in the African M. E. Church, do hereby serve notice on all whom it may concern that I shall (D V) petition the General Conference of the African M. E. Church, to convene in the city of Indianapolis, in the State of Indiana, United States of America, Monday, May 7, 1888, to review the several proceedings by which the African M. E. Church sought to effect organic union with the British M. E. Church, and if sufficient reasons can be shown therefor to declare that the African M E Church stands related to the British M. E. Church in the precise manner that it did prior to September 4, 1884, i. e., separate and independent; but that such declaration shall not operate as a bar against the admission of any bishop, preacher or lay member of the British M. E. Church who may voluntarily apply for membership in the African M. E Church; provided that he should the applicant be a bishop, he shall not rank as such in the African M. E. Church unless elected to said office by a General Conference of the African M. E. Church.

The grounds of the petition will principally be as follows, to wit:

First. That the British M. E Church has failed to observe and fulfill the condition of the second article of the agreement, viz: to "accept of the name and Discipline of the A. M. E. Church, in any and every particular now and forever."

Second. That it failed to observe and fulfill the condition in the third article of the agreement, which required that the articles of agreement as a whole should be submitted to each of the annual cooferences of the British M. E Church for their approval or rejection; proof existing that the question of the ratification or rejection of the articles of agreement was not submitted to the Demarara Annual Conference of the British M E Church at any time between 1880 and 1884; and one of the courts of Canada has decided that the failure to submit the articles of agreement to the said Demarara Annual Cooference between the preceding dates for its approval or rejection vitiated and annulled the entire agreement, and that no part or all of it was in any manner binding on any of the societies of the British M. E. Church, and refused to grant the writ of mandamus which Bishop R. R. Disney applied for to compel the trustees of the B. M. E. Church at Chatham, Ontario, to turn over the property to the possession and for the use of the African M. E. Church.

The petitioner will inquire—Did the African M. E. Church intend to simply effect organic union with but a mere fractional part of the British M. E. Church with the British M. E. Church as a whole? The petitioner will affirm that if it meant the former then has organic union been completed; but if it meant the latter, organic union has not been completed; and for the sole reason that the British M. E. Church has failed to fulfill and carry out each and every stipulation and condition in the articles of agreement, thus releasing and absolving the African M. E. Church from any and all responsibility for the failure to complete organic union with the British M. E Church, and also releasing it from all obligation to further recognize Bishop R. R. Disney as one of its bishops.

Notice is also given that the right to seate in the General Conference of the African M E. Church, to convene in Indianapolis, Ind., May, 1888, of all persons who may claim to have been elected as delegates from any part of the territory occupied by the British M. E. Church, prior to September 4, 1884, to said General Conference will be contested. The Demarara Annual Conference of the British M. E. Church is hereby advised not to attempt, under any circumstances, to send delegates to the General Conference of the African M E Church, to convene in Indianapolis, Ind., May, 1888, for any other purpose than to apply to said General Conference for admission into the general body of the African M. E. Church; inasmuch as the said Demarara Annual Conference was not made, for reasons known only to the representatives of the British M. E. Church, a party to the consideration, rejection or approval of the articles of agreement for organic union between the African M. E. and the British M. E Churches.

Further notice is el en that the right of Bishop R. R. Disney to equal coassociation with the bishops of the A. M E. Church in presiding over and regulating the affairs of the General Conference of the African M. E. Church, to convene in Indianapolis, Ind., May, 1888, will be contested, and the petitioner will endeavor to show that the said Bishop R. R Disney has never been, and is not now, a de facto bishop of the African M E. Church.

Nashville, Tenn., Jan. 20, 1888.

DR. C. S. SMITH'S PROTEST.

CEDAR GROVE COTTAGE,
91 LINDEN AVENUE,
FLUSHING L. I., N. Y., Jan. 28, 1888.

NOTICE.

The admissability of the question which is thrown upon the surface in this most extraordinary document in my mind is surrounded by clouds of grave doubt as to the legality, as well as the practicability, of its presentation in the manner our Nester intends to bring about his snbtile revolutionary scheme at the coming General Conference. I am cognizant that it is the prerogative of every man to petition, may he be in Church or State—a fact no one will undertake to deny. But while this is true, is there not some danger of this prerogative going beyond bounds?

I now, through the medium of the Church, the CHRISTIAN RECORDER, notify Dr. Smith, the plaintiff that I am prepered at the proper time and place to convince him of the very grave error in which he has purposely allowed himself to be drawn, likewise establishing the following impregnable points:

1st. That the Union is an incontestable fact, as such there is no ground for contest.

2d That each is the case, there is no longer any organization known as the B. M. E. Church.

3d. That the organization which was once known by that title—B. M. E. Church—now forms part of the great integral whole, the African M. E. Church.

4th. That although financially it may not be as strong as other districts within the bounds of the Church, yet it is nevertheless true, morally, religiously, socially and intellectually the equal of any.

5th. That the persons within the bounds of said district are not meddlcants, as some would have it appear; and that the motives which actuated the articles of agreement as a whole should be submitted to each of the annual cooferences of the British M. E Church for their approval or rejection; proof existing that the question of the ratification or rejection of the articles of agreement was not submitted to the Demarara Annual Conference of the British M E Church at any time between 1880 and 1884; and one of the courts of Canada has decided that the failure to submit the articles of agreement to the said Demarara Annual Cooference between the preceding dates for its approval or rejection vitiated and annulled the entire agreement, and that no part or all of it was in any manner binding on any of the societies of the British M. E. Church, and refused to grant the writ of mandamus which Bishop R. R. Disney applied for to compel the trustees of the B. M. E. Church at Chatham, Ontario, to turn over the property to the possession and for the use of the African M. E. Church.

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Nashville, Tenn., Jan. 20, 1888.

MANAGER'S NOTICE.

We are just receiving from the binder a fresh lot of Hymn Books in cloth, sheep, roan and gilt, and, as business is dull just at this season, and we have some still bills to meet in February and March, we have resolved to offer churches, choirs and presiding elders this new lot of six hundred copies at a great reduction from regular rates for the next thirty days. One dozen cloth bound for $7.20; one dozen sheep bound for $8 40; one dozen roan (black), for $9 60; six extra roan gilt for $7.00, and a corresponding reduction on morocco of any class. Now, please send on your orders at once. Do not wait until they are all gone, and then complain that we cease selling at the same rate. Remember, there are only 600 copies at this rate, and the first that come will be the first served.

Remember, also, that we sell the People's Hymn Book, a small, cheap, excellent work, collected by Mr. S. B. Scheiffelin. It contains tunes of standard excellence on the opposite page. Only 20 and 25 cents per copy. But we must tell you that the best selling song book we have had for two years or more is the little gem called "Sought Out Songs," by Rev. A. D. Earle, of Boston. This book contains the famous "Lily of the Valley," and other lively tunes and hymns that stir the multitudes into a glow. Send in your orders. Only 30 cents per copy; 5 cents extra by mail.

Finally, we call attention to this paper. We have been late "to press" the past two weeks, and we come a little late still, this week, but with all this we submit that we are handsomer and handier than ever we have been. We are clipped and pasted, we are lighter weight and finer paper than ever before. One drawback only is worthy of note. Having changed our printer, our new pressman has not, for want of skill or time, been able to give us a clear page as we have been accustomed to show our readers hitherto. In appreciation of all we have tried to do for the convenience and pleasure of our patrons, will not our patrons help us a little by securing for the paper at least one cash subscriber for '88?

We earnestly request every subscriber and friend of the RECORDER to show the paper to a friend and ask him or her to try it for six months or one year. By so doing you will help us, and at the same time promote the advancement of a good cause.

☞Fortune smiles on those who put their shoulders to the wheel.

GENERAL CONFERENCE DELEGATES.

PHILADELPHIA.—Revs. L. J. Coppin, J. W. Beckett, B. D; C. T. Shaffer and J. S. Thompson, D.D. Laym n—Mr. D. P. Hamilton and Rev. F. F. Malo.

NEW YORK.—Revs. W. B. Derrick, D.D., W. F. Thomas, A. M., and T. E. Franklin. Laymen—Rev. I. H. Bolden and Mr F. Savage

NEW ENGLAND.—Revs. J T Jenifer, D D., and A. W. Upshaw, B. D. Laymen—Messrs. J. H. C. Austin and John E Church.

PITTSBURG.—Revs. C. Asbury, D.D.; W S. Lowry and W. H. Brown. Laymen—

OHIO.—Revs. W. J. Johnson, B. D., and R G Mcrimer, M D. Laymen—Prof. J. P. Shorter, A. M., and Mr. L W. Jnson.

NORTH OHIO.—Revs. T. H. Jackson, D D; John Dickerson and R. A Johnson. Laymen—Rev. W. H. Lucas and —

MICHIGAN.—Revs. J. W. McSmith and J. H Miller. Laymen—S. Robinson and C. A. Parkner.

INDIANA.—Revs. D. P. Roberts, M. D.; J. H. Cole and Sam. Laymen—

ILLINOIS.—Revs. N. J. McCracken, Henry Simons and W. H. Chambers. Laymen—W H. S. Seale and —

CALIFORNIA.—Revs R L. Beal and J W. Sexton, B. D. Laymen—Messrs. A F Holland and I Buchanan

COLORADO.—Revs. John Turner and J H. Hubbard. Laymen—

KANSAS.—Revs. P. A. Hubbard and J. W. Bryson. Laymen—

SOUTH KANSAS.—Revs. J M. Wilkerson, J. W. Wilson and B. F. Watson. Laymen—

NORTH MISSOURI.—Revs. G. W. Gaines, J. C. C. Owens and W. H. Sexton

NORTH GEORGIA.—Revs. W. J. Gaines, D. D; C. L. Bradwell, J. G. Yeiser, B. D; B G aham, I. H Cary, Jr., D. J McGee and D. T. Green. Laymen—

NORTH CAROLINA.—Revs. R H. W. Leake, J. W. Telfair, C. H. King, R. Lucas and F. F Giles. Laymen—

KENTUCKY.—Revs J M. Turner, J. M Frst or and W. Buckner. Laymen.

WEST KENTUCKY.—Revs. R Harper, B. D; B. F. Porter, M. D., and I. H. Welch, D.D. Laymen—

TENNESSEE.—Revs. T. B. Caldwell, E. Tyree, J. W. Early, B. A J. Nixon, B. Green and G. W. Jackson. Laymen—

IOWA.—Rev W. J. Laws, A. J. Burton and R K light. Laymen—Alexander Clark and Solomon Taylor.

ONTARIO.—Revs. J. O'Banyoun and J. A. Emmerson. Laymen—George Morton and Delos R. Davis S A —

NORTH ALABAMA.—Revs M. E. Bryant, W. H. Mixon, R M. Cheeks and P. Gardner. Laymen—Jeff. H. Clark N R. Fielding.

MACON.—Revs. E. P. Holmes, W. Newman, L. H. Smith, L. Thomas, R A. Hall, A. W. Lowe and W. C. Gaines Laymen—Messrs. J. W. Brooks and T. S. Price.

COLUMBIA.—Revs I S Lee, C. P. Nelson, H. Young, R. E. Hall, W. D. Chappelle, L.D. Chavis, J. G. Sampson, J. W. Lykes and W. M. Thomas. Laymen—Prof. J. W. Morris and T. A. Saxon.

SOUTH ARKANSAS.—Revs. Edmond Brown, John M Murchison, Reuben Johnson and J. Russell. Laymen—A. G Keeling and John S. Moore.

ARKANSAS.—Revs. W. J. Phillips, P. W. Wade, H. H. King, J. C. Jones and Francis Carolina. Laymen—

TEXAS.—Revs. J. E Edwards, R. Deale and J. F Bradley. Laymen—

NORTHEAST TEXAS.—Revs. J. H. Armstrong, H. L. Trapp and M. Connor. Laymen—Thomas Otman and S W. Armstrong.

CENTRAL TEXAS.—Revs. A. Grant and H. Wilbis. Laymen—Messrs. A. J. Moore and G orge Young.

WEST TEXAS.—Revs. A. F. Jackson, J. K. Bryan, G. E. Taylor and A. G Scott Laymen—Messrs. H. J. McAdoo and William Hunter

GEORGIA.—J. B Lofton, J. A. Wood, S. H. Robertson, W. O. P. Sherman, C. P. Johnson, W. D. Rosebord, Wm. H. Powell, J. H. Adams and R. B. Downs. Laymen—

INDIAN MISSION.—Revs. G. A. L. Dykes and Nuck Churchill. Laymen—Hon J. B Y ung and F. E. Richardson.

FLORIDA.—Revs. A. J. Kelshaw and W. G Steward. Laymen—Messrs. J. W. Hall and W. P. Wilson.

ALABAMA.—Revs. A. J. Miller, W. H. Weathers and J W. Watson. Laymen—Messrs. F. L. Carey and John Carson.

MISSOURI.—Revs. M. W. Beckly, J. F Sh mald and C. W. Preston. Laymen—Messrs. H. S Parker and B. F. Rogers

WEST ARKANSAS.—Revs. W. R. Carson, A. A. Williams, Cyrus Berry and G. C. Christburg. Laymen—Mr. Tassell Janes.

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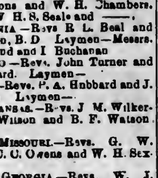

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Almost as Palatable as Milk.
Containing the stimulating properties of the Hypophosphites combined with the Fattening and Strengthening qualities of Cod Liver Oil, the potency of both being largely increased.
A Remedy for Consumption.
For Wasting in Children.
For Scrofulous Affections.
For Anæmia and Debility.
For Coughs, Colds & Throat Affections.
In fact, ALL diseases where there is an inflammation of the Throat and Lungs, a WASTING OF THE FLESH, and a WANT OF NERVE POWER, nothing in the world equals this palatable Emulsion.
SOLD BY ALL DRUGGISTS.

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WORTH SENDING FOR
Dr. J. H. SCHENCK has published A NEW AND ELABORATE BOOK on the Treatment and Cure of CONSUMPTION, LIVER COMPLAINT AND DYSPEPSIA which will be mailed FREE to all who want it. If you are, or know of any one who is, afflicted with, or liable to any of these diseases, send name and address (plainly written) to Dr. J. H. SCHENCK & SON, (Name this paper.) Philadelphia, Pa.

ANNUAL CONFERENCE NOTICE.

To the North Louisiana Conference, A. M. E Church:

All candidates for admission in the itinerancy in the North Louisiana Conference and all students for first, second and third years' classes, must put in an appearance at Shreveport, La., on Tuesday morning, January 24 h, 1888 for examination as the committees all will be positively instructed not to examine any one after that day. All the respective committees must also be present on same day, else others will be substituted. The conference will meet Wednesday January 25th 1888, and reports must be ready on first day.

By order of Bishop Wayman.

J. W. BANKINS, Secretary.

SUNDAY SCHOOL UNION NOTICE

The Quarterlies and the Lesson Papers for the fourth quarter are now read for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S SMITH,

Nashville, Tenn.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vain try ing every known remedy, a last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge

FOWLS Figeons, Imported and Home bred. Best Incubator and brooder. English Mastiff Dogs Stamps for circulars. J. L HARRIS, Cinnaminson N. J.

Hood's Sarsaparilla
Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla
Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla
Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar.

"STAMMERING"
AND ALL DEFECTS OF SPEECH PERMANENTLY CURED
It is with pleasure I t stify to my cure of stammering o d f your guidance I was a very d fficult subj ct and was obliged to separate myself from all society on account of my terrible impediment. Last year's trial I can read and speak with as much ease as when I left the institute My cure was effected in as we ks and this seems a short time in which to cure a habit of 14 years' standing. Any one sympathizing endorse your method. David Shaw, 11 Beech St., Allegheny, N. J.
For full information address E S. JOHNSTON, INSTITUTE—11th and Spring Garden Sts., PHILADELPHIA

Subscribe for the Recorder. Only $2 00 per year in advance.

"FOR THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY, and every humor, from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating remedy. Even Running Ulcers rapidly heal under its benign influence. Virulent blood-poisons are, by its use, robbed of their terrors. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," Goitre, or Thick Neck, and Enlarged Glands.

BILIOUS ATTACK.

DAVID G. LOWE, Esq., of St. Agathe, Manitoba, Canada, says: "Being troubled with a terrible bilious attack, fluttering of the heart, poor rest at night, etc., I commenced the use of your 'Golden Medical Discovery' and 'Pellets,' and derived the very highest benefit therefrom."

LIVER DISEASE.

Mrs. I. V. WEBBER, of Yorkshire, Cattaraugus Co., N. Y., writes: "For five years previous to taking 'Golden Medical Discovery' and 'Pellets,' I was a great sufferer; had a severe pain in my right side constantly; was unable to do my own work. I am now well and strong."

SALT-RHEUM AND RHEUMATISM.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.

Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of the most aggravated case of salt-rheum, by the use of your Golden Medical Discovery. A near relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of chestve plasters, and has had no bandages, and during the winter months had to have her hands dressed daily. The trouble was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be better. However, I reached that it would take time for my medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her, and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years of age, and this is what they call "a limp" or "flap" back, covering the entire edge of leaves. Very fine, $5.50.

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have a case of consumption if they will send me their Express and P. O. address.

Respectfully, T. A. SLOCUM, M C., 181 Pearl St., New York.

NOTICE.

The members of the Publishing Board are hereby notified to meet at the Book Rooms, in Philadelphia at 10 A M on Monday, April 30 h, 1888 to finish their work for the ensuing General Conference.

T. M. D. WARD, President.
J. H. A. JOHNSON, Secretary.

WANAMAKER'S.

PHILADELPHIA, Jan. 30, 1888.

NEW GOODS COMING IN EVERY DAY. They are clearing their way onto ocean ers, and shelves in a part of the store, and the more they push and crowd, the more the prices of the older things suffer.

We must make room for the new comers; we can best make it by getting rid of whatever is inferior. The quickest way is to make prices that will sweep done.

Very quick prices on the new things, also. Whatever the price of a yard of cloth or a pair of shoes or a piece of furniture, or of any other thing men or women wear, or use, little or bitter here, quantity for quality Our p ices are more likely to be below the market than any other way.

YOU MUST LOOK OFTEN TO KEEP TRACK OF THE things we are doing. We are doing to make your visits to the store more and more pleasant. The reading rooms, the resting rooms, the places where parcels may be left free of charge, the telephone and the graph and letter mail ing facilities are for you. We are glad to have you come to the store whether you care to buy anything or not.

Look, look at prices like, at your leisure. You are always welcome.

"BARGAINS" AT EVERY SOUETTE. AT MACOMber you will run across half price or third-price or quarter-price goods, but the best things are all over the store at warm weather values

For the sight ful people who think more of getting good substantial, wor hful articles at a fraction of the common price than of being at the very tip t p of every wave-crest of Fashion find a rich re ard by looking about the s re these days when goods are selling at little more than half price or the season, down go the prices.

Thrifty buyers watch for such chances. This is their hour.

JOHN WANAMAKER.
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ABEL R. CALDWELL, Managing Editor
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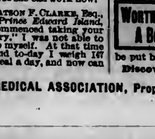

Office in Company's Building.
308 & 310 WALNUT STREET,
PHILADELPHIA.

Cash capital.....$500,000.00
Reserve for Reinsurance and other claims..... 1,408,278.68
Surplus over all Liabilities..... 413,577.28
TOTAL ASSETS, DEC. 31, 1887, $2,401,956.11.

THOS. S. MONTGOMERY, President.
R. CHAPIN WISE, Secretary.
JAMES B. YOUNG, Actuary.

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Thos. H. Montgomery, J. Gillingham Fell, Alexander Biddle, Charles P. Perot, Joe E. Gillingham, Israel Morris, Pemberton S. Hutchinson, Samuel Welsh, Jr., Charles S. Whelen.

THE STAR CONCERT.

The Star Concert for the benefit of Parish Building of the Church of the Crucifixion, Rev. H. L. Phillips, pastor, to be given at the Musical Fund Hall on Thursday evening, February 9, 1888 Miss Flora Batson, the Queen of Song, will be the leading vocalist, assisted by Miss Dora J. Cole, Soprano; Mr. T. Chestnut, Tenor; Mr. Louis L. Brown, Basso, and Mr. W. I. Powell, the "king of the fairy," with Mrs. Albert Wilson as accompanist. Miss Mary A. Crawford and Miss Mary E Harper, the talented elocutionists, will also recite choice selections. Twenty dollars will be awarded to the person selling the largest number of tickets General admission, 25 cents; reserved seat ticket, 50 cents. For sale at Ditson's Music Store, 1228 Chestnut St.

To know is a thing which pleaseth talkers and boasters. To do it is that which pleaseth God.—*John Bunyan.*

Prayer strengthens the spirit for its conflict with the temptations of the world, helps in keeping the eyes of the soul open to the spiritual ventures that we are in danger of forgetting in the midst of the toil and turmoil of this life, and sharpens the spiritual and moral instincts that often get rusty for want of use.—*Indian Messenger.*

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kentucky 28, Owensboro,... " Turner

OCTOBER.

South Kans's 1, Emporia,... " Brown
Pittsburgh... 5, Park's'g, W.Va " Campbell
Kansas.....12, Omaha,..... " Brown
Tennessee,.12, Nashville,.... " Turner
Indian.....13, McAllister,.... " Ward
North Mo.,.19, Hannibal,.... " Brown
Missouri...26, St. Louis,..... " Brown
West Tenn.,26, Memphis .... " Turner

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas,.. 9, Little Rock,... " Ward
Florida,....10, Tallahassee,... " Payne
Sth Arkansas17, Helena,..... " Ward
Sth Alabama23, Selma,..... " Payne
Macon,.....23, Talbotton,.... " Brown
Sth Carolina23, Warrenton.... " Campbell
Wst Arkan's24, Camden,..... " Ward
Alabama,...30, Eufaula,..... " Payne
Texas.....30, Beaumont,.... " Wayman

DECEMBER.

Columbia... 7,..... " Campbell
Mississippi, 8, Raymond,..... " Ward
N. E. Tex., 8, Dallas,..... " Wayman
Georgia.....14, Savannah,.... " Brown
West Texas,15, Lastror ..... " Wayman

JANUARY.

1888.

With Miss..., 3, Yazoo,..... " Ward
North La.,..25, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina, 8, Mt Zion Chris'n " Ward
East Florida, 15, Palatka,..... " Payne
Louisiana,.. 22, New Orleans.. " Wayman
St. Thomas, ...St. Thomas, W I Disney

MARCH.

Virginia .... 28, Norfolk..... " Turner.
Demerara..... George't'n B G S A Disney

APRIL.

New Jersey,. 4, Millville..... " Campbell
Baltimore,...12, Baltimore.... " Wayman
Bermuda,..... Shell Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York,.. 6, Albany.
New Engl'd 13, Boston.
Ontario.... 20, Chatham.

JULY

Nova Scotia, Amherst, N S

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop J. M. Wayman, D.D., 137 East Baltimore street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1923 North Thirteenth street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Bennings, D. C.

Bishop John M. Brown, D.D., D. C. L., 1494 Rhode Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D. LL.D., 34 Young street, Allanta, Ga.

Bishop R. H. Disney, 213 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the consecrating Bishop always knows who may be left free of charge, the telephone and telegraph and letter mail ing facilities are for you. We are glad to have you come to the store whether you care to buy anything or not.

Look, look at prices like, at your leisure. You are always welcome.

COURSE OF STUDY.

PREPARATORY COURSE.

Webster's Academic Dictionary,.... 2.00
Swinton's English Grammar..... 1.65
Composition and Rhetoric, same,... 1.25
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Whole set, by express, $5.65
When ordered by mail, add 65 cents.

FIRST YEAR.

Composition and Rhetoric..... 1.25
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SECOND YEAR.

Christian Ethics, Gregory,..... 1.50
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Botany..... 1.25
Wakefield's Theology..... 2.25
Wayman on Discipline [in press].... .90
Turner's Polity,..... .85

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Cutter's Physiology..... 1.70
Geometry [Marks'] Elements,..... .90
Tanner's Outlines of the A. M. E. Ch. 1.00

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McCosh's Logic..... 1.50
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We have also an excellent Bible Dictionary at..... 1.25

All these works contained in the course of study are from other publishers, and are bought by us for cash only We can only sell them FOR CASH. To candidates for the ministery of our Church who buy the whole of any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHURCH.

Life and Times of Rev. Richard Allen $ .50
Method of Divine Government,..... 2.00
Wesley's Sermons, 2 vols,..... 5.00
Newton on the Prophecies,..... 2.75
Clark's Commentary, 6 vols,..... 24.00
Ecclesiastical Law, Henry and Harris 3.00
Harkness' First Lessons in Greek, 1.50
Scarborough's First Lessons in Greek 1.00
Green's First Lessons in Hebrew... 1.50
Hamilton's History of England, 5 vol. 4.00
Principia, Delany,..... 25.00
A new, complete Bible Commentary, by Drs. Jamison, Fausset and Brown (Engis.h) Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S Eason, Marianna, Ark.

CHRISTMAS PRESENTS FOR PREACHERS AND OTHER PUBLIC SPEAKERS

Dr. Porter's Hints to them is one of the most useful.—"Worth its weight in gold," says the Christian Guard an. $1.25

For teaching everyone how to do good, "The Winning Worker; or, the Possibilities, Duty and Methods of Personal Work," by Miss. Mary Ann Harbor Order of J. C. Embry, 821 Pine Street, Philadelphia. Why not make presents that will do good?

"WORTH MORE THAN ITS WEIGHT IN GOLD." to young ministers and local preachers. "Many a preacher would have been saved from failure by the early study of such a book."—Christian Guardian

IS THE BIBLE TRUE, AND FROM GOD?

Read Dr. Porter's late book called "Christianity Demonstrated By Experience." It will settle the question forever and ever, your souls on fire. Buy a copy and keep it to lend to the poor society and especially to unbelievers. On sale by Rev. J C. Embry, Price, $1.50. A new supply just received.

ORDER BLANK.

Rev. J. C. EMBRY,
Box 906, Philadelphia, Pa.

Please send me the following books, for which I enclose $.....

Name.....
Post Office.....
County.....
State.....

Information Wanted.

[We make no charge for publishing these notices from subscribers. These notices must come from paid up subscription, who notices to others must be. Pastors will please read the inquiries published from their charges, and report any case in which friends are reported lost. Occasional notices will be in the Children's Department.]

INFORMATION WANTED OF MY SISter, Betsy Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother Rev. A. H. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Texas County, Miss., and left that State in 1860. The last time heard from he was in Chicago, Ills. Any information will be gladly received by E. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Celia, Mild and Jane, my three sisters. I have not heard of them since the war, when they were a Sumterville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa.

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTher Lilla Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Netaway Co., Va. I was known in Virginia as Bob Gunn owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S Johnson, Mexia, Tex.

INFORMATION WANTED OF MRS Manerva Tanks, of Hamburg, Arkansas, of her mother. Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whitesides, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett His father's name is William Padgett; his mother's name, Ellen Padgett He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Wm. Padgett, of Muchakinock, Mahaska county, Iowa.

INFORMATION WANTED OF MY SONS George Washington House, Wm. Waite and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Mr Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Diannah White, care Rev. S. S Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Eugene Swayze, who was born in Tenno

IS THIS AN AGE OF MIRACLES?

The physician who has a large correspondence with his patients constantly hears the still, sad wail of humanity crying for help. Patients appeal to him for aid for whom he knows cure to be hopeless. Alas! why have they waited until man's best aid can be of little avail? The wisest physicians do not lay claim to work miracles. Great as are the virtues of Compound Oxygen, it must be called in before the undertaker. In cases of consumption, neuralgia, rheumatism, asthma, and bronchitis, Compound Oxygen, as made by Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., has achieved wonderful cures. Send for pamphlet, describing the Home Treatment. The book will be sent free, by return mail.

Edison says only one-fourth of a ton of coal is used. The rest goes up the chimney. Edison is wrong. The rest is left at the coal yard.

"It is worth its weight in gold," is a common expression. But, while the value of gold is easily settled, the worth of Ayer's Sarsaparilla, as a blood purifier, never depreciates. It will eradicate scrofula from the system when everything else fails.

Caller (to little Bobby): Bobby, what makes your eyes so bright?" *Bobby* (utter a little thought): "I don't know, as I hain't had 'em in very long."—*Ex.*

All derangements of the kidneys and liver, pains in the back, tired feelings, and weakness, are cured by Hood's Sarsaparilla. This medicine is purely vegetable. It is sold by all druggists.

Customer (in the restaurant): "The last time I was here, waiter, I found a hair in my soup. Do you serve this to all right?" Waiter (confidently)—"Y, s, sh, I done took 'em all out."

TRUE MERIT APPRECIATED.—BROWN'S BRONCHIAL TROCHES are world renowned as a simple yet effective remedy for Coughs and Throat Troubles. In a letter from Hon. Mr. Pery, Castle Grey, Limerick, Ireland they are thus referred to: "Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few." Obtain only "BROWN'S BRONCHIAL TROCHES" Sold only in boxes.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced Attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Sec'ty.

BETTER THAN EVER.

LESSON HELPS FOR 1888.

The Sunday School Union of the A. M. E. Church is prepared to furnish the best series of Lesson Helps that can be obtained. We have received testimonials from scores of our most prominent Sunday school workers endorsing and emphasizing the high quality of our periodicals. Our aim is to do the very best we can to meet the demands of our Sunday schools. A full list of our periodicals and their prices, will be found on another page of this paper. As we are the only authorized publishers of lesson helps for A. M. E. Sunday schools, we expect to receive that patronage which respect for law and denominational interests demand. Samples and price lists sent free on application Address,

REV. C. S. SMITH,
Nashville Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

IMPORTANT NOTICE TO GENERAL CONFERENCE DELEGATES.—Inasmuch as there is no standing committee on railroad arrangements, I have made application for reduced rates to the General Conference which were in Indianapolis, Ind., May 7, 1888. The reduction, if granted will cover every section of the country and extend to every delegate, as well as to such other persons as may desire to attend. Delegates will please not endeavor to do any local arrangements until further notice

C. S. SMITH.
Nashville, Tenn.

COMMON-SENSE CATARRH CURE

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Mrs. Ellen A. Clough, Matron of the M. E. Seminary, Tilton, N. H., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful blood-purifier, it is superior to any other preparation of Sarsaparilla."

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of sympathy for the negro with a kick, simply voice the sentiments of a large portion of the white people of this country in relation to the morality and the Christianity of the colored people. Such expressions we often hear in this section from pulpit and platform, from many who come to appeal for aid for their cause. They adopt this method hoping to excite the philanthropy of their Northern brethren and sisters by contrasting their immaculate piety with that of the negro, for whom they express their sympathy by representing him indiscriminately as a fetish hotentot or an immoral hypocrite. From such statements the opinions of many of the Christian characters of the colored people are formed.

Having been requested to read a paper before the Preachers' Meeting of the M. E. Church, Providence, January 16th, the unqualified statements of Bishop Dudley and others relative to the colored people suggested an answer to the subject: "What is African Methodism Doing to Help Elevate the Negro; or Does Christianity under the Leadership of the Negro Degrade or Elevate the Negro?" In stating the grounds for the introduction of this subject, it was said, "But some will say, perhaps, that that subject is trite." This subject is not trite, because it touches the negro problem at many vital points. The negro problem is not a question of the past, but a presence; it is a given it in popular discussions of the times and in the leading journals and periodicals of the day. Labor and capital, tariff, the silver surplus and coinage, the rum power and prohibition, the coming presidential campaign and the proper government of our large cities are all great questions before the American people, but it is seriously questionable whether either of these problems touch national interests at so many vital points as the negro problem.

Before emancipation the perplexing question was: "What shall we do with the negro?" The question now is: "What will the negro do with himself?" And why is this question so prominent? Because, politically, American citizenship is in it; because the wisdom or the folly of the Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution of the United States is in it; because the capabilities and the destiny of a race are in it; because the conscience of the nation is feeling the impress of God. Under the Christian light of to-day public conscience is awakened, sensitive and inquisitive. God is arousing the popular heart as to its duty to these long crushed, but now struggling and rising people. The solution of this question relating to elevation of the negro would be comparatively easy if left to work itself out by ordinary methods of human progress and development along the lines of just and equal privileges; but caste prejudices and color distinctions enter the arena with their disturbing differences and attempt, by outrageous methods, to throw themselves across the way of the negro's advancement. They pervade supreme judicial sanctums, ignore the expressed will of popular majorities, set aside constitutional amendments to subordinate human rights to State rights. The negro's color and his weakness appear to be pretexts for every wrong and outrage upon his manhood. In many places color is made to gauge every brain by the same calibre and to grade all characters to the same level. If a manly spirit is found to take issue at infringements upon his rights, false and fiendish charges are preferred, and shotgun or lynch rope are made to supplant the courts of justice. If he demands a fair day's wages for a fair day's work he is falsely charged with an attempt at insurrection, so that the militia may be called out and colored people indiscriminately shot under forms of law. In defiance of constitution and laws that protect the rights of all, the elective franchise, the chief safeguard of citizen liberty, is openly wrested from him in many parts of the South and he compelled to be represented in State and National councils by those whose hands are stained in fraud. In the coming presidential campaign and the proper government of our large cities are all great questions before the American people, but it is seriously questionable whether either of these problems touch national interests at so many vital points as the negro problem.

But this crushing power of caste pursues the negro into more sacred precincts than politics. The color line is made to rear separate schools and churches, cut annual conferences, divide religious assemblies and sever episcopal dioceses. It enters the temple of God with its distinctions and writes above its door, "Whosoever will may come except the negro." It has the gates to cemeteries, the last resting place of the dead, with the inscription, "In life I hated you; in death I will not be with you." It taints the gospel of Christ with its foul philosophy of a partial God the respecter of persons, affording another most astonishing fact of the age that, in the face of all this the negro in his ignorance under these crushing outrages by so-called Christians has not turned in disgust from Christianity to irreparable barbarism The explanation is only to be found in the fact that the negro's deep spiritual penetration enabled him to discern beneath all this the true nature of the Divine character, grasp a firm grip on God's promises which have sustained him. Thus while the free Indian, refusing to bow before the Cross, is going down, the enslaved negro, accepting Christianity, is rising and flourishing.

In the face of these facts where, with more propriety, should attention be repeatedly called to a subject so vital in its humane, Christian and political bearing than at a meeting of ministers, the directors of the interests of moral and religious thought of the country?

It is evident that sin and ignorance, with their consequent weaknesses, are the causes of many of the above mentioned evils. As African Methodists we believe that the remedies for the colored man's misfortunes are to be found in a cultured brain, a skillful hand and a Christian heart. We believe that if the black man would arise above his misfortunes the solution must help himself. There must be a force within responsive to aids without. African Methodism touches the religious, moral and educational phases of the negro problem, and in proportion the colored people are doing to help themselves. As a Christian organization we are helping to solve this question through the doctrines, forms and usages of Episcopal Methodism. We have been dealing with this question, in efforts at self-help, since 1787.

After an outline history of the rise and progress of the A. M. E. Church, with a resume of what she is doing in the General Departments to diffuse general intelligence among the masses, in the Sunday school, missionary, educational departments and in the cause of prohibition and general moral reform as well as train them in systematic benevolence through the financial methods. The work other colored Christian organizations was cited so as to see in the light of facts if Bishop Dudley's unqualified statements were true.

The argument was closed by saying: "Not only do these facts refute the unqualified statements of Bishop Dudley as to the morality and the religion of the negro, but it takes in connection with the negro's industry since emancipation, as shown by the increased production of cotton, corn, sugar, rice and tobacco, his business tact and economy in the acquirement of taxable property with comfortable homes, his improvement in morals and religion seen in the annual amounts given to sustain them, and that there is not an Anarchist among them except Parson's wife (it is said); his love for learning seen in the rapid increase of intelligence, with the 950,000 colored children in schools, they will serve also to show that the negro problem need not long perplex the nation, that if given an open field and a fair chance the school book, the Bible and the ballot will do for him what they have done for other people. All this African Methodism is striving to bring about.

MANAGER'S NOTICE.

We are just receiving from the binder a fresh lot of Hymn Books in cloth, sheep, roan and gilt, and, as business is dull just at this season, and we have some stiff bills to meet in February and March, we have resolved to offer churches, choirs and presiding elders this new lot of six hundred copies at a great reduction from regular rates for the next sixty days. One dozen cloth bound for $7.20; one dozen sheep bound for $8.40; one dozen roan (black), for $9.60; six extra roan gilt for $7.00, and a corresponding reduction on morocco of any class. Now, please send on your orders at once. Do not wait until they are all gone, and yet complain that we cease selling at the same rate. Remember, there are only 600 copies at this rate, and the first that come will be the first served.

Remember, also, that we sell the People's Hymn Book, a small, cheap, excellent work, collected by Mr. S. B. Scheiffelin. It contains tunes of standard excellence on the opposite page. Only 20 and 25 cents per copy. But we must tell you that the best selling song book we have had for two years or more is the little gem called "Sought Out Songs," by Rev. A. B. Earle, of Boston. The book contains the famous "Lily of the Valley," and other lively tunes and hymns that stir the multitudes into a glow. Send in your orders. Only 30 cents per copy; 5 cents extra by mail.

Finally, we call attention to this paper. We have been late "to press" the past two weeks, and we come a little late still, this week, but with all this we submit that we are handsomer and handier than ever we have been. We are clipped and pasted, we are lighter weight and finer paper than ever before. One drawback only is worthy of note. Having changed our printer, our new pressman has not, for want of skill or time, been able to give us a clear page as we have been accustomed to show our readers hitherto. In appreciation of all we have tried to do for the convenience and pleasure of our patrons, will not our patrons help us a little by securing for the paper at least one cash subscriber for '88?

We earnestly request every subscriber and friend of the RECORDER to show the paper to a friend and ask him or her to try it for six months or one year. By so doing you will help us, and at the same time promote the advancement of a good cause.

OUR CHURCH AT WORK.

BY AN EARNEST WORKER FOR CHRIST.

DEAR EDITOR:—We, the members of the White Street A. M. E. Church, of Pittsburgh, Pa., are well pleased in stating that our worthy pastor, Rev. D. S. Bentley, is doing a most wonderful work in and throughout Pittsburgh. Through the Almighty Power from Heaven, he is spreading the Gospel far and near; and we all bless the Lord for the wonderful effect his sermons and his daily walks and conversations have had upon the people of our city. We have received the intelligence from the old veteran of the cross that the spirit of God in our church has not been attended with such a power from Heaven for 21 years. Everybody is awake. Christians that have been resting on flowery beds of ease have been awakened at last, and all the people of God are coming together and seem to be enjoying the precious fruit from the tree of life.

The work is increasing day by day, hour by hour, and scores of the children of God's people are certainly working faithfully for the upbuilding of the Kingdom of Christ, and are praying to see the devil's kingdom and his army weakened and torn down by the power of the Holy Father. We all appreciate our most worthy pastor very highly, and bless God's eternal name for putting it into the heart of our beloved Bishop Campbell to send us such an evangelist, such an exemplary Christian as Rev. D. S. Bentley. We cannot speak too well of him, and want everybody to know who our pastor is and what he is doing through the divine power of God. We have one of our meetings close there will not be one sinner left to advocate the cause of sin. O! Christians everywhere, help us to pray that God may continue to pour out his blessings upon our pastor and us, his sheep, who are on the Lord's side.

We have had, beginning with New Year's morn, up to the present, 52 conversions, and if we are not mistaken, have at this time 25 or 30 anxious souls at the altar seeking Christ Jesus, the Son of the living God. Praise God unto whom these blessings flow. The spirit that exists in our church at the present time is so powerful that sinners tremble in the congregation of the righteous, and are being slain with the power of conviction from Heaven all over Pittsburgh; not only among the Methodists but from all denominations they are coming. We desire to see the world saved. Anybody and everybody is welcome to our church. Many prayers are being answered in our meetings for the salvation of souls. Brothers and sisters, we all feel like pressing on and upward to that beautiful City of God.

Our meetings are so crowded at times it is almost impossible to secure a comfortable seat. We found our lecture room was too small. At this time we are holding meetings at night in the main audience room, and we are laboring very earnestly for Christ. In our meetings we have the best of order, and in all we are enjoying the blessings from Heaven as the Father showers them down upon us. God is certainly blessing the work in our pastor's hands. O! Christians, if you read this, be up and doing. Speak to some poor trembling sinner. Offer them your Saviour now. Entreat them to come along with you and enjoy the precious blessings, for a day in His service is better than a thousand earthly treasures. Tell the sinner to come to-day, while Jesus whispers to them, come. Do help some one to Christ. O! if I could, I would gather the world together and run with them to Jesus. O! Christians, this is a wonderful work to be engaged in. Just think of all we will enjoy when we reach our Father's dwelling.

We, as a people, have been able through faith in Jesus, our Saviour, to say, "Get behind me, Satan!" and we want to keep him there forever. O! what a precious ingathering of souls here at this time. Never was there such a time in the history of our lives as young soldiers.

Satan's army trembles. His number is growing less every day, and they are enlisting in the army of the Lord. O! that I could send the news all over the earth; the good news from Pittsburgh. God's army certainly is in earnest about the salvation of souls. Even the children are laboring for Christ. They are being used as instruments in God's hands in bringing their parents to the church. One interesting fact we desire to mention is that a little girl came to our meetings regularly, became deeply convicted, went forward to the altar, sought the Lord and found him precious to her soul. Her conversion was the means of stirring up her mother's heart, and made such an impression upon that mother's mind that she could not rest until she sought the Saviour, and the result was she found in him a precious Saviour. She came to the church and went around shaking hands. With one hand she led the child that had been an instrument in the Father's hands in bringing her to enjoy the love of Jesus; with the other hand she used in shaking hands with the people of God. Now at this time the father of the child is seeking our wonderful Redeemer. O! such a time, such a time! We will never forget it as long as life lasts.

O come to this valley of blessings so sweet,
Where Jesus will bless you and make you complete;
And believe and receive and confess Him,
That all His salvation may know.

May God add His blessings on us all.

BENEFICENCE OF THE GOSPEL.

BY REV. J. A BROADNAX.

The Gospel has been one of the great conservative forces which has contributed to mould and fashion the governments of the earth, making men better and more patriotic citizens. Many have knelt at its sacred shrine and there learned its cardinal lessons of temperance and virtue and gone forth into the various walks of life to disseminate, teach and practice them.

The principles of the Gospel tend to develop pure and noble men—men free from bigotry; men who have broad and liberal views; men who see in their fellowmen children of a common Father; men who have hearts of sympathy for the erring, and who are ever ready to extend a helping hand to the fallen.

The Gospel is to build up in every man a pure and moral edifice, whose foundations crumble not, and which grows into that pure spiritual temple which stands as a beacon light to point the path that leads to immortality. It teaches that a well ordered life is the best inheritance; more valued than great riches without nobility of soul.

"STRICTUE."

BY REV. T. R. GEDA.

"THE RULES OF YOUR CHURCH ARE TOO STRICT."

BROTHER EDITOR:—We have heard the above words uttered so often in the East (from whence cometh light) that we thought we would write a few lines upon them as a result of our many observations. Persons very often say to us, "We would join your church," meaning the Methodist Church, "but your rules are too strict." We ask in what way, for an explanation, and the answers are often these: "Your church is too strict on the young people." "You will not permit dancing, which is no harm." "You do not permit theatre going." "You keep them from the opera house; nor will your church permit those innocent games of which the young are so fond." Say some, "Permit these and many other amusements and your church will have more young people in it." Others say, in variably this, that no consistent Christian will want such amusements as here mentioned. There is a conversion from and not into them. In some parts of the East (I am sorry to say) there are those who are looking for a church society with as little strictness as possible; a do as you have a mind to, and no one to call you to account.

We now relate a few facts: Talking with a gentleman of 60, last summer about his soul's welfare, he said, "If I were converted I would not join your church." "Why?" I asked. His reply was, "You Methodists are too strict." In December the person was taken very sick. He sent for the writer to have prayer with him. In a week after he was converted, and requested that his name be kept on the class book of our church; was baptized, given the communion, and was dismissed from the too strict Methodist Church.

A young lady was asked to take a part in the Sunday school concert in a Methodist Church. She refused because she heard that that church does not permit dancing. She said, "I love dancing, and therefore cannot help a church that would take away my pleasure." She is now very ill, and promises, if she recovers, to live a different life. She also sent for a minister from this too strict church to pray for her.

A father in the East thought it no harm for his only son to play an innocent game; so the father taught his son to play cards. The son loved it, and turned to be a gambler; was shot, and when dying sent for a minister of the too strict church, and said, "My father taught me how to play; tell the young men to stop gambling, for it was my ruin."

A middle aged lady slipped and fell one evening while coming out of the theatre, and is crippled for life. She, too, sent for a minister of this too strict church, and said to him, "I left your church because I thought the rules were too strict. Had I stayed and obeyed them, my condition would be different to-day. Tell the people or members to keep the church rules strictly. It is the best for them after all."

LETTER FROM DEMERARA, B. G.

BY REV. S. MARTIN.

MR. EDITOR:—The day school of the African Methodist Episcopal Church held its first anniversary at Anna Catharina, West Coast, Demerara, British Guiana, on Monday and Tuesday, 2nd and 3rd inst. The examination was conducted on Monday by the pastor, conjointly with the teacher, and in the evening the recitations and dialogues took place. On both occasions the children gave ample satisfaction, which reflects not a little credit on Mr. J. B. Brice, who is painstaking, persevering and energetic. On Tuesday, at noon, the children re-assembled in the examination hall, after which there was a procession from the above mentioned village to Blankenburg, with banners, preceded by a band of music. We gratefully acknowledge the receipt of prizes from his worship, G. A. Forshaw, Esq., Mayor of the city of Georgetown, and W. Stuart Cameron, Esq., attorney at law, which were awarded to those who also obtained the maximum number of marks on the day of examination in Reading, Dictation, Scripture, History, Arithmetic, English Grammar and Mental Arithmetic. Prizes were also awarded to some of the children for regular attendance and good conduct. The prizes, which were to have been distributed by Mr. Cameron, were, in consequence of his absence, distributed by the pastor, after the procession on Tuesday. These cheers having been given for his excellency, the Lieutenant Governor, Charles Brice, C. M. G.; G. A. Forshaw and W. S. Cameron, Esquires, the proceedings then terminated by singing the national anthem, and the parents, children and friends retired to meet again in the evening at a soiree which was held, the proceeds of which are for the benefit of the school. The number of children on register at quarter ending December 31, 1887, was: Boys, 55; girls, 45. Total, 100. Daily average attendance during said quarter: Boys, 51; girls, 40 Total, 91. The prizes were awarded as follows:

Mary De Souza, 1st prize, Reading; Annie Walters, 1st prize, Dictation; Alexander Solomon, 2nd prize, Dictation; Augustus Seliman, 1st prize, Scripture History; David Beeton, 1st prize, Arithmetic; Rosaline Phillips, 2nd prize, Arithmetic; Isabella Harvey, 3rd prize, Arithmetic; Joseph Green, 1st prize, English Grammar; Rampani, (Coo e), 2nd prize, English Grammar; Robert Rudon, 1st prize, Mental Arithmetic.

On Wednesday, the 4th inst., the children again assembled to partake of refreshments which were provided for them, and were then dismissed to enjoy a well merited holiday.

I may here take this opportunity of adding that British Guiana offers a fair field for the proper planting and establishment of African Methodism; that the church, if properly organized and worked, will here be second to none in numerical strength, moral and intellectual influence, in the not very distant future. I am under the impression that if the very best talent, zeal and piety must be appointed as its agents to carry on the work, for the West Indies are enlightened, both morally and intellectually; that the present financially embarrassed state of the church here militates not a little against its progress, and necessitates timely assistance from the parent society, and that if these (*men and means*) be withheld, all the labors of past years must come to naught; for the cause of African Methodism cannot be much longer sustained here *without substantial help.*

I now conclude, dear Dr., with re-echoing the Macedonian cry, "Come over and help us."

REV. N. B. STEWART'S INTERESTING LETTER.

MR. EDITOR:—My last missive was forwarded from New York. Since that we have been visiting various parts of the Southern States, of which I send you a synopsis. I preached at Allen Temple for Rev. Jackson; also assisted that noble and true hearted brother, Rev. Flipper, at Bethel Church, in Wheat street, Atlanta, Ga. I had been privileged to preach, pray, sing, teach and write, until the love of Jesus Christ find its way into the hearts of all men, women, girls and boys. And talk and teach people and members to do their duty towards supporting those schools that are already built. Build more; sustain the Episcopal Review, Southern Recorder and Sunday School Union, all to uphold our church in this land. When, oh, when shall we see those places, and hear the cries of those that want our Church, and help those preachers who are on missions in this land? Will you do something for those men who are willing to deny themselves for the Church, and go into dark and unknown places and hold up the banner of the A. M. E. Church, and teach the fatherhood of God and brotherhood of man in this land? When, oh, when shall we, the A. M. E. Church, take up those poor children of our members who are sleeping in the grave, and their children dying for knowledge, and in jails, and on farms, working out fines? Oh, they are all around us! Shall we stand still and let them die? Oh, church of ours, awake! Awake to save our people! God speed sister A. J. Miller with her school at Natchez, Miss., which she started to save the children of her church. Amen, amen, to Rev. Gezaway's letter. Get a dollar from every member. Extend our church in unknown places. Send me something to build a church at Forest, Miss.

Obituary.

Death has entered the household of Ex-Representative J. S. Hinton, your old correspondent from this city, and removed therefrom and from our midst Mrs. Sophia Hinton, wife of Mr. Hinton. The deceased was a devout Christian and ever active in the upbuilding of the various religious benevolences of the church of which she was a member for a number of years. In social circles she was always useful and entertaining, making all happy with whom she came in contact. The funeral obsequies were conducted at the A. M. E. Church, on West Vermont street. The pastor, Rev. J. W. Williams, preached an effective discourse from the 31st chapter of Dantsronomy and the 14th verse. The services were attended by a large crowd of sympathizing friends.

Indianapolis, Indiana. JAMES T. HILL.

REV. E. C. JOINER.

Rev. Edwin C. Joiner was born near the city of Belleville, St. Clair county, Illinois, on the 25th day of April, 1841, and died in the city of Springfield, Illinois, on Friday morning, January 20th, 1888, aged 46 years 9 months and two days. He leaves a heart-broken widow, a son, Willie, a daughter, Lenora, two brothers, a neice, and a great host of relatives and friends to mourn his loss. While these that are left are mourning, just over the dark river, in the land of joy, he is with Ida and Harry, who left Springfield a little while ago for the sweet rest in Heaven; and his mother and two sisters, ont of Bloomington; a father, ont of Belleville, and other relatives and friends, singing and praising God. In early youth E. C. Joiner was happily converted to God, in the city of Chester, Randolph county, this State, on the banks of the great Mississippi River, in an old building that was formerly used for holding services. Soon after that he removed with his mother, sisters and Catherine and his younger brother, Peter, to Bloomington, where it was soon developed that the Spirit of the Lord was upon him to preach the Gospel; and in the month of February, 1858, in the city of Peoria, Illinois, under the pastorate of our venerable father, Rev. A. T. Hall, he was licensed to preach; and then began the useful life of this good man. It was not long after he was licensed that he entered the effective ranks of the Indiana Conference, in which he remained until 1872, when the Illinois Conference was formed, and he became identified with it, in which conference he remained until the day of his death, with the exception of one year, which he spent in Des Moines, Iowa. He was married to his now bereaved wife in the city of Muscatine, Iowa, in July, 1862. To them were born seven children, all of whom are gone but Lenora and Willie. They are left to comfort mother in her lonely and trying hours.

Elder Joiner has served as pastor of the following charges, and the most of them with great success:

Bellville, Alton, Quincy, Metropolis, Muscatine, Peoria, Bloomington, Springfield, Jacksonville, Galesburg, Lincoln, Quinn Chapel, Chicago, Richmond, Indiana, Bine River, Cairo, Brooklin, and Decatur, where he finally closed his ministerial labors.

He was a wonderful man indeed; eccentric in the extreme; a powerful preacher, a strong debater, and a grand committee man. A good, kind husband, an indulgent father, and a true and tried friend of those he loved. He and I have been the nearest friends for over thirty years of his troubles and trials in the ministry. I was always apprised when he was sorely pressed; and, though we were separated by miles, once every year he was in my house and I in his. Two years ago last August he went to Cairo and I to St. Paul, and we met no more until the 23th of last month, when I left my home and came to this city, where I found him on his afflicted bed. While in conversation with him, he said, "Well, Charley, I am glad to see you, for we have been true friends for many years, and now I am here on a sick and possibly a dying bed I feel that everything is all right and secure with me, and I am simply awaiting God's time. Oh," said he, "I am resigned to God's will."

In 1870 he, with Elders Dupugh, Jackson and myself, were elected as delegates to the General Conference that met in St. Louis, and he filled some of the most important positions in that grand body. In the several annual conferences of which he has been an honored member, you will find the name of E. C. Joiner on the most important committees, and wherever he has visited the conference he has always been honored with an appointment to preach, which he always did to the entire satisfaction of the people who heard him.

In conclusion we simply say he died as he lived—a consistent and earnest Christian. The Illinois Conference has lost a strong man, the connection an able defender, the wife a good husband, the children an indulgent father, his friends a grand companion and the world a shining light. He sleeps to-day, but will awake in the gathering morning, and we will see him again. The church will meet their pastor and the ministers their earnest co-laborer. S'e p on, Brother Joiner; we will hail you by and by. A few more storms shall beat on the wild, rocky shore; a few more tears, a few more fears; a few more sighs and groans, and we shall weep no more.

In the years gone by E. C. Joiner was the pride and joy of many of the men of God that have preceded him to the Heavenly Canaan. Such men as D. Winslow, A. McIntosh, Hamer, Roberts, J. M. Derrick, R. Bridges, Bishop Quinn, Bishop Shorter, W. S. Lankford, and others. Last Friday morning as the golden gates were opened to admit the holy spirit of this battle scarred and blood-washed warrior, these brethren possibly raised their notes of praise higher and shouted a welcome to E. C. Joiner. Oh, what a hailing! Many of his older brethren are still here lifting up their humble voices and saying, "We are coming by and by." Among them are Revs. Cooper, Myers, Malone, Davis, Brown, Trevan, Dawson, Depugh, Jackson, Dove, Turner, my humble self, and a host of younger men in the itinerant ranks.

The church at Decatur is left without a shepherd, and in her sadness she is mourning with those that mourn, and weeping with those that weep. But it is not we as those having no hope, for Elder Joiner is not dead; he only rests; he was tired, so weary; he had fought so many battles; had gained so many grand victories. He is only at rest.

Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

C. S. JACOBS.

"ANOTHER VOTE."

BY REV. J. M. HENDERSON.

The article in late RECORDER which attempts, by a liberal application of Greenleaf, Judge Harris and Latin, to drag out from its forgotten grave issues long since adjusted, between Rev A. J. Burton and myself, deserves and shall have no reply.

Rev. Burton was inflamed by the efforts of the writer of that same article and wrote to me, whereupon he was let into the light and I have a letter from him professing complete satisfaction and good feeling. His regards the mention of himself in my antiquated article as complimentary, and like a Christian gentleman is resting easy. Nor will I permit any mischievous scribbler to inveigle me into a controversy through the columns of a paper having the dignity and sacred character of the RECORDER.

If parties most concerned understand each other, outsiders had better not meddle. I shall try, when I write to the RECORDER or any of the other papers, white or colored, which recognize me as a correspondent, never to provoke mischief by things said. The same spirit should animate others.

St. Paul, Minn.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—F. W. Robertson.

Dr. Arnold, of Rugby, wrote this prayer for his own use before he went into the school every day: "O Lord, I have a busy world around me: eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to thee. Do thou bless them, and keep their work thine; that as, through thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times, when my mind cannot consciously turn to thee to commit each particular thought to thy service."

Christ comes with a blessing in each hand, forgiveness in one and holiness in the other, and never gives either to any who will not take both.

Worry is the child of unbelief; it is the child of distrust. No one can trust God fully and worry at the same time. —*Anon.*

When we meet with little vexations incidents of life by which our quiet is too often disturbed, it will prevent many painful sensations if we only consider how insignificant this will appear twelve months hence.

Out of hearts ploughed by contrition spring flowers fairer than ever grew on the hard ground of unbroken self-content. There bloom in them sympathy and charity for other erring mortals; and patience under suffering which is acknowledged to be meekest; and lastly, sweetest blossom of all, tender Gratitude for earthly and heavenly blessings felt to be free gifts of divine love.

MIGHT AS WELL DIE ON THAT AS ANYTHING ELSE.

When one has suffered on, month after month, committed all the best "Medicine Men" within reach, tried all the remedies suggested by sympathizing friends, still suffers on, becoming weaker and more wretched, it is little wonder that such an one becomes despondent, and cries out, "I might as well die on one thing as another, and therefore will try anything, even the Compound Oxygen."

Mr. Alonzo Clark, chief salesman in the large business house of Davis, Collamore & Co., of New York, was so greatly reduced by long continued lung trouble, proceeding from malaria, that the doctors gave him up. They said, "If you have any affairs to arrange, you had better arrange them soon, for you cannot live long." He had all the symptoms of advanced consumption. By this time he thought the doctors had done all they could do for him, which they verily had, at the rate of ten dollars a visit. Somebody dropped a hint in his sar about Compound Oxygen, and he thought he might as well die on that as anything else. But on taking it a little while, he found he was not going to die. To make a long story short, Mr. Clark is again at his post in the store on Broadway, and after doing to business with his old-time regularity. He is, as might be expected from his experience, a very firm believer of Compound Oxygen.

This Compound Oxygen has a history embodied in a very interesting two hundred page treatise, which is sent by mail on application to Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa.

Church News.

Rev. R. J. Bailey, Devereaux, Ga., writes: I was appointed to Warren Chapel Church, Ga., in 1885. I found two churches. By trusting God we have been able to buy and pay for a splendid church, with two acres of good land, for all of which we have deeds made to the A. M. E. connection. We found the people in general very immoral; but, thank God, we have been able to bring many to Christ. We have added two hundred members to the circuit, making a membership of 355. I have been able, through trust in God, to pay the debts of five churches, amounting to $290.

Rev. J. W. Williams, Forest, Miss., writes: I want to say something about home mission to the many readers of our Church paper. Our mission in life is to hit sin whenever and wherever we see it. Get ein out of our churches, Sunday schools, families, cities, towns and countries, and preach, pray, sing, teach and write, until the love of Jesus Christ find its way into the hearts of all men, women, girls and boys. And talk and teach people and members to do their duty towards supporting those schools that are already built. Build more; sustain the RECORDER, Review, Southern Recorder and Sunday School Union, all to uphold our church in this land. When, oh, when shall we see those places, and hear the cries of those that want our Church, and help those preachers who are on missions in this land? Will you do something for those men who are willing to deny themselves for the Church, and go into dark and unknown places and hold up the banner of the A. M. E. Church, and teach the fatherhood of God and brotherhood of man in this land? When, oh, when shall we, the A. M. E. Church, take up those poor children of our members who are sleeping in the grave, and their children dying for knowledge, and in jails, and on farms, working out fines? Oh, they are all around us! Shall we stand still and let them die? Oh, church of ours, awake! Awake to save our people! God speed sister A. J. Miller with her school at Natchez, Miss., which she started to save the children of her church. Amen, amen, to Rev. Gezaway's letter. Get a dollar from every member. Extend our church in unknown places. Send me something to build a church at Forest, Miss.

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Dr. SCOTT'S ELECTRIC CORSETS, etc.

2,000 LADIES BUY IN ONE DAY. **The Demand Unprecedented.**

After Six Months' wear the price will be returned, if not satisfactory. *No "shock" attends the use of our goods.*

NOTICE DATES OF TESTIMONIALS.

WE HAVE THOUSANDS.

"BUFFALO, N. Y., Jan. 9, 1888.

"DR. SCOTT:

"I have been a sufferer for years—since my earliest recollection—with pains and weakness in my back, tried various remedies and was treated by skilful physicians, but with scarcely any relief. Some time ago I bought one of your Electric Corsets, and after wearing it a short time have not been troubled with my back since.

"Respectfully,

"Miss E. BROWN.

"Pub. Arts, Professions and Industries of Women."

"UNION CITY, Tenn., Jan. 6, '88.

"I am grateful to God that you were the instrumentality in his hands by which I was so greatly benefited after trying the skill of nearly fifty doctors without avail. I was the subject of prayer and pity all over this community. As a last resort I sent to you for your appliances, and was so benefited that to-day I weigh nearly 210 pounds and am restored to my ministerial duties, preaching twice every Sunday. This you may publish if you desire. Yours truly,

"REV. H. D. CANADY."

"ATHOL, Mass., Jan. 10, 1888.

"Dear Sirs:

"My wife has used your Hair and Flesh Brushes with excellent success in spinal complaints, neuralgia, etc., and wishes your Electric Corset, etc.

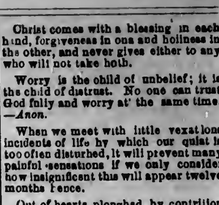
"Yours Respectfully,

"H. RUSSELL DUNNE, M. D."

Valuable Book Free by mail.

QUICK CURES.

PROMOTES HEALTH STRENGTH & ENERGY.



Dr. Scott's Electric Belt & Corset.

NATURES OWN REMEDY.

NERVOUS AFFECTIONS.

Professional men assert that there is hardly a disease which Electricity or Magnetism may not benefit or cure, and they usually practice the same, as your own physician will inform you.

The celebrated Dr. W. A. HAMMOND, of New York, formerly Surgeon-General of the United States Army, lately wrote upon this subject, and advised all medical men to make trial of these remedies. Prescribed at the same time most remarkable cures he had made, even in cases which would seem hopeless.

We have received thousands of testimonials from patients all over the world, endorsing and commending our goods. We will cheerfully send pamphlets containing specimens of this testimony if you still doubt.

PRICE LIST.

Regular Standard Belt.....full power		$3.00
Extra-fine Red Satin.....	"	4.00
Nerve & Lung Invigorator.....	"	$5 & 10.00
Corsets, Sateen.....$1.00, 1.50,	2.00	2.50
Hair Brushes.....1.00, 1.50,	2.00,	3.00
Flesh Brushes.....		3.00, 5.00
Chest Protector.....	full power	3.00
Throat.....	"	3.00
Sciatic Appliance.....	"	8.00
Leg.....	"	6.00
Shoulder.....	"	6.00
Arm.....	"	5.00
Anklets.....	"	3.00
Wristlets.....	"	3.00
Insoles all sizes, per pair.....		.50
Office Chairs, $3.00; Sleeping Cots.....		4.00
Suspensory, the Genuine Article, full power		5.00
Hair Curler, 40 cts. Tooth Brush.....		.50
Improved Elastic Trusses, Single.....		3.00
Double.....		5.00

ANY OF THE ABOVE SENT ON APPROVAL, postpaid, on receipt of price, with 30 cents added for postage or registering, and we guarantee safe delivery into your hands. Money will be refunded if not just as represented. Remit in Post-office Money Order, Draft, Check, or in currency by Registered Letter at our risk. In ordering, kindly mention this paper, and state exact size of waists when ordering Belt or Corset. Make all remittances payable to

DR. A. E. SCOTT, 842 Broadway, New York.

N. B. Each article is stamped with the English cost-figures, and the name of the inventor, DR. SCOTT. FREE MAIL MEDICAL ADVICE.

Valuable Book Free by mail.

CORSETS FOR SALE AT ALL DRY-GOODS STORES.

Silk Laces, 4 yards long, will be given away with each No. 5 Corset during January.

After 6 months' wear the price will be returned if they break, rip, lose their shape or do not give satisfaction.

"HOOPESTON, Ill., Jan. 9, 1888.

"DR. SCOTT:

"I know that your Belt has saved my life. All other doctors gave me up to die. Inclosed find $3.00 and send me another Belt, and I will try to sell them in all my friends.

"Very truly,

"D. T. BASS."

"U. S. Marine Hospital Service,

Port of New Berne, N. C., Jan. 10, 1888.

"DR. SCOTT:

"I have often cases in my hospital practice of lumbago, sciatica and all the neuralgias that flesh is heir to, which no remedy will reach save the galvanic battery, and that only temporary. I am of the opinion that a continuous current would fill the bill. Therefore, I write to you for your prices, book, etc.

"Very respectfully yours,

"N. G. BATES, M. D."

Entered at the Philadelphia post office as second-class mail matter.)

THE

Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions or marchandize can be sent in Money Order, Registered Letter or Postal Note, which, with all other business letters, to insure prompt attention must be addressed to

REV. J. C. EMBRY,

GENERAL BUSINESS MANAGER, P. O. BOX 906, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line.
1 time.....10 cents
6 times (one month).....30 "
13 " (three months).....75 "
26 " (six months).....$1.25
52 " (one year).....2.00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 15th, to the first of the month following. All our letters are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence to the RECORDER also should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor, nor communications for the RECORDER, to the Business Manager. All orders for changing address of the paper, securing Sunday School or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

BETHEL CHURCH, Wilmington, Del., Rev. G. W. Brodie, pastor, has just closed the indebtedness on a sister church in Delaware City, Del. Bethel Church assumed the responsibility of the Delaware City church from the first.

THE BITTER, pinching temperature of the past ten or twelve days will not be soon forgotten hy many poor people in this portion of our country. Thanks to a kind Providence we have now a change for the better. A finer day than yesterday (Wednesday) is seldom seen in this latitude in mid-winter.

THE TRUSTEE BOARD of Wilberforce University, at their session last June, appointed a committee to arrange for the celebration of the quarto-centennial of Wilberforce University under the auspicies of the A. M. E. Church. The committee consists of Drs. B. F. Lee, and T. H. Jackson; President S. T Mitchell, C. L. Maxwell, Esq., and Rev G. H. Graham. It held sessions January 31st and February 1st. Elder Graham being absent, Dr. B. W. Arnett was added to the committee. The session took place in the parlor of President Mitchell, who, with Mrs. Mitchell, entertained the committee nicely at tea.

To many it will not seem that Wilberforce has existed as the property of the A. M. E. Church twenty-five years. They have been years of mingled sunshine and shadow; many times it has seemed that it could not possibly open a succeeding year, but twenty five consecutive autumns its bell has called the earnest students together from all quarters of the land, and for twenty-five consecutive summers has sent them out again. Thirty-three teachers have graduated seventeen classes, ninety-five students. With the close of this, the twenty-fifth year, they will graduate one hundred. Altogether from ten hundred to thirteen hundred studied there, more or less. Hundreds have been converted to Christ and prepared to properly perform their duty. It is well to take a few minutes to pass upon our great work occasionally.

The committee has arranged to hold the twenty-fifth anniversary June 21st and 22d. There will be prominent gentlemen and ladies invited to serve on the programme. The committee propose to address all those who have been students of the University in both the present and former régimes, expecting to receive financial and literary aid from them. The addresses on the days of celebration, together with papers from many students, will be collected and bound in a volume, whose sale shall help to swell the funds. The committee has arranged to organize an association for the study of science and history. The design is to make this association general; not limited to students of the University.

WE ARE seldom called upon to chronicle a more grieful case than we do in publishing the death of Sister Katie Beckett, the wife of Rev. J. W. Beckett, B. D., pastor of Bethel Church, this city, and daughter of Bishop Campbell. Until a more complete obituary shall have been written, we content ourself with giving the simple story of her demise, which occurred on Thursday morning, February 2d, at 1 o'clock. Sister Beckett had been ill for ten days or more, but no serious result was apprehended until the last three or four days before her death.

She leaves behind her husband and several small children to mourn their sad bereavement. The event has cast a gloom of sorrow over the congregation of Bethel, and over the whole community related to Mrs. Beckett by the ties of friendship and society. No place of worship in this city will hold the multitude that will be present to offer a token of love when her funeral takes place.

But, alas! our sad story is only half told, for while we are still hushed in sad surprise as we ponder our loss in the demise of Sister Beckett, we are compelled to relate the death of Mr. Charles E. Dillon, son-in-law of Dr. B. T. Tanner. A little less than two years ago we were all at the wedding of this most interesting and happy pair. The whole official and clerical force of the Book Concern were there, and never did we see Miss Hallie E. brighter or prettier than she appeared at the time, while her young and beautiful husband seemed her equal and fitting companion. But the order of stern, inscrutable Providence breaks up the union there formed, leaving the loving young bride and mother under a cloud of sorrow and loneliness while yet in the honeymoon of their marital experience. We all share her sorrow; we all taste her grief. And what can we say by way of solace in such an hour as this? Why, nothing at all. But we may say this at least: Herein appears a silver lining in the cloud above us. This sad display of what seems almost fate opens afresh in our hearts the fountain of sympathy and love. We realize afresh our helplessness and our sole dependence upon God. Heaven ever comes nearest to the smitten soul. The horses and chariot of fire are seen only out of the furnace of affliction.

IN THIS material age there is great danger that the Church, following in the footsteps of the State, is falling into the ruinous error of estimating all worth by the standard of finance and statistics. Against the interrogative phrases of how many, and how much? we oppose the far more important query, how good, how just, how true? While struggling to increase our numbers and influence, to systematize and enlarge our financial interests, were it not well to remember that though we may gain in numbers and in gold, if we shall have lost the essentials of righteousness, faith or purity, our gain is after all worse than failure. The king of Israel sinned once in numbering the people. Not because there is sin in taking the census, but in trusting to numbers rather than to God. In like manner we can see no fault in the Church making plans to collect the money she needs—honestly needs—to do the work before her. She may ask for the money, ask earnestly, even upon her knees in prayer, but she will be guilty of a grievous sin if she allow herself to rely more upon this agency than upon that of the Holy Spirit. "It is not by might nor by power, but by my spirit, saith the Lord."

O, let us not forget that it is the life of the Church, her spiritual and moral life, and not her numbers nor financial ability, that is alone salutary; not even her educational institutions, her organized departments, nor all her equipments, however splendid, are worth a fig of moral value though all be held in the name of God, except as she may be able to exert through these agencies a power to turn men from sin to holiness and from Satan to God. She must sustain a sturdy flame of moral light in all the high and low places of her being—a stern and rugged consistency between her doctrines and her life, no supersanctity; no phariseism, but a firm and heroic adherence to doctrinal truth and practical righteousness.

So we submit that the higher question for the time is not how many, nor how much, but what kind of men compose our ranks from bottom to top? Are we palming off a sickly declamation against beer and tobacco, while our pride or selfishness and greed are running riot before the eyes of the world? Isn't there too much shouting about our thousands of dollars, and hundreds of thousands of members, while men are dying through lack of faith and spiritual bread within our very doors? All who are in the Church are not of the Church; all who are without the Church are not against the Church; disloyalty to the Church has its root always in disloyalty to Christ. We plead for the old ironclad Christianity that shall feel itself always and everywhere called upon to stand for righteousness without regard to the praise or opposition of men, and that will grant no premium to malconduct, though it come ladened with talents of silver or graced with the emblems of a gladiator's victory.

OUR FINANCES AND GENERAL CHURCH WORK.

Many wise and good suggestions have been made by different brethren as to our Church work and finances. A very strong paper from Brother Shaffer in the last Review, is matched in clearness of thought and ideas by the Gazaway series now passing through these columns. Besides these somewhat elaborate discussions, many notable ideas in brief are presented by others. Still, of all, so far as they have passed under our notice, it may be said that nothing really new has been brought out. Everything of force suggested in Rev. Shaffer's admirable paper was logically seen and brought out in discussion by the men who constructed the Dollar system in 1872. On the other hand, the failure to accomplish all that was expected and claimed by the advocates of the law, was apprehended, or, rather, feared, and vehemently urged by those who opposed the system. There was good sense and strong reasons on both sides, but the stronger prevailed First, it was better than any preceding system. It has accomplished incomparably more than any plan before thought of, and yet not so much by far as the projectors supposed. Second, the system in itself is founded in reason, and from the standpoint from which it sets out, one can scarcely imagine how it could be improved.

To collect "one dollar" from or for each member, seems so simple, so direct, so easy. To attempt to show how and why our calculation has always fallen short, would require an essay. Enough it is to say that we have fallen short and will for some years future, and for the good reason that a people and their business must ever grow together. However simple and plain your laws may be, it will still be the most difficult thing to induce a weak people to become strong, or an unenlightened people to become enlightened. They want the strength and the light, but how to get them is the question. Slowly, by degrees, and "all round," the walls of a house must be built.

Seasodly, our work. While we have five departments of work and seven officers in charge of them, our work, in common with all Christian churches, may be comprehended under three heads, namely, Publishing, Evangelization or Missionary work, and Education or the founding and maintenance of Christian schools. The Review and the Sunday School work are both branches of our publishing work. The Finance Department, so-called, is not really such, but a subsidiary agency. Our business is not to make money, but to evangelize and enlighten so much of the world as God may enable us to reach. It would be well, as it seems to us, to bear these matters in mind when we are writing for the instruction of the Church at large.

Literature.

The Woman's World improves with every number, and that for February is particularly interesting. The frontispiece is a portrait of the Princess of Wales in her Academic robes as a Doctor of Music. Lady Wilde, the mother of the editor, opens the reading pages with a poem on "Historic Women." This is followed by a prose description of a historic house, Kirby Hall, the home of Sir Christopher Hattou, by Lady Constance Howard. "Medicine as a Profession for Women" is the subject of a paper by Mary A. Marshall, M.D. Last month we had a paper by Mrs. Craik; this month we have a paper on her giving a portrait and pictures of the interior and exterior of her home, "The Corner House." Shortlands, the Greek Plays at the Universities are described by a Girton girl. Following this is a paper on Alexander College, Dublin, which was founded by Mrs Jellicoe, who was its first president. The literary and other notes by the editor, Mr. Oscar Wilde, are more literary than otherwise, but they are all conspicuous for that easy style and cleverness for which Mr. Wilde is famous. The discussion of the month's fashions is left to the end of the magazine. There are London fashions and Paris fashions and pictures of Sara Bernhardt's costumes in her new play. The Woman's World realizes its mission and is prepared to fulfill it. Cassell & Co., 35 cents a number, $3.50 a year in advance.

The Pearl of Days, for February, confirms the opinions already so generally expressed in relation to this excellent magazine, that it is the foremost of its kind in the world. It is especially engaging in the defense, maintenance and observance of the Christian Sabbath, and likewise furnishes choice reading for the home. The number at hand is decidedly beautiful and will attract special attention and receive emphatic praise. The richness of its table of contents, consisting of a variety of matter by distinguished writers, gives the present issue superior value. The fine illustrations which adorn its bright pages, with the good paper and press work, indicate the great care taken to insure its welcome in every Christian home. Chief among the illustrations especially designed for it, is one by the famous artist, Mary A. Lathbury, entitled "The Inner Sanctuary," and inscribed to the members of the "Shut-In Society." We wonder if anything from the pencil of the artist has been equal to this production. An original poem by the designer accompanies it. Among the contributors we note the names of Hon E. L. Fancher, LL D, Rev. Lewis W. Mudge, D.D., Rev. H. C. McCook, Rev. F. D. Ayer, D.D, Rev. A. E. P. Albert, D.D., Rev. Geo. S. Mott, D.D., and others. This pure and healthful magazine, which makes the Christian Sabbath its chief theme, is worthy of hearty support, strong endorsement and wide circulation. It deserves and will most assuredly win unprecedented success. We advise our readers to subscribe for it, and thus fortify more strongly the defenses to protect the Christian Sabbath. One dollar a year. Single copy 10 cents. Wilbur B. Ketcham, Publisher, 71 Bible House, New York.

WHAT IS THEOLOGY?

ITS RELATION TO THE CHRISTIAN RELIGION CONSIDERED.

BY REV. J. W. MALONE.

Says Dr. Lee, in his comment in RECORDER of January 5th: "Men have gotten false notions of theology," &c Theology comes from the Greek word theologia. Theos, God, and logos, a discourse. The study of religion proper. Says Mr. Webster, "Theology is a science that treats of the existence, character and attributes of God, his laws and government, the doctrine that we are to believe and the duties we are to practice." Says Rev. Charles Buck: "Theology signifies that science which treats of the being and attributes of God, his relation to us, the dispensation of his providence, his will with respect to our actions and his purpose with respect to our end." In general, therefore, theology is the knowledge of God carried to the highest degree of perfection in respect to correctness, clearness and evidence of which it is susceptible in this world. The knowledge of God as to his nature, attributes, providence and grace; of his relation to men and his disposition to men, and that which his will. Hence our affections and conduct correspond with this knowledge, or the application of this knowledge. Says Jesus: "If ye know these things, happy are ye if ye do them." Therefore practical theology consists of an exhibition of precept and directions, and of the motives for complying with them in all relations of life by doing the will of God Father which is in Heaven. A distinction, however, must be made between natural religion and revealed religion, between natural theology and revealed theology, also between theology and religion, because the terms theology and religion are contrasted thus: religion is practical and experimental, theology scientific—Biblical science. The human will is employed about the former, practically, and the human understanding is especially about the latter, which is called the theoretic part of religion. The science of religion, then, is that science which comprises everything relative to the knowledge and revelation of God. Theology, therefore, is that science which systematically comprehends all that is known to man concerning God and our relation to him as taught in the Scriptures of divine truth and correctness of this knowledge of God, how all important it is regard to our conduct. The human mind is compelled to conceive of God as the great ideal of moral perfection, and consequently to make him the pattern for imitation. Hence, false notions respecting his nature, attributes and commands are in the highest degree injurious to morality and holiness.

Theology only gives us a faint idea of what God is, as seeing through a glass darkly, so to speak. The knowledge of God, however, his moral government over the world and his will, can be obtained in two ways: first, by means of nature; second, by means of an immediate or direct revelation. In reference to this two-fold source of knowledge, religion has been divided into natural and revealed, hence a natural and revealed theology. Let us, then, notice the two ways by which the knowledge of God can be obtained. 1 By nature. Says the Psalmist, "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge"—the knowledge of God. This is a source of knowledge which even the heathens possessed. Said Paul, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." So that they are without excuse. Therefore every man capable of reflection finds one source of the knowledge of God in surrounding nature, which, when he reads upon it, invites and conducts him to a knowledge of the Author. For "nevertheless he left not himself without witness, in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Yet even the natural knowledge of God of this purer kind leaves men in perplexing doubt on many very important points as soon as they rightly begin to feel their wants and see their needs. Hence, secondly, the direct revelation from God was a necessity to assist men in having a clearer and better knowledge of God. We see, therefore, that God has manifested himself in nature, in history and in revelation. God, who, in time past and in divers ways, spoke to men in nature, in history and in revelation, hath in these latter days spoken more direct unto us by his Son. God manifested in the flesh, the immortal Deity clothed with the nature of mortal man, the incarnate God-man. And, by the way, there is another source of the knowledge of God in man's own conscience, which distinctly acquaints him with a supreme and invisible Judge of his thoughts and actions. Says Paul, "For as many as have sinned without law shall also perish without law. And as many as have sinned in the law shall be judged by the law. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

Let us return to the subject. The natural revelation which God makes of himself to man is the constitution of the human soul and in the works of creation and providence would it be unnecessary to add here the knowledge of God proper if man had been continued in his natural moral condition and relation; but since, by reason of sin, man's mind has been darkened, his heart hardened and his relation to God infinitely involved, man never can be able by the mere light of nature to reach both a certain and an adequate knowledge of God. "The world by wisdom knew not God." It is therefore certain, both from the reason of the case and from universal experience, that a supernatural revelation is absolutely necessary. For all history shows that man has deeply felt the necessity for a direct revelation. First, to make certain by additional evidence the conclusion of reason. Second, to complete and render practically adequate the knowledge of God which otherwise has reached. We should, therefore, naturally expect that God would supply these defects in natural religion by means of direct revelation. Natural theology, as reached by unassisted reason, was fragmentary, inconsistent and uncertain. The Apostle Paul in his day, as he traveled among the learned heathens, discovered the truth of the statement. Natural theology, as appropriated and vindicated by reason under the clear light of revelation, is itself a strong witness to the truth and supernatural origin of that revelation. Revealed religion, then, is not opposed, but added to, natural religion. It respects, confirms and illuminates many of the precepts of natural religion and at the same time brings to light much that was before unknown Therefore, since the necessity for a direct revelation is felt so universally, the bestowment of it by the Almighty Jehovah in condescension to our wants cannot appear to the unprejudiced inquirer neither inconsistent or incredible. Yes, it is true, Dr. Lee, some "men have gotten false notions of theology." Yon well and truthfully said that "it is not pure theology that has been defiled, but mind that has become defective." Revealed theology is employed about religion and has the truth of religion for its object. The more accurate and comprehensively systematic our religious knowledge, the more it is a theology; and the more real and practical our theology is, the more it is a religion. Theology is to religion what physical science is to the practical arts. Without science all art would be unintelligent and limited. Theology, therefore, defines religion and sets it upon certain ground. It purifies it from foreign alloy and defends it from hostile attacks. By making it more intelligent it makes it more worthy of God and more effective for the salvation of men. Revealed theology does not seek controversy, but truth. It is impelled by the love of truth, wherever it can find truth. Its great aim is to learn more and more about God and of his providence and grace, Christ being the way, the truth and the life of the soul.

Oskaloosa, Iowa.

OUR WOMAN'S COLUMN.

BY CATHARINE CASEY.

Sabbath afternoon, the 29th of January, Bishop Campbell presented to Allen Sunday school a choice library of one hundred volumes. The members of the school and their friends who came to the presentation had been invited to contribute at least one book, and sixty-five or seventy more volumes were thus added, while many more are promised. The Bishop made one of his happiest addresses. He spoke of the great power of early impressions upon children's minds, and of the wisdom of putting good reading matter within their reach at an early age. The Bishop said that while he loved all denominations of the Lord's Church, yet naturally he loved his own the best, and he thought that the children should be instructed early in its history and in its principles. He referred to the great care which the Catholics give to the early training of their children in the doctrines of their Church; and he spoke with great earnestness of the evil that is wrought among the young by sensational or corrupt literature which gives wrong ideas of life and its duties, and stains the purity of their minds. He was listened to with marked attention by all present. It appears that the Bishop gave the first library to this Sabbath school and he said that as all those had been "eaten up," he had brought them a second. Bishop; for our Lord said that his word should be our meat and drink. Mr. Edward F. Harris was made librarian of the choice books, and of this excellent young man and untiring worker in the Church and out of it, I shall have more to say hereafter.

The Bishop's good wife, whose intelligent and refined face is an index of her character, sat in the upper part of the room, enjoying the occasion as much as the Bishop. Large-hearted, full of sympathy for the suffering and an earnest laborer wherever she is needed, she is a blessing to her husband and her Church, and an honor to womanhood.

On the above occasion Elder Coppin was rejoicing over his "black boys" and girls. They are not. Mrs. Harper's poems bound in blue and gold and lying upon our library shelves are exquisite poem, describing the life and times of Moses, bears testimony that she has a poetic genius, and she has written many lyrics which eminently deserve to be preserved as a contribution to our literature. Like Whittier, Mrs. Harper always writes upon choice subjects, and her rhythm is always simple and musical. Why is it always necessary when we want to quote a poetess to go all the way back to Phillis Wheatly, when we have such poems as those of Mrs. Harper's shining in our faces from the newspapers and magazines of the present day? Mrs. Harper's prose works also deserve to be put into a permanent form. A hundred years from now aspiring school girls will be searching many dusty newspapers for Mrs Harper's lyrics. Now, in pity to those unborn girls, why can't we have Mrs. Harper's poems published by subscription? I shall be glad to hear from any of the "black girls" whose books are already published, for I will certainly see that they are put upon the shelves of the Sunday school libraries.

Two of the most earnest and devoted temperance workers among us are Miss Theodosia Lyons and Miss Elizabeth Burrell. They have accomplished a great deal by forming Bands of Hope in our churches, and by visiting localities where rum and vice are rampant. They should be ably supported, not only with our sympathy and prayers, but with our money. It would be an excellent thing if they could devote all of their time to the temperance cause. But they cannot live on air alone. They now receive nothing for their services, and even pay their own car-fare when they visit their charges.

Mrs. Elizabeth Balls and her noble band of helpers are making the Sarah Allen Mission a great beneficent institution. Let us see to it that we do not wear out Queen Elizabeth by allowing her to do a lot of drudgery in washing, cooking and so on, that any one else could do as well. She ought to have all the money necessary to keep herself in good physical condition. Everybody should expect to give a lot of flowers when she dies is respectfully invited to walk up and give the money now. A few dollars in Elizabeth's hands now may indefinitely postpone the time for the floral offering.

As a number of the Elders have been naming gentlemen for the Bishopric, it may not be out of the way for us women to be naming some wives for the position of Bishop's wife. It is a little strange, and yet it isn't either, that those that have been named as possible Bishops so far as I know have wives who are as worthy of their possible honors as their husbands. A man is not independent of his wife, gentlemen. He never knows how much he owes her or how great her influence has been in developing a true manliness of character in him. But as a Bishop must be the husband of at least "one wife," wouldn't it be well for any aspirant who is not supplied to be looking about him for an amiable consort? Or shall we begin looking for him? All women engaged in the trades and all who are earnestly holding up the hands of our pastors in their labors, and all workers in the Mite Missionary cause will have honorable mention given to them in this column. A great deal of valuable history of the colored women of this country is being lost because we are too busy or too careless to preserve it. Now, it will be the business of this column to collect, as far as possible, brief biographical sketches of our women whose lives and deeds will be a profitable study for future generations. Therefore report to Catharine from Texas to Maine, from the Golden Gate to the Old Bay State.

Mrs. Sarah Bowers Bell has been one of the chief workers in the Industrial cause in this city and her labors are highly appreciated. She comes of a family remarkable for their public spirit and unselfish generosity. I heartily wish there were more such.

Alas! Alas! two faithful laborers in the A. M. E. Church have passed from earth to their home in the skies—Mrs. Lydia Wears and Mrs. Katie Campbell Beckett, one crowned with the benediction of three score years and the other in the prime of life.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath,
But all—but how! all seasons
For thine own, O Death!"

I shall speak further of these dear ones at another time.

MRS. KATIE S. BECKETT.

A SHORT SKETCH OF HER LIFE AND DEATH.

Mrs. Beckett, or "little Katie Camp bell," addressed by those who have known her from birth, was an estimable woman. From childhood she possessed qualities of amiability, humility and obedience, which caused her to be admired by many. She was the constant companion of her mother, separated only when necessity compelled. They counseled together and shared each others' joys and sorrows. They were more like equals and associates than mother and daughter. Katie was deeply pious. From childhood she was religiously inclined; but not until the meetings held by Moody and Sankey in this city, 1875, did she clearly see the light. On Thursday morning, November 9th, 1876, she was united in wedlock to Rev. J. W. Beckett, going immediately with him to his appointment in Hagerstown, Md. As a wife she was loving, true, kind and affectionate. She lived to please her companion; she was the queen of the house, none was ever placed before her. There and in that home she exhibited that modest, quiet and loving character. She was never heard to utter an impatient word, always in great sympathy with the arduous duties of her husband and gave advice in the right spirit.

As a mother she was kind, loving and indulgent, yet firm and positive. Her children were devoted to her. Notwithstanding the many cares incumbent by the large family and other responsibilities, she was never abusive nor used impatient epithets to her children. She took delight in trying to answer their many and intricate questions. She never was demonstrative nor allowed herself to become excited. She took much time and care, believing anything worth doing should be well done. She endeavored to treat every one with the utmost politeness and respect and never found time to indulge in speaking evil of any one.

Her death was very unexpected. On last Wednesday morning the physician, perceiving the change, informed the husband that there were very slight hopes of her recovery. On Wednesday evening she very affectionately kissed her husband and said, "John Wesley, preach the word, preach Jesus and him crucified. You will have much opposition and will be falsely accused, but remember Jesus says, 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake, rejoice and be exceedingly glad; for great is your reward in heaven.' Hold up the standard of Jesus. Hold it high. Never allow it to trail. Jesus will help you. Don't dodge in and out, but live for Jesus. Keep close to Jesus. Do not go ahead of him, nor behind, but keep close at his side. Jesus is the same yesterday, to-day and forever. He is with me and he will be with you. Will you trust him?" She then sank in unconsciousness; when she aroused, she was weeping. In the presence of Sisters Hodges, Rodgers and Clark, Sister Elizabeth Balls inquired, "Sister Beckett, why do weep, are you in pain?" "No ma'am, I have not had any pain this day. I am happy. I am glad that I am saved. I never was demonstrative in religion, but Jesus is with me and I am resting in his love. Sister Hodges, my husband is a Christian. He lives to it at home and abroad; out of Church and in the Church. I know him. I have lived with him over eleven years and I know whereof I speak. He will have opposition, but in that is for him more than all that can be against him." Her last sentences, uttered before death, on arousing from slumber, she said,

"And are we yet alive,
And see each other's face;
Glory and praise to Jesus give
For his redeeming grace."

BETHEL CHURCH, PHILADELPHIA, February 3, 1888.

At a meeting of the Official Members, held on the above date, the following preamble and resolutions were unanimously adopted:

WHEREAS, In the exercise of Divine clemency and mercy various states and conditions are meted out to humanity, some are allotted length of days; others, to an early grave, but each fills his probation; and

WHEREAS, We are well assured by Him who cannot err, that a sparrow cannot fall to the ground without our Heavenly Father's notice; and

WHEREAS, It has pleased Him in whose hands are all our destinies to remove from our midst and from the side of our very excellent pastor his most pious, amiable and inestimable wife to an endless habitation beyond the grave; therefore be it

RESOLVED, That while we condole our brother's loss, and drop a tear of sympathy with him and the little ones bereft of a mother's care, yet we rejoice in the full assurance that our dear sister and friend, Katie S Beckett, is

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershadowed,
Sweetly her soul shall rest."

And be it further

RESOLVED, That a copy of these proceedings be tendered the pastor and his bereaved family, as a token of our sympathy and respect.

REV. JOSIAH EDDY,
BRO PARKER T. SMITH,
WM T. B. KAIKES,
SOLOMON BRIGHT,
AUGUSTINE J. DUNN,
Committee.

PARKER T. SMITH, Sec'y.

NOTICE OF PETITION AND CONTEST.

WHEREAS, The General Conference of the African M. E. Church, in session at St. Louis, Mo., May, 1880, did, by resolution unanimously passed, express its pleasure and willingness to effect organic union with the British M. E. Church, and did create a Commission to treat with the representatives of the British M. E. Church on the subject of organic union; and

WHEREAS, The commissioners on the part of the African M. E. Church did assemble themselves at the place and time of meeting of the General Conference of the British M. E. Church, viz: Toronto, Ont., September, 1880; and

WHEREAS, The General Conference of the British M. E. Church, in session at the place and time aforesaid, did create a Commission to treat with the commissioners of the African M. E. Church on the subject of organic union; and

WHEREAS, The Joint commission, to wit: the commissioners of the African M. E. Church and the commissioners of the British M. E. Church, agreed to effect organic union; and did formulate, consent to, approve and adopt articles of agreement for organic union, and attested the same by affixing their several signatures, thereby mutually agreeing and solemnly pledging and binding themselves and the denominations which they represented, viz: the African M. E. Church and the British M. E. Churches, to faithfully, completely and without reservation as to any part thereof, conform to the property to the possession and for the use of the African M. E. Church. The petitioner will inquire—Did the African M. E. Church intend to simply effect organic union with but a mere fractional part of the British M. E. Church or with the British M. E. Church as a whole? The petitioner will affirm that if it meant the former then has organic union been completed; and if it meant the latter, organic union has not been completed; and for the sole reason that the British M. E. Church has failed to fulfill each and every stipulation and condition embodied in the articles of agreement, thus releasing and absolving the African M. E. Church from any and all responsibility for the failure to complete organic union with the British M. E. Church, and also releasing it from all obligation to further recognize Bishop R. R. Disney as one of its bishops.

Notice is also given that the right to seats in the General Conference of the African M. E. Church, to convene in Indianapolis, Ind., May, 1888, of all persons who may claim to have been elected as delegates from any part of the territory occupied by the British M. E. Church, prior to September 4, 1884, to said General Conference will be contested. The Demarara Annual Conference of the British M. E. Church is hereby advised not to attempt, under any circumstances, to send delegates to the General Conference of the African M. E. Church, to convene in Indianapolis, Ind., May, 1888, for any other purpose than to apply to said General Conference for admission into the general body of the African M. E. Church; inasmuch as the said Demarara Annual Conference was not made, for reasons known only to the representatives of the British M. E. Church, a party to the consideration, rejection or approval of the articles of agreement for organic union between the African M. E. and the British M. E. Churches.

Further notice is given that the right of Bishop R. R. Disney to equal consecration with the bishops of the A. M. E. Church in presiding over and regulating the affairs of the General Conference of the African M. E. Church, to convene in Indianapolis, Ind., May, 1888, will be contested, and the petitioner will endeavor to show that the said Bishop R. R. Disney has never been, and is not now, a de facto bishop of the African M. E. Church.

Nashville, Tenn., Jan. 20, 1888.

GENERAL CONFERENCE DELEGATES.

PHILADELPHIA.—Revs. L. J. Coppin, J. W. Beckett, B. D.; C. T. Shaffer and J. S. Thompson, D.D. Laymen—Mr. D. P. Hamilton and Rev. F. P. Malo.

NEW YORK.—Revs. W. B. Derrick, D.D.; W. H. Thomas, A. M., and T. E. Franklin. Laymen—Rev. I. H. Bolden and Mr. F. Savage

NEW ENGLAND.—Revs. J. T. Jonifer, D. D., and A. W. Upshaw, B. D. Laymen—Messrs. J. H. C. Austin and John E Church.

PITTSBURG.—Revs. G. Asbury, D.D.; W. S. Lowry and W. H. Brown. Laymen—

OHIO.—Revs. W. J. Johnson, B. D., and B. G. Mortimer, M. D. Laymen—Prof. J. P. Shorter, A. M., and Mr. L. W. Johnson.

NORTH OHIO.—Revs. T. H. Jackson, D.D; John Dickerson and R. A. Johnson. Laymen—Rev. W. H. Lucas and

MICHIGAN.—Revs. J. W. McSmith and J. H. Miller. Laymen—S. Robinson and C. A. Pinkney.

INDIANA.—Revs. D. P. Roberts, M. D.; J. H. Clay and ——. Laymen——

ILLINOIS.—Revs. N. J. McCracken, Harry Simms and W. H. Chambers. Laymen—W. H. S. Seals and

CALIFORNIA.—Revs. B. L. Beal and J. W. Sexton, B.D. Laymen—Messrs. A. F. Holland and I. Buchanan

COLORADO.—Revs. Hubbard Turner and J. H. Hubbard. Laymen——

KANSAS.—Revs. P. A. Hubbard and J. W. Brixton. Laymen—

SOUTH KANSAS.—Revs. J. M. Wilkerson, J. W. Wilson and B. F. Watson Laymen——

NORTH MISSOURI.—Revs. G. W. Gaines J. C. C. Owens and W. H. Sexton. Laymen—Messrs. J. C. Brown and G. W. Terrill.

NORTH GEORGIA.—Revs. W. J. Gaines, D.D.; C. L. Bradwell, J. A. Yelser, B.D.; R. Graham, J. H. Cary, Jr., D. J. McGee and D. T. Green. Laymen—

NORTH CAROLINA.—Revs. R. H. W. Leake, J. W. Telfair, C. H. Klog, R. Lucas and F. F Giles. Laymen—

KENTUCKY.—Revs J. M. Turner, J. M. Frazier and W. Buckner. Laymen.

WEST KENTUCKY.—Revs. B. Harper, B. D.; B. F. Porter, M. D., and I. H. Welch. D.D. Laymen——

TENNESSEE.—Revs. T. B. Caldwell. E. Tyree, J. W. Early, B. A. J. Nixon, B. Green and G. W. Jackson. Laymen—Messrs. J. F. Dyson and D. M. Cleveland.

IOWA.—Rev. W. J. Laws, A. J. Burton and R. Knight. Laymen—Alexander Clark and Solomon Taylor.

ONTARIO.—Revs. J. O'Banyoun and J. A. Johnson. Laymen—George Morton and Delos R. Davis, B. A.

NORTH ALABAMA.—Revs. M. E. Bryant, W. H. Mixon, B. M. Cheeks and P. Gardner. Laymen—Jeff. H. Clark. N. R. Fielding.

MACON.—Revs. E. P. Holmes, W. Newman, L. H. Smith, L. Thomas, R. A. Hall, A. W. Lowe and W. C. Gaines. Laymen—Messrs. J. W. Brooks and T. S. Price.

COLUMBIA.—Revs. I. S. Lee, C. P. Nelson, H. Young, B. Swail, W. D. Chappelle, L. D. Chavis, J. G. Sampson, J. W. Lykes and W. M. Th mas. Laymen—Prof. J. W. Morris and T. A. Saxon.

SOUTH ARKANSAS.—Revs. Edmond Brown, John M Marchison, Reuben Johnson and A. J. Russell. Laymen—A. G. Keeling and John S Moore.

ARKANSAS.—Revs. W. J. Phillips, P. W. Wade, H. H. King and J. C. Jones. Laymen—

TEXAS.—Revs. J. E Edwards, R. Davis and I. F Bradley. Laymen—

NORTHEAST TEXAS.—Revs. J. H. Armstrong, H. L. Trapp and M. Connor. Laymen—Thomas Orman and S. W. Armstrong.

CENTRAL TEXAS.—Revs. A. Grant and H. Wilhite. Laymen—Messrs. A. J. Moore and George Young.

WEST TEXAS.—Revs. A. F. Jackson, J. K. Bryan, G. E. Taylor and A. G. Scott. Laymen—Messrs. H. J. McAdoo and William Hunter.

GEORGIA.—J. R Lofton, J. A. Wood, S. H. Robertson, W. O. P. Sherman, S. C. Powell, W. D. Rosebro, Wm. H. Powell, J. H. Adams and B. E. Downs. Laymen—Messrs. J. F. Gilling and G. Shaw.

INDIAN MISSION.—Revs. G. A. L. Dykes and Nuck Churchill. Laymen—Hiram J. B Young and P. B. Richardson.

FLORIDA.—Revs. J. J. Kershaw and W. G. Stewart. Laymen—Messrs. J. W. Hall and W. P. Hall.

MISSISSIPPI.—Revs. A. J. Miller, W. H. Weathers and J. W. Watson. Laymen—Messrs. F. L. Carey and John Carson.

MISSOURI.—Revs. M. W. Beckly, J. F McDonald and C. W. Preston. Laymen—Messrs. H. S. Parker and B. F. Rogers.

WEST ARKANSAS.—Revs. W. B. Carson, A. A. Williams, Cyrus Berry and G. C. Christhrg. Laymen—Mr. Taswell Janes.

NORTH LOUISIANA.—Revs. J. W. Rankins and J. B. Webb. Laymen—Messrs. Joseph S. Powe and Davis Powell.

WEST TENNESSEE.—Revs. S. R. Reid, T. A. Brown, E. Wilson, G. H Clowess. Laymen—

ALABAMA.—Revs. S. L. Mims, H. C. Calhoun. A. W. Atwater, I. M Fitzpatrick and E. H. Dixon. Laymen—Messrs. W. S. Cooper and C. Menifees.

NORTH MISSISSIPPI.—Revs. H. B. Parks, L. M Mitchell, E. B. Carter, Dr. T. W. Stringer, J. G. Johnson and A. Jackson. Laymen—Messrs. L. C. Reynolds and W. Burns.

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ANNUAL CONFERENCE NOTICE

To the North Louisiana Conference, A. M. E. Church:

All candidates for admission in the itinerancy in the North Louisiana Conference and all students for first, second and third years' classes, must put in an appearance at Shreveport, La., on Tuesday morning, January 24th, 1888 for examination as the committees all will be positively instructed not to examine any one after that day.

All the respective committees must also be present on same day, else others will be substituted.

The conference will meet Wednesday, January 25th 1888, and reports must be ready on first day.

By order of Bishop Wayman.

J. W. RANKINS, Secretary.

SUNDAY SCHOOL UNION NOTICE

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance.

Rev. C. S. SMITH,

Nashville, Tenn.

For mercies call for greater thankfulness than a friend safe in heaven. It is not every one that overcometh.

"Now Job," said Mrs. Shuttle, "those trowsers are altogether too big for the boy. They'll have to be changed." "No, they won't. They're all right. I bought 'em when they advertised 'Boys' clothing to play in.' They are just big enough to play in without going out of doors. They're so roomy."

Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

DREER'S GARDEN CALENDAR
Jubilee Edition, 1888.
Published for 1888, celebrating our golden anniversary. Will be mailed to those of the packet of Dreer's Garden Seeds. Mailed to every one who mentions this paper and remits 15c. in stamps to cover cost of mailing. Catalogue and packet of seeds, Plants and Bulbs with directions for cultivation, containing two colored plates and hundreds of engravings. Concise directions for cultivation. Valuable to all who plant seeds. HENRY A. DREER, 714 and 716 Chestnut St., Philada.

[COPYRIGHT, 1887.]

$500 THE PROPRIETORS OF Dr. Sage's CATARRH REMEDY

WILL PAY FIVE HUNDRED DOLLARS

For a case of Catarrh in the Head which they cannot cure.

SOLD BY DRUGGISTS 50 CENTS. The Only Guaranteed Cure

CATARRH IN THE HEAD.

SYMPTOMS OF THE DISEASE.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at other times thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with some fever; the voice is changed and has a "nasal twang"; the breath is offensive; smell and taste impaired; there is a sensation of pressure, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians.

COMMON SENSE TREATMENT. If you would remove eh evil, strike at its root. As the predisposing or real cause of catarrh is in the majority of cases, some constitutional impurity, or otherwise faulty condition of the system, in attempting to cure the disease our chief aim should be directed to the removal of the cause. Hence we see of this odious disease, and we treat successfully thousands of cases annually at the Invalids' Hotel and Surgical Institute, by a course of treatment which combines the use of a local, soothing and healing application, a thorough and persistent internal use of blood-cleansing, and tonic medicines.

CHIEF RELIANCE. In curing catarrh and all the various diseases with which it is so frequently complicated, as throat, bronchial, and lung disease, weak stomach, catarrhal deafness, weak or inflamed eyes, impure blood, scrofulous and syphilitic taints, the wonderful powers and virtues of Dr. Pierce's Golden Medical Discovery cannot be too strongly extolled. It has a specific effect upon the lining mucous membranes of the nasal and other passages, promoting the natural secretion of their follicles and glands, thereby softening the diseased and thickened membrane, and restoring it to its natural, thin, delicate, moist, healthy condition. As a blood-purifier, it is unsurpassed. It thoroughly cleanses the blood, carrying to the diseased lining mucous membranes, or of the blood, it will readily be seen why this medicine is so well calculated to cure this disease.

LOCAL AGENT. As a local application for healing the diseased condition in the head, Dr. Sage's Catarrh Remedy is beyond all comparison the best preparation ever invented. It is mild, soothing, and healing, producing no smarting or pain, and containing no strong, irritating, or caustic drugs, or other poisons. This Remedy is a powerful antiseptic, and speedily destroys all bad smell which accompanies so many cases of catarrh, thus affording great comfort to those who suffer from this disease.

PERMANENT CURES. The Golden Medical Discovery is the natural "helpmate" of Dr. Sage's Catarrh Remedy. It thoroughly cleanses, purifies, regulates, and builds up the system to a healthy standard, and cooperates therewith, in most cases, in producing a permanent cure. When any such exist, but, from its specific effects upon the lining membrane of the nasal passages, it is especially fortifying the disease against a return, and liberates it from its dependence upon other remedies. When a cure is effected in this manner it is permanent.

Both Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy are sold by druggists the world over. The former, $1.00, six bottles for $5.00. Dr. Sage's Catarrh Remedy 50 cents; half-dozen bottles $2.50.

A complete Treatise on Catarrh, giving valuable hints as to cleanliness, diet, and other matters of importance, and a list of questions, sent to any address, on receipt of a 3-cent postage stamp.

Address, World's Dispensary Medical Association, No. 663 Main Street, BUFFALO, N. Y.

SIZE OF PELLETS.

THE STAR CONCERT.

The Star Concert for the benefit of the Parish Building of the Church of the Crucifixion, Rev. H. L. Phillips, pastor, will be given at Musical Fund Hall on Thursday evening, February 9, 1888 Miss Flora Batson, the Queen of Song, will be the leading vocalist, assisted by Miss Dora Cole, Soprano; Mr. T. S. Chestnut, Tenor; Mr. Louis L. Brown, Basso, and Mr. W. I. Powell, the "king of fun," with Mrs. Albert Wilson as accompanist. Miss Mary A. Crawford and Miss Mary E. Harper, the talented elocutionists, will also recite choice selections. Twenty dollars will be awarded to the person selling the largest number of tickets General admission, 25 cents; reserved seat ticket, 50 cents. For sale at Dixon's Music Store, 1223 Chestnut St.

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use t ousands of hope ess cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address,

Respectfully,

T. A. SLOCUM, M.C., 181 Pearl St., New York.

NOTICE.

The members of the Publishing Board are hereby notified to meet at the Book Rooms, in Philadelphia, at 10 A M on Monday, April 30th, 1888 to finish their work for the ensuing General Conference.

T. M. D. WARD, President.
J. H. A. JOHNSON, Secretary.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, *149 Power's Block, Rochester, New York.*

Do to day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

By nothing will the Church of the future justify its methods so fully as by the emphasis it lays upon character. In nothing will it differ so radically from the Church of the past.—J. C. Learned.

WANAMAKER'S.

PHILADELPHIA, Feb. 6, 1888.

FINEST OF THE FRENCH SATEENS. The NEW ones out here; the most popular fall. Well worth seeing; so bright, so modish.

More than two hundred and fifty styles. May be some of them a bit more pronounced than last year, but nothing obtrusive. The sheen of the fabric and the handsome colors live in your mind as a perfect picture.

HABIT CLOTH. FINE, SMOOTH, CLINGING All wool, and not a scrimp about it. From the fleece of the dry sheep stay taken with extra care Combines warmth with lightness. In the favorite Spring shades—tweedy of them Plump 29 inches wide, and 50 cents. We know of no handsomer stuff for the money.

AS A SAMPLE OF WHAT WE ARE DOING IN Robes: Scotch 54 inch combination all-wool materials for a liberal dress, $2. In a box.

BLACK SERGE FOULE. A NEW ARRIVAL. Every fibre fine wool Soft to the touch, yet firm and crisp under finger pressure. Stuff that we shall hear much of, 47 inches wide, 37½ cents. A before unheard of price for such goods.

ALL-WOOL TURKISH BATH WRAPS from France. Handsome, soft, luxurious you can scarcely tell Fluffy, fuzzy, nappy, fine. Have been, are and will be $12.

Cozy Bath Wraps of French Flannel, $5 each. They have been $8.50.

VALENTINE'S DAY IN LEAP-YEAR WILL BE an occasion of unusual interest The variety for this season is very large. Some of the gay cheesecutest shapes you are likely to come across Sense and sentiment. Fun and timest. Anything a right-minded buyer will care for.

BOOK NEWS for February just out; portrait: Edward Everett Hale.

JOHN WANAMAKER.
PHILADELPHIA.

INFORMATION WANTED OF ELIAS HAWKINS. The last heard of him was in Chicago, Ill. Any information concerning him will be gladly received by his brother, Alfred Hawkins, Hickory, Miss.

INFORMATION WANTED OF MY AUNT, Flora Hilliard. She was sold in 1861 from Lobelana to a man by the name of Pinch, who went to Texas and took her with him. I have not heard from her since. She first belonged to a man by the name of W. W. Collins. Any information will be gladly received. Please address Rev. B. T. Davis, Mine La Motte, Madison county, Mo.

INFORMATION WANTED OF ONE ISAAC Teloon He left Howard county, Mo., many years ago. The last heard of him he was in Canada. He had a daughter named Isabella. If any one can give any information of his whereabouts they will please inform his daughter, Mrs. Dulcina Hall, at Clifton, Henry county, Mo.

INFORMATION WANTED OF HENRIETTA Broadway's children or grandchildren. The said Henrietta was a sister to Mollie Blake, late of Worcester county, Md. It does not appear that she left her entire estate by will to her three children Broadway's children. Henrietta lived in Philadelphia about forty years ago. Address, A. D. Jones, Att'y at Law, Snow Hill, Md.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,.. " Turner

OCTOBER.

South Kans's 1, Emporia,..... " Brown
Pittsburgh .. 5, Park'y, W'va " Campbell
Kansas.....12, Omaha..... " Brown
Tennessee, . 12, Nashville,.... " Turner
Indian.....13, McAllister..... " Ward
North Mo...19, Hannibal,..... " Brown
Missouri.....26, St. Louis,..... " Brown
West Tenn., 26, Memphis .... " Turner

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas, . 9, Little Rock.... " Ward
Florida.....10, Tallahassee,.. " Payne
Sh Arkansas17, Helena,..... " Ward
Nh Alabama 23, Selma,..... " Payne
Mississ.....23, Talbertion,.... " Brown
Nh Carolina 23, Warrenton .... " Campbell
West Arkan's 24, Camden,..... " Ward
Alabama,.. 30, Enfaula,..... " Payne
Texas,..... 30, Beaumont,.... " Wayman

DECEMBER.

Columbia.. 7, ... " Campbell
Mississippi, 8, Canton,..... " Ward
N. E. Tex., 8, Dallas..... " Wayman
Georgia.... 14, Savannah,..... " Brown
West Texas, 15, Eastor ..... " Wayman

JANUARY.

1888.

Nth Miss.., 3, Yazoo,..... " Ward
North La., .25, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina, 8, Mt Zion Chrla'n " Ward
East Florida, 15, Palatka..... " Payne
Louisiana.., 23, New Orleans.. " Wayman
St. Thomas,....St. Thomas, W I Disney

MARCH.

Virginia .... 28, Norfolk..... " Payne
Demerara.....George'n B G S A Disney

APRIL.

New Jersey,. 4, Millville..... " Campbell
Baltimore,.. 12, Baltimore..... " Wayman
Bermuda.....Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York.. 6, Albany.
New Engl'd 13, Boston.
Ontario.... 20, Chatham.

JULY

Nova Scotia, Amherst, N S

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter Jacksonville, Fla.

Bishop J. P. Campbell, D.D., 1227 East Baltimore street, Baltimore, Md.

Bishop J. F. Dickerson, D.D., LL.D., 1922 North Eleventh street, Philadelphia, Pa.

Bishop T. M. D. Ward, D.D., Bennings, D. C.

Bishop John M. Brown, D.D., D. C. L., 426 Rhoda Island Avenue, Washington, D. C.

Bishop H. M. Turner, D.D. LL. D., 38 Young street, Atlanta, Ga.

Bishop J. P. Dickey, 218 King Street, East, Chatham, Ontario.

The Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops,

JOHN M. BROWN,
SECRETARY.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are teething; it soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

OUR BOOK LIST.

A. M. E. HYMNAL.

We issue only one size, 24 mo, without notes.

Cloth Bound,.....	$ .80
Sheep	1.00
Plain Roan.....	1.20
Extra Roan, Gilt,.....	1.40
Morocco, Gilt,.....	1.65
Morocco Gilt, with clasp,	2.00

20 per cent. off when ordered by the dozen.

SUPERFINE GRADE OF HYMN BOOKS.

Extra morocco, heavy gilt, with clasp. This book is extra morocco, gold bands and only needs to be seen. Price, $3.00.	
Pure morocco, soft, flexible back, heavy gilt and red edges, $2.50.	
Heavy morocco, gilt and red, with limp back, kid lined. This is what they call "limp" or "flap" back, covering the entire edge of leaves. Very fine, $3.50.	
Blue velvet, gold band, with clasp, extra fine. $4 00	
Church Service (revised edition) $1.00 per doz.; $6.50 per 100. Same in black paper-cloth binding, $1.50 per doz., or 15c. each.	
Pastoral Credentials, 75c. doz., 100,	$ 5.00
Elders' Certificates of Ordination,	.20
Elders' Certificates, parchment	.50
Deacons' Certificates,.....	20@.50
Local Preachers' License,.....	.5
Exhorters' Licenses,.....	.5
Love-feast Tickets, 100, 25c.; 1000,	2.25
Church Class Books, 15c.; per doz.,	1.60
Discipline and Doctrines of the Ch, [By mail, registered, 60c.],	.50
Tanner's Outlines of the A. M. E. Church.....	1.00
Genesis Re-Read, Steward,.....	1.25
Death, Hades, &c., Steward,.....	.30
Elements of Divinity; or, Divine Attributes, Steward,.....	.55
A. M. E. Church Review [quarterly] per copy, 40c.; per year,.....	1.50
Turner's Calechism [authorized by General Conference] per dozen,	.50

NOTE.—On all the above a special discount will be given to the trade, and to others when ordered in lots of $10 worth and over.

COURSE OF STUDY.

PREPARATORY COURSE.

Webster's Academic Dictionary,....	2.00
Swinton's English Grammar.....	1.65
Composition and Rhetoric, same,....	1.35
Binney's Theological Compend,....	.75
Whole set, by express,	$5.65
When ordered by mail, add 65 cents.	

FIRST YEAR.

Composition and Rhetoric.....	1.31
Swinton's Outlines of General History	2.00
Stevens' History of the Methodism abg'd	3.00
Hawley's Manual of Methodism....	.85
First Lessons in Botany.....	1.00
Whole set, by express,	$8.26

SECOND YEAR.

Christian Ethics, Gregory,.....	1.50
Shaff's History of the Apostolic Ch.,	4.00
Sacred Geography, Barrows,.....	3.25
Botany.....	1.25
Wakefield's Theology.....	2.25
Wayman on Discipline [in press]....	.90
Turner's Polity,.....	.80
Whole set, by express,	$13.00

THIRD YEAR.

Intellectual Science, Porter's.....	3.00
Cutter's Physiology,.....	1.70
Geometry [Marks'] Elements,.....	.90
Tanner's Outlines of the A. M. E. Ch.	1.00
Whole set, by express,	$ 6.60

Adding Companion to the Bible, a good and very needful work.... 1.75

FOURTH YEAR.

Steel's Natural Philosophy.....	1.25
Shedd's Homilitics,.....	2.50
McCosh's Logic.....	1.50
Concordance to the Holy Bible,....	1.25
Whole set, by express,	$ 6.50

We have also an excellent Bible Dictionary at..... 1.25

All these works contained in the course of study are from other publishers, and are bought by us for cash only. We can only sell them FOR CASH. To candidates for the ministry of our Church who buy the whole of any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHURCH.

Life and Times of Rev. Richard Allen	$ .50
Method of Divine Government,....	2.00
Wesley's Sermons, 2 vols.....	5.00
Newton on the Prophecies,.....	2.75
Clark's Commentary, 6 vols.....	24.00
Ecclesiastical Law, Henry and Harris	3.00
Harknees' First Lessons in Greek.	1.50
Scarborough's First Lessons in Greek	1.00
Crew's First Lessons in Hebrew....	1.50
Macaulay's History of England, 5 vol. Principia, Delany.....	25@50
A new, complete Bible Commentary, by Dra. Jamison, Fausset and Brown (England) critical and explanatory, 3 vols. Old and New Testaments, $9.00, $12.00, $13.50, according to binding. See advertisement in RECORDER.	
History of Methodism, by James Porter, D.D. This is a compendeous and popular work complete in one book. No layman or young minister should be without it. Price, $1.50.	
Fifty Years and Beyond, a popular book for the times, $1.00.	
Moody's Works, "Way to God," 60 cts.; "Way to Heaven," 60 cts.; Secret of a Happy Life, $1.00; Secret Power, 60 cts., etc., etc.	
Bibles, Testaments, etc., 10 cts. to $10.	

"A LIBRARY IN ITSELF."

Chambers' Household Encyclopedia, by J. B. Lippincott Publishing Company. Ten large vols. over 3,300 pages, 3 styles, cloth, sheep and half morrocco, $15-00, $20.00, $25.00.

A small discount will be given to ministers on this excellent work. We want to sell 50 sets before April, 1887. Besides these, we furnish, on application,

Williams' History of the Colored Race, complete in one volume,..... 4.00

Complete Triumph of Moral Good over Evil,..... 2.52

Jimerson's Notes of the 25 Articles, 1.25

Butler's Analogy of Natural and Revealed Religion..... 1.50

Proceedings of last General Conference,..... .95

Also Sunday school libraries containing 50 vol., at $6.00, $8.00, $10.00. Sunday School Record Books, $1.00. These records are the best in America. Sunday School Reward Cards, 40 dozen in package for 25 cts; Marriage Certificates, Choir or Church Tune Books. We call special attention to the two books, "Tabor" and "Hermon," Church Music published by Mr. Duffie, Columbia, S. C., and sold by us at $1 80 per copy. Choir committees will do well to examine these two solid excellent works. We wish orders for them and guarantee satisfaction.

MARK WELL THESE NOTES.

1. We do not receive personal checks on local banks for small sums. In all cases we will charge to the remitter the cost of collection.

2. We will not, hereafter, accept less than 50 cts. (one quarter) on subscription to RECORDER.

3. Hereafter, on all orders C. O. D. by express, we must have at least $2.00, or one-fourth of the cost of the goods as a guarantee that they will be taken from the office.

4. In sending orders, if you cannot write plainly yourself, get a friend to write for you; it will save both yourself and us time and trouble.

5. Orders by mail at your risk unless registered. To register, 10 cents extra must be sent with order.

Address all orders to

Rev. J. C. EMBRY,
Box 906, Philadelphia, Pa.

Information Wanted.

[We make no charge for publishing these notices from subscribers. These subscribers must send a year's subscription with notice to secure insertion. Readers will please read the inquiries published below with care, and report any case in which friends are yet unfound. Address Rev. J. C. EMBRY, Philadelphia, Pa.

INFORMATION WANTED OF MY brother, Cleyborn Cooper, who belonged to one Thomas Cooper, of Benton, Pitman County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Calline Cooper and Eliza Cooper. Tha mother's name was Paga Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names were Elizabeth, Catharine and Agnes Massey. They were sold from Clarke County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Lock box 40, Chambersburg, Pa.

INFORMATION WANTED OF THE whereabouts of Anthony Conway, Humphrey and Polly Johnson, who were carried from Orange Court House, Va., just before the war to be sold, and have not been heard of since. They belonged to one Joseph H. Howsworth. Their brother, Monroe Johnson, is now living at number 330 B street S.W., Washington, D. C. Any information concerning them will be most highly appreciated by W. O. Martin, 3033 D street N.W., Washington, D. C.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Conly F. Trigg, of Abington, Va., but was owned by Judge J. P. White, who bought her from John L Coleman, and was afterwards brought to Seguin, Guadaulupe Co., Texas. The information I want is of my father or my father's people; my mother is dead, but would like to know something of her people. Address Rev. William Clark, Laredo, Webb Co., Texas.

INFORMATION WANTED OF MY SONS William Henson House, Wm. Wash and Henry McGhee. William and Henry left me at Marianna; George at Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Direct to White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROther, Gogene Swayes, who was born in Yazoo County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by R. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY George, my mother, and Cells, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a Smitterville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SIster, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mit

"My little son, three years of age, was terribly afflicted with scrofula. His head was entirely covered with scrofulous sores, and his body showed many marks of the disease. A few bottles of Ayer's Sarsaparilla cured him."—W. J Beckett, Hymera, Ind.

"Hi! you dropped a brick up there!" shouted a pedestrian on whose shoulder one of those articles had fallen from a three-story scaffold. "All right," cheerfully responded the bricklayer, "you needn't take the trouble to bring it up."—*Chambers' Journal.*

"I am one of the happiest mothers in Lowell over what Hood's Sarsaparilla has done for my child, as I really believe it saved her eyesight," says Mrs. R E. Williams, Lowell, Mass.

Counsel (impressively): "Now, madam, will you please explain what could have caused you to sleep so soundly that, as you allege, you did not hear the noise in the adjoining room?" Witness: "A bard day's wurruk, sorr, and a clear conscience."

COUGHS AND COLDS. THOSE WHO ARE suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try BROWN'S BRONCHIAL TROCHES, a simple and effectual remedy. They contain nothing injurious, and may be used at all times with perfect safety.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is ample, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Sec'ty.

ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

AN ARMY OF bright women are now using JAMES PYLE'S PEARLINE, the BEST washing compound ever made.

Better than soap—better results—saves the rubbing and wear—economical.

Be bright yourself, and try this modern way of washing and cleaning.

Every grocer has PEARLINE. Avoid dangerous imitations.

JAMES PYLE, New York.

BETTER THAN EVER.

LESSON HELPS FOR 1888.

The Sunday School Union of the A. M. E. Church is prepared to furnish the best series of Lesson Help that can be obtained. We have received testimonials from scores of our most prominent Sunday school workers endorsing and emphasizing the high quality of our periodicals. Our aim is to do the very best we can to meet the demands of our Sunday schools A full list of our periodicals and their prices, will be found on another page of this paper. As we are the only authorized publishers of lesson helps for A. M. E. Sunday schools, we expect to receive that patronage which respect for law and denominational interests demand Samples and price lists sent free on application Address,

REV. C. S. SMITH,
Nashville Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

IMPORTANT NOTICE TO GENERAL CONFERENCE DELEGATES.—Inasmuch as there is no standing committee on railroad arrangements, I have made application for reduced rates to the General Conference which meets in Indianapolis, Ind. May 7 1888. The reduction, if granted, will cover every section of the country, and extend to every delegate, as well as to such other persons as may desire to attend. Delegates will please not endeavor to make local arrangements until further notice

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ey thus spent is a thousand fold worse then wasted; but the worst feature of all in this matter is, that so many of the preachers and some of the Bishops—the leaders of the people, the professed representatives of the Lord Jesus Christ—are engaged in this filthy, wickedness, helping to carry on this wholesale waste of the Lord's money, leading our boys astray, and some of the above-mentioned leaders are so blind or so ignorant that they have the assurance to try to prove that it is no sin.

Mr. Editor, I wish to press this one thought upon the mind and heart of all who read this article, that all who use tobacco by chewing or smoking, whether they be professing Christians or infidels, they are guilty of helping to rob God and humanity by wasting $300 000.-000 of the Lord's money merely to gratify their acquired appetite.

Now, my dear readers, in view of the above facts, in God's name I appeal to you in behalf of the tens of thousands of our boys and girls who are being led into this whirlpool of filth; I ask you, is it not time for the Church of the living God to lift up her voice as the voice of one man, against those unreasonable and inconsistent preachers and leaders who will use all their moral force to make laws to prevent church members from attending dances and theatres, but are so blind that they cannot or will not see the need of them ever trying to pass a law that the Church may be relieved of those leaders who are leading thousands of our boys and girls into the filthy and injurious habit of using tobacco? Some tobacco slaves seem to be so dishonest or forgetful that in the General Conference could pass a law in regard to tobacco and they should hasten to be the committee to compile the Discipline, I feel quite sure that they would forget and leave out everything said about tobacco; for we all know men do not love to publish anything to prohibit them from doing what they claim to be their rights. In our next we will give the readers some startling facts that have come under our notice in regard to the injurious effects of tobacco upon human beings.

Princeton, Indiana.

NOTES BY THE WAY.

BY BISHOP A. W. WAYMAN.

Mr. Editor:—I left the "Monumental City" on Monday, January 16, for the North Louisiana Conference. I had made arrangements to stop off at several places, viz., Chattenooga, Nashville and Birmingham. On reaching these cities I found a great deal of ice and mud. I had the good fortune to reach Shreveport, La., where the conference met safe; and as it had been raining in Louisiana for about six weeks, there were fears entertained that we should have a bad time, but Shreveport is the greatest town for mud that I have ever visited in the South. There were two conferences beside ours that met in that town this winter, the M. E. South and the C. M. E, and the weather and mud were so bad that the people could hardly get to the church. On Wednesday, the day our conference met, the weather cleared up and during the whole time it was as pleasant as any spring weather that you have in Philadelphia. The weather being fine, the conference was very largely attended and the meetings were of the most interesting character. Every morning at 6 o'clock a prayer meeting was held, conducted by a number of the ministers, and they were well attended.

The financial reports were better this year than at any previous session, and the outlook is more encouraging than ever. The last two years young and active men have been appointed presiding elders and they have gone to work to build up the cause and they have succeeded admirably. I find that what is most wanted in the work in Louisiana are men who will work with heart and go to it resolved to succeed.

As this was the conference to elect delegates to the General Conference the candidates had everything cut and dried and almost every minister that was eligible was a candidate and expected to be elected, as he said, on the first ballot. A motion was made to elect on Saturday, but one brother who thought he had the inside track got moved to amend by striking out Saturday and inserting Friday, for he was anxious to have the voting over. The time arrived and the voting commenced, and as Rev. A. M. Green, from the Arkansas Conference, was present, he was requested to act as teller, who announced that J. W. Rankins and J. B. Wehh were the successful candidates. The conference held very interesting memorial services on Saturday, when Rev. A. M. Green spoke of Bishops Shorter and Cain, and Rev. P. W. Williams spoke of Elder Walker, who died at his post during the past year.

Sunday was a great day in Shreveport; there were large congregations out and the collections were good. The crowd was so great at night that one of the pillars under the church gave way a little, but there was no harm done Monday was another fine day—the conference met to wind up its business—the several committees reported; the one on temperance provoked the greatest discussion on account of the stand the committee took against the use of tobacco. At night there was an old fashioned love-feast, which lasted until 9 o'clock, and then the conference met for the last time and a few complimentary resolutions were passed. The appointments were read and the conference finally adjourned On Tuesday morning there was a taking out of the members. While they went to their appointments I started to Charleston, S. C., to meet the conference, and should I reach there you will hear from me again.

Shreveport, La.

NEEDS OF THE SOUTH.

THE PLACE FOR YOUNG COLORED MEN OF ABILITY.

BY JOSEPH L. JONES.

Not long since I was before you in an article, "Trip to Waco," but the apparent lack of energy spent in the right direction by the major part of young colored men prompts me to again appear, endeavoring to place a stimulus before the rising generation which will incite them to action in a right field of labor, their minds to a right sense of duty, not only to themselves, but to the colored people at large. For colored men who can place themselves within the scope of my topic, the present South presents a wide field of labor; and on you who are continually condemning the South by your Northern friends, rests the responsibility of forming a new South. Do not make so much complaint about famine you make no effort to remedy. The South is large and the Southward, especially, is filled with a people thirsting for knowledge, while the Southwest, perhaps, represents a more favorable picture—being newgiving you the opportunity to settle in a small, thrifty town and grow up with it. Land is cheap, living is cheap and to him who has brains a superabundance of work. Leave your cosy quarters, convivial society, mother and friends, go out into the world and cle r your own path to success. It is a well established fact that there is no place like home; therefore, ere you start expect great disadvantages, and if you are energetic you will be surprised whet few impediments obstruct your path to prosperity and success, and these will only be momentary. You will probably but surely marching on to a bright and eventful future. More earnest laborers in the work, not seeking self-aggrandizement, is the present need—good men who, by the likeness of the light, will push onward and not dare to take one retrogressive step; men who are strong mentally, and especially morally, who will seek to lift the colored people to an attainable standard which will demand recognition. This cannot be done by talking, therefore cease your hypercriticisms on the South and set yourselves to earnest work. The time is not far distant when we, as a people, shall be felt and the means to make ourselves felt are not shrouded in mystery. We need real estete, more mechanics and less third rate teachers and preachers. Inefficient and immoral teachers have reduced what should be a noble profession to a most pitiable and non enviable condition. The present school teacher is a target for the public to shoot at, an object ever regarded with the eye of suspicion. I pause to find a presentable reason for the seeming moral deficiency of many colored teachers and preachers. Even he who claims to be commissioned by Divine authority to disseminate the word does not always give testimony of a blameless life. Let me be up and doing. The bright star whose rays shall light our people to success is just below the horizon.

Robinson, Texas.

THE CENTRAL TEXAS CONFERENCE.

"WHAT IS IT?"

To the Editor Christian Recorder:

In the issue of your paper hearing date of 19th January, 1888 you have seen proper to introduce some questions as to the existence of the Central Texas Conference. With unbecoming taste you say it must be an odd sort of affair. That much permit us to admit true, as there are so many odd things in Texas, as thought by men in your part of the country.

"We hear little of it annually" The reason for which is that, at our sessions every year, a motion prevails that these West Texas and Central Texas Conferences meet together. This is agreed to by the members. Now, we ask the question, Whose business is it if all the Texas conferences should meet together? We have lost no churches, our Dollar Money and church work stand in bold relief for the criticism of all, and peace, success and harmony prevail here from the basin of the Red river to the Gulf of Mexico.

"Is it a quadrennial conference?" Yes; as other conferences it elects every quadrennium its delegates to the General Conference, as that is what you seem to be driving at.

"We find no explanation in the report." We take great pleasure in sending you by to day's mail a copy of our minutes. Possibly you may get, through this medium, the desired information. You will learn that it has held its fifth session.

"It has no place in the Bishops' calendar." After the conferences decided by vote to meet together, the Bishop of course publishes his call accordingly. We happen, dear brother, to understand things down here in this "odd State" much better than many suppose.

"A strange conference." Yes, we frankly acknowledge 'tis "a strange conference," and it being so very strange accounts for the fact that we have no visits from our General Officers in attendance upon our sessions with only one honorable exception, it being that of Dr Embry, who is a member of the West Texas Conference.

Now, to the last interrogatory propounded, "What is it?" We invite you to look on page 300 in our Book of Discipline and you will find the boundary of this "What is it?" the Central Texas Conference, as was laid out by our last General Conference. It has more geographical territory than the States of New York and Pennsylvania combined "What is it?" It is this conference whose votes at the last General Conference were cast to aid in making the editor of the Christian Recorder, who with so much sarcasm now asks the question, "What is it?"

Doctor, if this is not information enough, we beseech you to wait until the month of May, and then Dr Grant, Rev. Wilhite, Pryce Keeling and Moore and others whom you will meet in Indiana will take great pleasure in satisfying your mind upon the matter of this "What is it?" Central Texas Conference. If the above is not enough light upon the subject, doctor, please put on brake until May.

Yours for God and humanity,

B. W. Roberts,
J. Harvey Jones,
Presiding Elders of the Central Texas Conference of the A. M. E. Church.

"THAT CENTRAL TEXAS CONFERENCE."

In the editorial column of the Christian Recorder of January 19th appeared the following editorial, "That Central Texas Conference must be a sort of odd affair; we hear very little of it annually. Is it a quadrennial conference? We find no explanation in the reports, which shows that it had no distinct existence The sessions in which its members have those of the West Texas Conference were promiscuously united with one chairman," &c.

In reply to above and for the information of all concerned, I would say that the Central Texas Conference was organized in San Antonio, December, 1883, by Bishop R. H Cain, with between thirty and forty appointments within its bounds, and by resolution it was agreed that the Central and West Texas Conferences meet conjointly in the next session. There have always been those in each one of these conferences who wanted to hold together, hence a resolution that we, the West Texas and Central Conferences meet conjointly has passed in every session since the creation of the new conference. We have always recognized the Central Texas Conference, but still we have hung together by resolutions, each conference electing its own officers, book stewards, local board of education, trustees of Paul Quinn College, &c.

G. E. Taylor.

Brenham, Texas.

HASTE.

1. As we are rounding up the business for the quadrennium, we ask that conference missionary reports due this office be sent at once, and that all persons knowing themselves to be indebted to the department, remit without further notice.

2. That we desire every church and Sunday school to send at once and get their Easter programmes.

3. That the secretaries of the following conferences please send us a copy of their last minutes: West Kentucky, South Kansas, Kansas, Tennessee, Indien, North Missouri, Mississippi, North Georgia, Arkansas, West Tennessee, Florida, South Arkansas, North Alabama, Macon, North Carolina, West Arkansas, Alabama, Texas, Columbia, North Mississippi, Northeast Texas, Georgia, West Texas, North Louisiana and South Carolina. Responses to these requests will greatly favor us.

Brethren will address all communications to

J. M. Townsend,
516 S. Ninth St., Richmond, Ind.

The man who is above his business may one day find his business above him.

A weak mind is like a microscope, which magnifies trifling things, but cannot receive great ones.

A SINLESS AMBITION.

One of the finest human feelings is the natural wish of parents that their children may be better off than themselves. This may not always be wisely manifested, but there is the essence of self-sacrificing love in it; and in the hearts of most fathers and mothers it is glorified into the hope and prayer that their offspring may be not only better off, but better, than themselves.

At the close of the Civil War, a newly-emancipated negro slave, on his dying bed, kissed the baby fingers of his youngest child, and whispered, "This little hand will write." His last vision on earth was of the happier and more favored future which his posterity would inherit. And his words were prophetic, for he left a wife whose motherly heart sympathized with his longing faith. Her highest joy for freedom, as his had been, was in loving separations and expectations for the little ones who bore his name. There were five of them, and the humble mother set herself resolutely to realize the promise of better things that had come to them with liberty and peace. She could work, and remain ignorant. They could learn to work, but they should be educated. Many years she toiled and struggled, inspiring them with her zeal, and happy in seeing that they seconded her efforts. She has lived to see them all graduated at Fisk University. Last summer her "baby"—the child whose hand the dying father kissed—delivered his commencement oration. The theme of his essay was, "The Evolution of Self-Sacrifice," and the cloud of witnesses there saw in himself the evolution of Christian manhood. His father's prophecy was more than fulfilled. He could not only "write" but "write" with power and clearness; and he spoke like a born orator, bidding fair, with his sanctified gift, to do grand work as a preacher of righteousness. At the same commencement, in the alumni meeting, the oldest son, a teacher, told the story of that mother's noble purpose and sacrifices, and paid manly tribute to her worth and affection. It was but one of many similar stories told (or that could be told) annually at Fisk University, and every other colored school. It was the oft-repeated history of parental hope and desire for the children, always inspiring on something better for them, never satisfied till their lot and condition are some improvement on the past.

There is a pathos in the example of that poor negro woman that lingers after one hears it told; but we cannot help dwelling longer on the noble and filial pride of her children in responding to her wishes and working out her plan. And here a point suggests itself which parents and teachers are likely to overlook. While we are endeavoring to guide the faith of the young, it is only also to stimulate their moral ambition. We can not ignore the solemn fact that they will imitate what they see in us, and hence the emphasized obligation to be as good as we can: but we should encourage them to aim higher, and make their standard that they be simply as good as we are is far too little to be satisfied with. We must tell them that they are not only to be Christians, but they are to hope and try to be grander and more useful Christians than we are. The famous Origen was great, not simply by his gifts, but because he early took and cherished for himself the holy ambition cherished for him by a pious father, the father who used to lean over him in his childhood sleep, and uncover and kiss his breast, and call it "the temple of the Holy Ghost." If we would help to make the next generation great and good above the average of to day we need, as religious educators of the young, to fasten, with our hope and prayer, upon the highest possibilities of character in them, and train them to recognize these and never live below for them, but press toward the mark for the prize of the high calling of God which is in Christ Jesus our Lord.—*Sunday School Times.*

IMPORTANT QUESTIONS CONSIDERED.

BY REV. R. F. HURLEY.

Mr. Editor:—Notwithstanding my abhorrence of egotism, especially in ministers; and notwithstanding the ceaseless clatter of oratorical machinery from all parts of our great Church, all directed to the mighty questions that must engage the attention of the General Conference, I beg space to insert a few thoughts pointing in the same direction.

First of all we come to that mighty question: "Do we need more Bishops?" We don't expect to agree with everybody in what we shall say on this subject, nor do we suppose any one will be troubled about our disagreeing with them, for we are neither a delegate to the General Conference, nor a candidate for the Bench; hence, we can fire away and no one will notice us, we being placed in a harmless position. The question, "Do we need more Bishops?" has been answered both ways—yes and no; and as there are only two sides to it I must side with one; thus I take sides with the negative. We don't need any more Bishops now, which fact seems to me well sustained by Dr. Steward, of Washington. But let us consider whether we need more Bishops or whether we do not need them. If we need them there must be reason why we need them. The reasons offered by the agitators are on account of the rapid progress of our Church, its extension of our territory and the old age of the present Bishops.

Now, let us notice the first. Our membership is not increasing so rapidly. This is a fact well known to those who are watching the statistics of our Church; but we could grant the contrary and then fail to see by that fact the necessity of more Bishops; our membership might be doubled and still there would be no need of more Bishops. We have forty-two conferences with a membership of about four hundred thousand, presided over by seven Bishops. Now, it is clear to my mind that we have too many conferences already, and yet our seven Bishops get along nicely holding them.

There seems to be a false idea in our Church, not only as to what a Bishop is to do, but as to what a Bishop really is. The Bishops are supposed to travel through the work and preside in the conferences; they are not supposed to go around and count the members. Dr. Seward touched the key-note when he referred to the great M. E. Church, and that it would to profit by the example of that Church on this point, at least.

Secondly, let us notice the extension of territory. Are we extending our territory? I think not, and if we are, it is so insignificant that it is not worth speaking about. We, in fact, have one, "that is why we call for more Bishops, to be the better prepared to extend our territory" Well, I would like to know what power has any man to extend the territory of the Church after he is elected Bishop that he did not possess prior to such election.

It is a false notion that a man must be a Bishop or a presiding elder to extend the Church. Let us not forget the fact that making Bishops is not adding talent to the Church; no more than the dividing of conferences adds to the membership of the Church.

Thirdly, "Our Bishops are old," says one, "and must soon go the way of all the earth." Yes, they are, but this should be counted their strength, for by their long and great experience they are the more qualified to stand at the helm and steer the great ship of African Methodism.

It seems to me that God has taught an important lesson on this point. In 1880 we thought, as some Bishops were old, that we had better elect some younger and smarter ones to take their places God showed us our folly by taking from us two of that election. We think we had better let God decide when a man should retire from the work to which he has called him. Besides, I think it is not a compliment to be eternally telling our Bishops, who have grown gray in the work of the Lord, that they must soon step and take back seats, for they are going to die. It is time enough to fill men's places when they become vacant. It is not policy, nor is it right in the sight of God, either to settle or retire Bishops and even if it is, we cannot or shall not give the present Bishops a decent support. Thus to talk of taking care of men while they do nothing, and at the same time keep up a dozen more in their places (in name only), is the highest folly. I fail to see why we should make more Bishops simply because we have men capable of being Bishops when there is no need of them. I would to God that every man in the Church was worthy of being exalted to a station so high, much less being capable.

In conclusion, allow me to call the reader's attention to two very important suggestions—read, consider and digest. First, let the presiding elder system be a recognized and established fact in our Church, with a rigid enforcement. Let men who love God and the Church, and who are willing to work for God and humanity, be not only the presiding elders but pastors, then there will be harmony and prosperity. Second, discontinue the episcopal districts and adopt the plan that has succeeded so long and so well in the M. E. Church. Let a Bishop be a Bishop wherever you find him, with official functions and authority, then you will have a uniform administration of the affairs of the Church, and we will hear less about the abuse of the transfer system, Bishops' favorites, etc. Do these two things, and we will have disposed of the two great questions which agitate the minds of so many.

In closing I recapitulate: elect new Bishops upon the seventh or all supernumeration of the old ones; make the presiding elder system one in fact as well as in letter in all parts of our Church; discontinue the episcopal districts and let the Bishops alternate. Do this and we will save the Church from what is bound to come if we do otherwise. To what do I allude? The election of men by the ung dly method of combinations, that reflect discredit even upon the political parties of this age. But a greater danger than this threatens our Church to-day. What is it? The election of men on account of the section in which they are engaged rather than for their qualification and fitness. I know of nothing so threatening to our Church at this time as the "geographical" election of Bishops. God save the Church from such a calamity.

WHAT WE ARE DOING AND WHAT WE SHALL DO.

BY REV. H. H. KING,

Mr. Editor:—In every Recorder for the last seven months we see an account of what the next General Conference must do. There never has been a time in the history of the Church when our counselors were so numerous and their advice given so freely. We have not come as a counselor, but to give a few facts and figures of the great Southwest.

Verily the wheels of time do move and the old pendulum in the unerring chronometer has ticked off another year, whose misery, within the heart like a spectre dies, points its cold and solemn finger to the beautiful and holy things that have passed away. On the dead waste of life the spectre lifts the coffin lid of hope, joy and love. The quadrennial has gone, and with it many a glorious throng. Its mark is on each brow; its shadow in each heart. In its swift course it has waved its sceptre over the beautiful and they are not; upon the strong man and the haughty form. It trod the halls of revelry, where thronged the bright and joyous; and the tearful wail of the stricken one is heard. Even from the earth forever." Three has the Church been called on to bow on account of Death's visit to our Episcopal ranks, and in the next General Conference the care-worn veterans will come together to take a retrospective view of the past and provide for the future. He who has led the Eighth Episcopal District, though made to drink from the bitter cup of death, can truly say, "Great is our God who has given us the victory." Four years since Bishop Ward took for the second time this section of our Church, and during that period we can truly say,

"What troubles have we had;
What conflicts have we passed.
Fighting without and fear within
Since we assembled last."

What are we doing? We are working, as the figures will show. Arkansas Conference shows over $2 100 Dollar Money. Mississippi comes next, within one dollar, and Arkansas over $2,000; North Mississippi, $1 950, thus making a total of over $8,000 more four years ending against $4,000 in 1884. To augment the above, churches have been built in Fort Smith, Brinkly, Forest City, Pleasant Grove, Oseola, Pine Bluff, Texarkana, Raymond, West Point, Vicksburg, a parsonage valued at $2 00; also Batesville, Augusta and a number of smaller places. In all of the work, so far as we have been able to glean, the churches have increased numerically. Now, what we are doing down here. To us the A. M. E. Church is the grandest of all the churches now in existence, and it is to be hoped she will remain so. We shall have a word about the General Conference in our next.

ON SUNDAY SCHOOLS.

[The following is by Carrie C. Malone. She is the daughter of Rev J. W. Malone, and is eleven years old.—Ed]

The Sunday school of to day is the church of to-morrow, therefore the purpose of the Sunday school is to teach God's word. In noticing thousands of little boys and girls all over this broad land of ours on the Sabbath day rushing to and from their Sunday schools in different directions, with eager eyes and listening ears, desiring to get all information from their teachers in regard to the blessed Saviour and his teaching, for he has taught us in his divine word to search the Scriptures for in them we think we have eternal life. The little boys and girls in the Sunday school are like the plants in the flower garden, the real value of the plants depends upon the care they receive. If the flowers are trimmed and the dead leaves are picked off the plants and they receive the sunlight, great success may be expected. The same may be said of the little boys and girls in the Sunday school. If they receive the proper instruction while young they will grow up to be great men and women, doing much good in the glorious cause of Christ. The first impressions are the most lasting, for we never forget the kind and tender words that fall from the lips of our teachers, directing us in the paths of peace and happiness.

Nobody ever outgrows Scripture; the book widens and deepens with our years.

A VOICE FROM PLYMOUTH, MASS.

BY REV. I. A. GRANDY.

Mr. Editor:—I take pleasure in writing you a few lines to ask you for a place in your paper to state what I call facts, and that is this. I don't see why our ministers should suffer and need to establish churches in this great land of ours and have them deeded to the conference, and just as soon as they leave to other fields, and some to heaven, that the conference should let that property get away from them in the hands of other people without a cent for it after the members say, by their actions and words, that they will not keep it up or have anything to do with it. We have a church here in Plymouth, Mass., worth from $1 500 to $2 000, will soon be in the hands of some private parties or run down if something is not done. If there is no provision made to look after such property, I hope that the General Conference will see that something is done to save deserted property that our fathers have got together and given to the conference. I am here looking after it without one dollar of support, only what I can get out of the white people—now and then five cents from this one and ten from that one. I hope in God that our intelligent head will look after such things and not let the labor of the fathers be wasted.

VIRGINIA CONFERENCE ELECTORAL COLLEGE.

The Virginia Conference Electoral College met in the Third Street A. M. E. Church, Richmond, Va., at 1 o'clock P. M., January 18, 1888. Hon. George W. Dalley was elected president, and Prof. A. Solomon Walton, secretary. After devotional exercises a meeting was declared ready for business. The delegates presented their credentials, etc., after which quite enthusiastic speeches were made by Brothers Hunt, of Portsmouth; Pryor, of Manchester; Walton, of Richmond, and Dalley, of Norfolk. The college elected by ballot Prof A. Solomon Walton and Hon. George W. Dalley; alternates, Morris Hunt and H. W. Pryor. Much harmony prevailed. A vote of thanks was tendered Rev. E. H. Boiden, A. M., for the hospitality extended the delegates and visitors. After fraternal interchanges the college adjourned and partook of the repast which had been prepared by Rev. Boiden.

Geo. W. Dalley, Pres't.
A. Solomon Walton, Sec'y.

IMPORTANT NOTICE TO GENERAL CONFERENCE DELEGATES.

Reduced fare has been secured for all General Conference delegates, except those residing in Arkansas, Kansas and Texas. Delegates will pay full fare going and be returned for one-third fare. Persons other than delegates desiring to attend General Conference will be given the same reduction. A circular giving full information will be mailed to each delegate about the 20th of April. I hope to be able to secure some reduction for the delegates from Kansas, Arkansas and Texas. If I cannot, then delegates from Texas can pay full fare to and from New Orleans and obtain the benefit of the reduction from that point to and from Indianapolis. Arkansas delegates can pay full fare to and from Memphis, Tenn., and get the reduced rates from there to and from the General Conference. Delegates from Kansas can pay full fare to and from Kansas City, or St. Louis, Mo., and get the benefit of the reduction from either of these points to the General Conference. In all cases the reduction will only be made on return tickets. Persons must return by the same route by which they go.

Fraternally,

C. S. Smith.

Church News.

Rev. E. W. Johnson, Monticello, Fla., writes: I was appointed by Bishop D. A. Payne to this charge, and we have some good property at this place; all it needs is repairing. I have selected for building purposes $104 40 since I was appointed to this charge. I got with the good workers at Monticello. By the last of April I must show you a change at this place.

Rev. I. H. W. West, Macedonia A. M. E. Church, Amityville, Long Island, N. Y., writes: Commenced a protracted meeting January 1st, and continued four weeks. The Lord revived his work and ten precious souls were happily converted to God, and the church has been greatly revived and the power of God has been wonderfully felt in this place through the preaching of his word. We ended our meeting on the 27 h to get ready for our third quarterly meeting, which was on February 5th. We were blessed with a grand time all day, and eight joined the church on probation; and one was read into the church. So the Lord is with us. Pray for us.

Rev. J. A. Broadnax, Walnut Ridge, Ark., writes: Having heard nothing from our vineyard, I thought I would let you know that we are still in existence and trying to let our lights shine at Walnut Ridge, with our presiding elder, J. C. Jones, at the head of the district. We have just started a Sunday school, using our own literature, and have twenty-five scholars who seem to take a deep interest in the school, both parents and children. We are not efficient in conducting Sabbath schools, but our superintendent, Prof. Scott T. Bay, Mrs. Gilbert, Miss Ivy, teachers of the female and male classes, and Mr. Johnson, teacher of 24 class, are doing their best. We are ready in need of a chaplain or some one to lead in prayer, but as we have none we will do the best we can. Got pity the man who stands idly by finding nothing to do while this world's wide conflict rages. I hope the General Conference, which is not far in the future, will have and eye single to the territory of the West, for in a few years that will be one of the garden spots of the West for the ministers of our great Church. Brethren, pray for us.

SUCCESSFUL REVIVAL.

Mt. Zion Church, Center street, Darby, under the jurisdiction of the African Methodist Episcopal Church, of the Philadelphia Conference, Rev. W. H Davis, rector, is now in the midst of a glorious revival. Since January 29th there have been twenty-eight conversions, and forty-two have come to the altar asking to be prayed for. The like has never before been witnessed in this church. The interest at the meetings has been so great that only not more then two sermons have been preached since they began. The Rev. Nora D Semple, of Morris Brown Mission, Philadelphia, delivered last Sabbath morning, a very interesting sermon. In the afternoon, Rev. J. B. Stansberry, of Mt. Pisgah Church, West Philadelphia, delivered a powerful sermon. The church was packed to its utmost capacity. There were twenty-one persons at the altar on Sabbath evening.

FROM CHATHAM, ONT.

BY W. MURRAY.

Dear Editor: Kindly allow me space for statement of Campbell Chapel A. M. E. opening, which took place January 1st, a success that reached our endeavors after an arduous and gigantic struggle for seven months. The site is one of the most desirable of church locations of our town, situated on the corner of King and Princess streets, two blocks from the business centre, which make it of easy approach for all. The building is of modern architecture, having four gables, a neatly proportioned spire with slate colored top and ornamental peak. The church is built of red brick of uniform color. The dimensions are 68x34 feet; 22 feet ceiling, with a semi-octagon off set at the rear part for the choir. It contains a commodious and excellently lighted and toned. The entrances are at each side of the north, or King street, point, by easy stairs. The ceiling finished in colored wood, showing the gables, which makes it very neat cheerful, the wainscoting, like the ceiling, showing the beauty of the grain, this, assisted by the mechanical skill of the builder in ornaments, adding more to richness of appearance. The Gothic windows, encircled with variegated lights and ground lights for the centre, is another contribution to its grandeur. Two neatly formed vestries, the sides seats diagonal facing the sanctum or pulpit, which, I am informed, is a representation of the Metropolitan one, the choir occupies a place back of this, in structure and finish compares five to the other parts, and none less adorned by the talent and ability with which entertain their hearers from whom they receive flatteri g encomiums. There are other attractions this edifice offers, together with its spacious basement, that makes it one of the rival churches of our town and superior to any colored church of Canada. It has been termed, by our local journals, a step forward. It is one for the race and a tangible evidence of the permanent existence of African Methodism in the Queen's dominion as a representative church. The service in the morning was conducted by Rt. Rev. Bishop Disney, who discoursed to a well filled house, who enjoyed a rare treat, all going away pleased with the services. Rev. H. M. Joseph spoke in the afternoon and a stranger at night. The choir rendered a number of very choice selections, placing them amongst the leaders of the town. Thus, despite opposition, our church moves to the front and inscribes her name, "Excelsior."

They must keep close to the throne of grace who would win the throne of glory.

A SUDDEN DEATH.

Brother Thomas Jones, a well known citizen and much beloved by all who knew him. He held the office of steward and trustee in the A. M. E. Church last year, and was re-elected trustee for another year under the pastorate of Rev. U. G. Cannou. Brother Jones had been a faithful member of our church for a number of years, and was always found at his post. This dear brother was taken sick on the night of January 10, 1888, and died the next morning, the 11th, about 9 o'clock, leaving a dear wife and daughter with a great many friends behind to mourn his departure to a better land. Rev. U. G. Cannon, his pastor, officiated over the remains.

Monticello, Ky,

RESOLUTIONS OF SYMPATHY.

Whereas, It has pleased the all-wise God to deprive our fellow-student and brother, W. A. Joiner, of an endeared father, who as a minister of the Gospel, having ended his labors in the Church Militant, has gone to join the Church Triumphant; and

Whereas, We realize to the utmost extent of our ability the affliction which our brother must undergo because of the decease of his father; and

Whereas, We are assured that He who notes the sparrow's fall will not forseke him in an hour of trouble—

Resolved, That we, the students and faculty of Wilberforce University, cooperate in tendering our heartfelt sympathies to our brother in this his hour of bereavement, and that we commend him to that Being whose wisdom is made manifest in all of his judgments. Be it further

Resolved, That a copy of these resolutions be presented to our bereaved brother and a copy be sent to the Indianapolis World, Christian Recorder and Springfield Capitol for publication.

H. P. Jones,
W. B. Johnson,
H. E. Johnson,
Committee.

BEAUTIFUL ADDRESS.

DELIVERED BY REV. MORTIMER OVER THE REMAINS OF MRS. LINDSAY.

We are permitted to publish the following brief but beautiful and appropriate funeral address by Rev. B. G Mortimer, pastor of the A. M. E. Church of the city, the occasion being the death of Mrs. Dr. F. T. Lindsay.

When the bells were about to sound out the gladtidings that there had arrived the day which we celebrate as the birthday of the Christ-child, we were required to pause a moment and look upon all that is mortal of Mrs. Eliza Russell, who, after months of heroic suffering, fell asleep in Jesus. And now, before the new year is one week old, we again assemble with sorrowful hearts and look upon the remains of another noble Christian woman, whose spirit took its flight on last Wednesday passed into the rest which remains for the people of God. Christian friends, our beloved sister is not dead. Redeemed from death are all those who have lived the life of the righteous. We are freed from the bondage of clay, she has been ushered into the glorious liberty of the children of God.

She has been simply translated—raised to a higher plane of existence. Dropping the earthly house of her tabernacle, she inherits now that other building not made with hands eternal in the heavens. No tongue, however eloquent, can do justice to the character of one whose life has been as sweet, as pure in word, as Christ like. Mrs. Lindsay did not think that she should live for herself alone. The talents entrusted to her care, and which had been improved by years of faithfulness, were humbly laid at the feet of the Master, and here in Xenia, as elsewhere, are many in whose hearts she has erected a lasting monument and who will rise up and call her blessed. To strengthen the weak, to speak a word in due season to him that was weary, to bind up the broken hearts, in a word to make mankind better and happier—this was the work for which she had received an anointing of the Lord, and the zeal and faithfulness wherewith she fulfilled her mission is surely worthy the imitation of us all.

A devoted wife, a kind neighbor, faithful in the performance of all her Christian duties, she leaves behind a blessed influence, which will surely tend to ennoble the lives of all with whom she was acquainted.

There was joy in heaven when her gentle spirit met in the glory land her dear little son, who for some time has been waiting for her arrival. Soon mother, father and son will meet in our Father's house in the heavens, where there is no night, and where God will wipe all tears from their eyes. Death does not end all. Weeping may endure for a night, but joy cometh in the morning. As one as well said, "There is a region where the rainbow never fades; and where the beautiful beings that now pass before us like shadows, will stay in our presence forever.—*Xenia Torchlight.*

RESOLUTIONS OF RESPECT.

To the A. M. E. Sunday School of the St. John A. M. E Church:

Your committee, appointed to prepare resolutions on behalf of the Sunday School, as part of the memorial exercises in honor of the life, character and services of the late Mrs. Dr. Lindsay, beg leave to report the following in that behalf:

Since it has pleased God, in his infinite wisdom, to call from the circle of our associations our beloved friend and co-laborer, Mrs. Eunice P. Shedd-Lindsay, it becomes us as members of this Sunday school, on account of the intimate relations she long held to the school, to piece upon its record our appreciation, in so far as words can express it, of the meritorious services she has rendered the school as pupil, teacher and assistant superintendent, and of the precious influences distilled by her noble Christian life.

Resolved, That while we bow submissively to the will of our Heavenly Father, in this sad visitation of his Incrutable providence, we nevertheless realize and here make note of the great loss sustained by the community, the Church and the race, in the removal of one who was a consistent Christian and an earnest, philanthropic worker, one who so loved

"That when her summons came to join
The innumerable carravan, that moves
To the pale realm of death, she went
Not like the quarry slave, scourged
To his dungeon, but with an unfaltering trust,
Approached her grave as one who,
Wrapping the drapery of her couch about her,
Lies down to pleasant dreams."

Resolved, That in her death the Sunday school and church have lost one who, in counsel, in sympathy, in generous liberality and devotion to the right, was ever reliable and constant.

Resolved, That we regard her life of usefulness, of unselfish endeavors, of unobtrusive benevolence as forming a character worthy the imitation of the women of our church and community.

"Go to the grave; at noon from labor cease;
Rest on thy sheaves, thy harvest task is done;
Come from the heat of battle, and in peace,
Christian, go home; with thee the fight is won"

Resolved, That we hereby tender to the bereaved husband and other relatives our heartfelt sympathy and commend them to Him whose tender and loving compassion is infinite.

Resolved, That these resolutions be spread upon the minutes of our Sunday school and also published in our city papers.

Samuel V Phillips,
C. L. Maxwell,
Lucretia Willis.
Committee.

WANAMAKER'S.

PHILADELPHIA, Feb. 18, 1888.

EVERY DAY during the coming season we shall offer from our stock of Dress Goods. The advertiser's pen cannot keep pace with the new goods. The following are only a few of the many offered to us early Spring wear, and are very cheap:

Fourteen Salons in 1888—a great number of our own exclusive styles, equal in pattern, color, and finish to the finest French at twice the price.

French Cashmeres, 40 in., at 50c.; at least one quarter off from all previous prices. Many new colors.

A rare lot of Suitings in new shades of gray and brown and fancy mixes. 36 in. wide, at 25c. a yard—would be cheap at 37½c.

Black Henriettas, 40 in. wide, 75c. A large lot, including 51 varieties of color; all the new fashionable shades, plain and mixed. Also another lot, 42 inches wide, at 50 cents. A quarter off present market value. 50 colorings, including choice new shades.

Brocades, 20 inches wide, at $1.20. They are 10 per cent better in quality than similar goods at $1.20.

Wool Challis. Sixty varieties in color and figure that are just open. Twenty-five at 50 cents, thirty five at 60 cents, 36 inches wide. The lower priced are all silk and cream grounds, the higher have also pink and blue.

The Silk known in the trade as "Summer Silks" that have been so fashionable, especially for country wear, are of Swiss make. But the prices have been squeezed down until production has nearly stopped. Neat checks and stripes in two colorings, 75 cents a yard.

27 in. India Silk, $1.

Shantung Pongee, 25 a piece.

22 in Black Grenadine $1.

Entire Frenchelle, $1.50.

Seal Caps for Less than the Makers' Prices. $6 for a Cap of pieced seal—the price of imitation Seal (muscrat) and worth three times as much. The $8 Seal Cap is slightly pieced. $10 Caps for $8; $12 Caps for $9; $15 Caps for $10.

Black Imitation Seal Rugs lined, 34x70 in., down from $8 and $6 10 to $4 and $4 25

All other Fur Rugs and Robes at extra quick prices.

900 Holland Shades with spring rollers, ready to pin up, 35c each.

New lot of printed Madras, five patterns, twenty choice colorings, at 18c a yard, usually sold for 12½c.

Book News for February '41 pages) tells of the new things in the Book world and has a list of some of the wonderfully low priced books in a special lot we have just got hold of. The portrait this month is of Rev. E. E. Hale, &c., 10c. a year.

John Wanamaker.
Philadelphia.

Entered at the Philadelphia post office as second-class mail matter.]

THE

Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions or merchandize can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, to insure prompt attention must be addressed to

REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 906, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line.
1 time.....10 cents
3 times [three months].....25 "
13 " [three months].....75 "
26 " "six months].....$1.25
52 " one year].....2.00
Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher immediately, by Card or otherwise. All subscriptions will begin with the first of the month. No discontinuance received before the 10th will be credited to the first of the current month. After the 25th, to the first of the month following. All our ters are agents for the paper.

NOTICE.—All questions and business pertaining to advertising, and to the BOOK ROOM, and requesting correspondence to the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor. All communications for the RECORDER, to the Manager. All orders for changing address of paper, and for Sunday school or Church supplies, must be sent to the manager; not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

THE cabalistic letters C. O. D. are a well-known device of the express companies, and means, "Collect the hill herewith on delivery," hnt the secret words "Tawks Faith," of the telegraph company, who understands?

BROTHERS TAYLOR AND ROBERTS tell us what the Central Texas Conference is. The latter seems very tender on the subject and says we were sarcastic. Much depends upon the way a statement or question is taken as to the amount of sarcasm one gets ont of it. We put none into our questions. We are informed of the votes that made, that helped to make, the editor. Is that sarcasm? To us the conference seemed anomalous. It seems none the less so after the explanations—this irrespective of voters.

WE THINK it is well for the whole Chnrch to know that our venerable Bishop Brown is a very sick man. Not at the point of death? O no, not by far; bnt he is, nevertheless, in very poor health. Since we saw him last on returning from the Georgia Conference, December 21st, to our view he has lost gronnd. With his wonderful power of recuperation, it was reasonably expected that he would have been quite restored ere this, but it must be said that he is suffering an unusually severe trial this timo. Need we say the Church should pray for him and his loved ones aronnd him?

IN THE ABSENCE of our editorial chief, we take the liberty of saying that; from a letter appearing in the public press to-day (13), from the Hon. James G. Blaine, refusing the presentation of his name to the ensning National Republican Convention for the nomination to the office of President, it appears that the tide of affairs politically is taking a decided turn. We believe that we express the sentiment of thousands of the best Repnblicans of the country when we say we shall be glad if the announcement holds good. We say this for the reason that we want the next President to be a Repnblican; we want him to win, and hence we want to see a man pnt in nomination for whom every Republican in the land—who will he allowed to vote—can vote. A united party can elect its man.

THE SOUTHERN RECORDER still seems disconsolate about the possible election of Dr. B. T. Tanner to the office of Bishop, last his separation from the Review should result in blotting that particular star from the literary firmament of the race. By way of consolation, we are moved to ask if there is, at this day in our history, a single enterprise worth living that must needs perish on acconnt of the death, the transfor or removal of any one man? The Southern Recorder may believe so, but we do not. While the whole Chnrch appreciates the snccess of the Review as chiefly owing to the ability and energy of the managing editor, it is certainly saying too mnch to say that no ons else can edit that publication. If the Southern Recorder isn't joking, where is its specs? Will it please pnt them on and look around before it speaks again?

WE PUBLISH in this issno a business-like proposition from Rev. J. M. Hendsreon relative to the establishment of an extension society in our Chnrch. That we favor an extension department need not be said now, as it has been said sufficiently frequently. Among a certain class of men, in any race variety, some of the plans of Brother Henderson could be eslablished; some of them could not. In the first place, while money is a good thing we cannot be too careful respecting conditioning church membership on the pyment of money, or ministerial standing npon ability to raiee meney. "Step aisy; here lies the dead." Nor shall we ever dare say to an applicant for license, "You mnst become a stockholder in a certain business institntion before you can receive license." A few ministers could snceeed by snch methods, many could not. More option, less compulsion.

"The more come in with a free good will, It make the banquet sweeter still."

Push your oanse, brother, hnt modify your methods, slightly.

IN DISOUESING, through a labored article, the relations of Bishop Wm. Tay lor, now in Central Africa, the Northwestern Christian Advocate of the 8th inst. has this notable passage:

He [Bishop Taylor] makes no report to any Church officer and will make none to the General Conference. Why should he? The General Conference has no more to do with the work or the workers than it had a few years ago with the outside and unofficial work of Bishop Janes, when he laid out a town in New Jersey and inserted in every deed that no lotexicants should he sold on the premises forever; or the unofficial work of Bishop Ames, who, about the same time, laid off an addition to Indianapolis and inserted in every deed: "*Said property shall never be sold to, rented, leased, or occupied or enjoyed in any way by a negro or mulatto*."

Can any serlons Christian man read this statement in one of the authorized official papers of a leading denomination in our country without a blush of shame? How tenaciously the primitive barbarism of our Anglo-American brethren olings to them! One can scarcely believe his ears when he hears the will of Stephen Girard rehearsed in making his heqnest of the magnificent property comprising Girard College, in the centre of Philadelphia. When we reach the provision that no minister of the gospel shall ever be permitted to even enter the premises, we cannot help feeling that this man was little less than a savage. Bnt here is a Christian Bishop—a ruler in the Church of our Lord—deliberately recording in legal form his malign and barbarons hatred of his fellowmen. O, hnt don't our hearts grow sick to fainting when we hear these canting hypocrites, these whited sepulchers, hemoaning the superstition and pollution of our race? O, the wiles, the disguises, the malice of satan! The Northwestern ought to be ashamed to publish snch a record; for to any mind not distempered by the ourse of American race hats, such a statement is no less offensive than to publish a felony in connection with an honored name, or at least an honored title.

OUR LAST MISSIONARY EFFORT FOR THIS TERM.

The attention of pastors, superintendents of Sunday schools and the publishers of annnal conferanco minntes is respectfully called to the notices and requests of Rev. Dr. Townsend, which are published in this issne.

The missionary department of our Chnrch is engaged in a great work Never before in our history was the demand on this branch of service hsen more nrgent, nor have there ever been so many open doors for its efforts. The dear Savionr calls for workers in the vineyard. We have made answer, "Here, send me." Our offer of service is accepted; and now are we ready,—willing to go? The significance of any answer we may make to this question will depend on the push and liberality we show in this last rally for the holy cause of missions.

DEATH OF DR. JOHN M BROWN, JR

"Dust to dust; ashes to ashes."

Dr. Brown, the snbject of our sketch, was the eldest son of Bishop Brown, and was especially dear to his mother. He was born Angnst 16, 1854, and died February 4, 1888, aged 33 years 6 months and 12 days. Congestion of the lnngs was the fatal malady that earried him hastily to a prematnre grave.

After reaching the junior year in his college conrse, he entered the medical school of Howard University in '77, and gradnated from that department Jnne, '80. In 1881 he trned his steps Westward in search of a good location for the practice of his profession, and in process of time located in Kansas City, Mo. Applying to the legal authorities of the city for a license to practice, he was snbjected to the severest tests, and even after the ordeal of a second examination, he was continually searched and scrutinized by the "profesion," by freqnent appointments to read papers, etc., on every imaginable topio.

In June, 1884, eighteenth day, he was married to Miss Ella Davis, of Kansas City, herself a gradnate of Lincoln Institute, Missouri, than whom a more gifted, eprightly and lovable girl one ocnld seldom find through the breadth of the land. Bnt now within the period of three and one-half years, the nnseen but resistless hand of death onte asandor the bond of union, bearing the immortal spirit ont and np to the realm of spirits, and dashing the smitten, withered body into the grave.

We can hnt deplore the untimely end of one who was reared with so much oare, and who was reasonably expected to accomplish a nsefnl carecr. It was a sad and eolamn scene at the funeral. A weeping wife and a weeping mother who seemed to feel nnntterable sorrow at the loss of her first horn son. Bnt not the least sad of this sorrowful spectacle was the dear father, lying helpless on his bed in an npper room, and listened with wakeful, loving attention to catch each word, each sentence, every prayer that fell from the lips of the officiating clergy and attending friends. Dr. Derrick, of New York, read the service; Dr. Handy delivered the enlogy; Miss Handy, Miss Patterson and Prof. Layton chanted the pathetic hymn, "It is well with my soul." Prof. Layton sang an ode, and then we hore his dnst away to its mother dust.

THE PUBLICATION OF ANNUAL MINUTES.

It is the onstom of nniversal Methodism to publish the proceedings of the annual conferences in pamphlet form and scatter them throughout the jurisdiction of the same for the information and encouragement of the people. We cannot speak advisedly of other branches, bnt among ns these published minutes have become the official documentary record of the conferences. This form of printing has become a very important item in our annual fiscal statements. We snppose that of our forty-four conferences the annnal minutes average at least $60 each as the cost of printing, or, in the aggrogate, $2,700, and incoinding the cost of distributico, perhaps not less than $3,000. Since our connection with the Book Concern, from constant intercourse with these conferences, we find that a great majority of them are in continual financial embarrassment on accennt of the minutes. We have printed for a nnmber of the conferences and have found, to our own dismay, that very few are prepared to pay for the work. Now, the printing of Methodist minutes, as of all others, is a species of advertisement. It is designed by the diffnsion of information to create enthnsiasm for the work among the ministry and people. Considered in this light, it is a bnsiness matter, pnre and simple. As a mere official record it is of little valne, because that is best contained in the official jonrnal. Hence it seems clear to our mind that mnch of the matter nsually contained in our minntes could be left ont with profit, and great saving in cost as well, while a good deal of nsef nl information could be inserted that would cost far less and still ha of more use toward the end for which they should be made:

It was our purpose to have written at length on this very frnitful snbject, hnt time forbids. Bnt our leading thoughts on the snbject may be condensed into this hrace of sylabi:

1. Each conference keeps its official journal in three parts in lieu of one: (a) Jonrnal of Proceedings; (b) Jonrnal of Statistics; (c) Jonrnal of Finance.

2. Drop from the printed minntes all tables of statistics and finance, give aggregates only, exhibiting increments and losses.

3. Our Publishing House should print all the minntes, and for this purpose each conference could deposit of its funds with the department a snm equivalent to the average cost and then let the Manager be obligated to print promptly all minntes and distribute them per direction of the Publishing Committee of the conference, and then any balance due the Concern or due the conference could be essily adjusted after.

If the conferences should appoint a compiling committee to compile as they are made, to transcribe ohsenre parts, so that all would be ready to transmit immediately after adjonrnment, the minutes of every conference in the connection could be in print twenty days after its close, and in thirty days all would be sold. We commend these suggestione to our brethren. Some, of corse, will oppose and sncer; but we have practically proven the snccess of such an arraagement by our experionce right here on the ground. The Philadolphia Conference, old as she is, had less than $30 for minntes in '84, when we came here, to pay for work oosting $100; now her treasurer has oash to pay on delivery and a snrplus in in hank.

Personal.

—Bishop A. W. Wayman is still in the Southwest.

—Rev. Dr. and Mrs. Derrick attended the funeral of Dr. John M. Brown, Jr.

—Bishop Campbell assisted Bishop Ward in conducting the South Carolina Conference.

—Drs. Tanner and Lee are attending the South Carolina Conference and will visit the East Florida before they return.

—A work on "The Evolution of Episcopacy and Organic Methodism" is in course of preparation by the Rev. T. B. Neely, D.D., of the Philadelphia Conference.

—We had the pleasure of an introduction to Mr J. M Trotter, Recorder of Deeds, of Washington, in that city last week. Mr. Trotter demonstrates his sagacity in making his home with that princely family, the Pattersons.

OUR WOMAN'S COLUMN.

BY CATHRINE CASEY.

The regular quarterly meeting of the Parent Mite Missionary Society of the A. M. E. Church was held in Bethel Parsonage, February 7th. Since our last meeting two of our faithful co-laborers had been taken away and a sadness seemed to pervade the meeting, especially as we were sitting in the home of dear Sister Beckett and within the sound of the voices of her dear little children. Alas! they little know what they have lost. May He "who tempers the wind to the shorn lamb," supply a mother's tender faithfulness to these bereaved ones. Words cannot express what I felt as I saw Elder Beckett sitting in his sindy with his little baby on his knee and the other little ones playing about him. If the angels are indeed "ministering spirits" their dear mother might not have been as far off as I thought. The flowers that were sent on the occasion were the most beautiful I have ever seen. One piece was made of sheaves of wheat, bound together with lilies of the valley. This was sent by Mrs. Alice Beckett, of Washington, D. C. The church at Wilmington sent a harp of white rose buds and pinks. Bethel choir sent a wreath, and an exquisite bouquet, which our dear Katie wore upon her breast to the grave, was presented by Mrs. Margaret Jones, of this city. The most beautiful piece in design and workmanship was the offering of Mr. and Mrs John Langford, florist, Thirteenth street, near Grand Depot. It consisted of a dove with outstretched wings, standing upon a crescent with a star of red pinks above it and the whole mounted upon a pedestal made of japonicas and white roses—buds.

Mrs. Lydia Wears was one of the original founders of the Parent Mite Society and for years an active worker in it. The society, therefore, decided to hold a memorial meeting to commemorate the services of these two faithful ones—Sisters Wears and Beckett—and a committee was appointed to make arrangements to see if Allen Chapel could be obtained for this purpose Sunday evening, 26th inst.

The Society decided to consider the matter of sending a delegate to the World's Conference of Foreign Missions to be held in londnn in June.

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Mrs. Alice Griffin, of New Haven, Conn., is skilled in all kinds of art work and embroidery. Every Sabbath school in the city ought to have a banner made by this excellent woman. Nothing is more needed in the city of Philadelphia than a Colored Women's Exchange, where each beautiful work as that done by Mrs. Griffin, Miss Addie Campbell and Miss Jones might be put on exhibition.

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Cathrine has some names ready for the position of Bishops' wives, but that no one may pay for the start of some she will wait until the names are handed in from the South and the West.

WASHINGTON NOTES.

BY REV. T. G. STEWARD.

Bishop Brown has been sick since last November and is still seriously ill. His disease seems to be a severe form of rheumatism. A few days ago the sad intelligence of the death of his oldest son, John M. Brown, Jr., arrived and this bereavement, added to his own affliction, has rendered the whole family very sad. On Monday last the Preachers' Meeting of this city visited him in a body and had communion with him.

There are now great efforts being made here by the friends of temperance in favor of prohibition in the district. The meetings seem quite enthusiastic and are well attended. Our choir is much in demand to sing for temperance meetings and are highly spoken of on all hands. The one great evil in the way of all religious and moral improvement, is the foolish color line, which seems more definitely drawn here in all social and religious matters than, perhaps, anywhere else in the country. This is probably owing to the fact that there is so little of business and politics to compel the people to associate.

The greatest farce has been played in the efforts at so-called evangelism carried on in the name of the whole city and ignoring one-third of its inhabitants. Those who manage it would like to have the colored people come to Christ, or rather go to him, but they positively object to their coming on that side of Christ where they fancy themselves to be.

The Bethel Literary Society still holds on its way and continues to attract large weekly audiences. Mr.

Graham, ex-secretary of the Senate, read a paper before the society last week dealing with a few interesting facts in American history His paper was a very able one This week J. H. Brooks, Esq., ex-trustee of public schools in this city, read a brief paper and made an address on the history and growth of colored schools in this city

The entertainment given by the literary society on February 3rd was a grand success. About 1,500 persons attended and seemed highly pleased with the exercises, although all regretted the absence of Miss Flora Batson, who was detained by serious illness. Miss Nahia's readings were well received. As an elocutionist she takes very fair rank, evincing a degree of skill that is decidedly commendable.

Rev. J. R. Riley, pastor of the Fifth tsenth Street Presbyterian Church, retires from the pulpit on the last of the present month, and as yet no successor has been announced.

In the attempt to reorganize the Republican party here and send delegates to the National convention the whiskey men and the disorderly elements seem to have had it all their own way.

Mud, mud, mud is the general report from all the snrrounding country. Rev C. W. Fitzhugh, at St. Paul's; Arthur Jones, at Garfield; C. H. Robinson, at Hillsdale; J. W. Bowser, of George town, and Christ. Jones all report their work as progressing favorably. Rev. J H. A. Johnson speaks especially well of some parts of his work, but not so well of others. He is carrying opposition ment and he is entitled to the sympathy and snpport of all the brethren in his effort to do good and glorify the Master

The Metropolitan still drives on. Our congregations fell off during the severe weather in consequence of the fallure of the furnaces to comfortably heat the building. Since then the heaters have been overhauled and they are now doing much better and the congregation is returning. Pray for us that the Lord's cause may still prosper in our hands We have now in the church twelve good classes, two having been formed since I have been here, and they are doing well. This church has now the outlines of a magnificent work for God and humanity in its hands, and if it can be sustained nntil it acquires sufficient strength to fill up these outlines, it will stand for us a monument by which we may point with congratnlation and pride.

CHURCH EXTENSION.

BY REV. J. M. HENDERSON.

To the consideration of General Conference delegates I wish to submit a plan for creating a church extension fund, which will be proposed at the coming conference. This is a day of dollars and cents, and a day in which no enterprise, ecclesiastical or secular, can succeed without money. Money is plenty and can be had if sought intelligently and with zeal. A fund of nearly $100,000 can be in our hands for the purpose of church extension by four years from now. But methods up to the times must be adopted.

Some months ago before our church here was completed, we proposed certain additional improvements which would cost about $1,000; one old brother said we could not raise the money; another, that the additional expense was needless; still another objected to the fair which was proposed as the means of raising the money, saying it was a worldly method, and that it would bring church people and worldly people into too close contact, as many who would be needed to help in the fair were nnconverted persons. This same brother has honest scrnples against the use of snbscription books, pin cards, etc. His idea is that the church should get on with the sums paid by its members. To the improvements adopted he subscribed $1. In the sum of $2,700 raised a few weeks before he had given $1, which he paid in installments We held the fair and cleared $916.40, gained several members and now are in the midst of a glorious revival. The honest brother said to me a few days ago, "Bro. Henderson, you were right, but the world does change so I can't keep track of it. I never dreamed such work could be done, and all the time the fair was going on I was praying for you, for I feared it would result badly, but I guess things are different now-a-days." Had this dear and truly good brother and his like been ascendant in our society, we would still be worshiping in the rickety old chapel of one year ago instead of the beautiful church. Were it not for Bishop Payne and his kind, our pnlpits would still be filled by ignorant anecdote-mongers, dream-tellers, etc; were it not for Bishop Brown and others we would still be groping along in the by-paths of fifty years ago as to our method of worship; were it not for Arnett, Embry, Shaffer and others, we would still be limping on from hand to mouth in the scant efforts of a financial nature we now make; were it not for Tanner, Lee, Smith and others our Church would to-day be unknown to the literary world, and the loud-voiced, strong-lnnged enthusiast would rule instead of thoughtful men. Were it not for the Recorder we would never hear from such truly great thinkers as Dr. Johnson, etc. As it is, though all do not agree with their ideas, they do not meet the encouragement due to them, nor do all show the editor that gratitude due him for his fair and judicious presentation of matter to his readers. But I thank God that men are raised up who are not afraid to drop old notions and methods in the face of new facts and necessities.

To raise a fund for church extension, let a board be appointed with instructions to incorporate. Let stock be issued at $25.00 per share Let these shares be placed in the hands of the Bishops. At the first annual conferences following the General Conference, let each preacher holding a charge with less than 100 members, be required to take two shares, those with charges with between 100 and 300 take four shares, all over 400 take eight shares. Let each society be required to take from two to eight shares according to the same rule of membership. Make the pastor responsible for the raising of the money. Let each local preacher before receiving his license be required to take one share. Each snbsequent year until the ensuing General Conference, let an assessment of 50 cents be collected on each share. Let all this be compulsory, even if several hundred preachers, itinerant and local, are lost; the churches will comply if proper men are sent to them Let each party holding shares in the fund to the sum of $100 or each share for a period of not more than five years upon safe security; also let a certain proportion be given to missions, etc., upon proper recommendation from the presiding elder and bishop.

The following table shows the figures, the allowance being made for several thousands of delinquent locals. Not being able without great labor to classify church memberships, we reckon each church at two shares each:

2,500 pastors, 2 shares, at $2.50	$12,500 00
2,500 societies, 2 shares, "2.50	12,500 00
7,000 local preachers, 1 share each	17,500 00
10 Bishops, 20 shares each	500 00
8 General Officers, 20 each	320 00
100 presiding elders, 2 shares each	5 0 00
Total first year	$55,750 00
Interest for one year	3,902 50
Annual assessments:	
Pastors	2,500 00
Societies	2,500 00
Local preachers	3,500 00
Total second year	$68,152 50
Interest	4,770 67
Assessments	3,500 00
Total third year	$81,423 17
Interest	5,699 23
Assessments	3,500 00
Total fourth year	$90,722 40

This can he realized without interference with any established interests So confident am I of its practibility that I would not fear to contract, under adequate bonds, to place at least $90,000 to the credit of the Church in four years, if this plan is adopted and faithfully cooperated with by the Bishops. Further more, I would be willing to advance any sum between $1 000 and $5,000 in establishing such a department. Brethren, you have the plan, if you see improvements to it would be pleased to receive suggestions, or to see your plan offered and adopted at General Conference. A letter addressed to St. Paul will reach me.

St. Paul, Minn.

DR. SMITH'S VERDICT AGAINST THE STATUS QUO OF THE A. M. E. CHURCH.

I am again compelled to state, through the columns of the RECORDER, in defence of the present status quo of the A. M. E. Church, that I shall request the learned doctor at the proper time and place among the many things which he intends to prove, I shall desire him to prove the following:

First. To prove to the satisfaction of the Bishops, the clergy and lay delegates at the coming General Conference upon what churchly and Christian grounds he could plead justification for committing the Church which he professes to love to the throes of a violent revolution, as he well knows the consequences of disturbing the ancient landmarks and the wisdom in letting well alone.

Second. To prove that the General Conference of a Christian Church is bound by the legal quibble, the mere ex parte statements in a civil court in Canada, to repudiate its Tenth Episcopal District, to place it, a la Rome, under a ban, to interdict it and excommunicate, yes, on that legal quibble, one of the only authorized Bishops of the A. M. E Church. Dr. Smith must know the history of that ex parte statement and the disingenuousness of using so ignoble a weapon in a question of such gravity to our branch of Christ's Church.

Third. To place beyond a legal doubt that any such failure to observe and fulfill the condition of the third article of agreement can render the organic union of two such Churches, after it has been an accomplished fact for four years, null and void at this late period, foisting into the articles of union, as he is attempting to do. The terms were that upon any plan being afterwards discovered the innocent party could dissolve the union after it has been consummated one, two, three or four years. But such option is not even granted in civil matters without original and expressed stipulation How many men have not entered into partnership in firms supposed to be strong and have had to meet the liabilities of bankruptcy. Can so much more exalted a sphere as that of Christ's Church fall below the moral code of honor riadily observed in civil contracts? The good doctor is in grave error, however delightfully complacent he might feel to make the A. M. E Church pose like the irresponsible autocrat of all the Russias against itself and to hold it a matter of common sense and decency for her to raise such an issue and cut her own throat.

Fourth. To show it comports with the growth and prosperity of the Church and the advancement of Christ's kingdom for the A. M. E. Church to rend herself into two factions, made hostile by a rnptnre for snch trifles and unworthy of her high calling, and why the stronger party should, like a violent mob, take advantage of its superior strength to hurl the weaker party into disgrace of compulsory exile. They say they do such things among the people to whom we are sending missionaries; hnt why should not our conduct be held worse, if, after wooing the then B. M. E. Church into wedlock, we turn round and repudiate her after being an integral part of ourselves? The doctor knows, as any other Christian gentleman, how extremely shabby it would seem to court with ardor and then kick with hate. Could the A. M. E. Church so act against herself?

Fifth. To explain satisfactorily to the General Conference how a question of mere civil law could so vitally affect the basis of a union consummated for reasons superior to common law, commanded much the higher platform of homogeneousness in origin, in traditions of sorrow and sufferings, in church genius, in doctrines, constitntions, in customs, in objects Must the natural basis of union count for nothing because of a legal figment.

Sixth. To fairly show how the desperate remedy in the overthrow of the union could be the only course open to the A. M. E. Church. Dr. Smith must know that the very act that admitted Bishop R. R. Disney into our episcopate subjects him for misdemeanor proved against him to our Discipline, and that the true manly course to be pursued by Dr Smith and his compact or party is to formulate a charge against him before the proper Church tribunal

Seventh. To show the justice, leaving out the charity, of indicting, trying, condemning Bishop Disney; gloating over his remains without granting him the privilege which even civil tribunals allow the meanest subject, of a trial by his peers. The doctor, a man of his wide culture, knows that he has placed himself before the world, at least through the RECORDER, as plaintiff, juror, judge, executor of Bishop Disney. That if such is a fair case of malice prepense, he places himself thereby out of court.

Eight. To show the exclusion of the Demarara Conference from the articles of union, how there belng no part to it harmonizes in all conscience with the fears that now torment the good doctor that they are prepared to send delegates to the General Conference, and with the pains and penalties, as if he were the A. M E. Church, which he finds it expedient to hold in terrorem over their delegates should they send any. The doctor knows what the Lord meant at "straining at a gnat and swallowing a camel," and the great men to whom our Master charged the fault. It were a contradiction in terms for Bishop Disney to have failed in consulting the Demarara Conference on their wishes for union and for the same conference to be now Dr. Smith's alarm. Sending delegates to the General Conference, they must have been consulted.

Ninth. To justify his presnmption as a minister having the spirit of Christ in hurling defiance against innocent and unoffending delegates whose cara no proclamation of the then A. M. E Church counted to that which announced the union to be an accomplished fact.

Tenth. To prove that personal hostility toward Bishop Disney on the part of certain parties did not somewhat turn the tide against the spirit of the union in course and check its development after its formal acceptance.

W. B. DERRICK.

IN MEMORY OF DR. JOHN M. BROWN.

BY MISS SOPHIE A. BRODIE.

"The good die first; and those whose hearts are dry as summer dust burn to the socket."

Truly the good die first. Those who are best fited for God's kingdom He calls first. Death has entered the family of our beloved Bishop John M. Brown, and has taken from the family circle a loved son and brother. The golden chain has been broken and a link has been severed and transferred to heaven to be joined to the loved ones gone before. As the chain decreases here, it increases in the home above. One by one the loved ones pass over to the other side, and we have a strong hope and an assurance that in God's kingdom we will be joined never to be broken. Oh, what a beautiful thought that we shall meet never to be separated; that in the fields of glory we shall be together forever and forever, we shall know each other there and shall worship God eternally.

Dr Brown was one whom we all loved. I have known him for ten years, and during that time I loved him as a brother, for such he seemed to me. He was always kind, gentle and loving; he had a smile and kind word for every one. The rich, the poor, the old, the young, all were treated kindly by him. In his father's family all looked up to John; they loved him with an intense love. Next to father and mother, John was the one to go to for advice. In sorrow or in joy he had to share a part—he would comfort in sorrow and rejoice in joy with them.

His sister and I have, since our first meeting, been intimate friends, and I have almost been as one of the family. There has sprung up between us a strong devotion; we have spent many happy and pleasant days together. I remember well many pleasant incidents which took place during our days and years of friendship. We have studied together, and many an evening after studying would sit and wait for John —who was a medical student at that time— to come home so to as have a talk with him, either about our lessons or on some topic of interest. He always took a philosophic view of things, for whatever thing we could not exactly understand. At other times he would say to us, "Come, Mame and Sophie, let us go and have some music." then we would go into the parlor and sing and play a piece after piece; soon father, mother and other members of the family would come in and the evening would be enjoyed by all. "Every day and hour," one of Sankey and Moody's hymns, was his favorite, and especially the last stanza:

"Let me love Thee more and more,
Tilt this fleeting, fleeting life is o'er;
Till my soul is lost in love,
In a brighter, brighter world above."

"Flee as a bird to the mountain" was another favorite of his. His thoughts always seemed to dwell on religious things. Often he would say, "When you get there I'll be there." Yes, he is there. "He is not dead, bnt sleepeth."

Seldom do we find a son so devoted to home and mother as was Dr Brown. One year ago he wrote a most beautiful letter to his father and mother, the occasion being the thirty-fifth anniversary of their married life, and as it was their pearl wedding, he sent his mother a pearl card case. Among the other beautiful and noble thoughts expressed in the letter was this, "I hope not one of your children will cause one hair to turn gray that should be black, and not one wrinkle to come upon your cheeks," and in addressing his mother, he said, "You, mother, are my pearl, my princess, my beautiful mother." Such expressions show the love, the devotion, the respect he had for his parents. He loved his sisters and brothers with an equal share of love.

How Dr. Brown was loved and respected in the community in which he was reared has been shown by the hnndreds of friends who have called to sympathize with the family. How he was loved by those away from home has been shown by the many letters and telegrame of condolence received by the family. Telegrams were received from Bishop Campbell, Drs. Lee and Tanner, etc. Letters have been received from Bishop Campbell and wife, Dr Derrick, Rev. G. W. Brodie, Mrs. Bishop Turner, Mr. W. H. Gibson, Mr. R. S. Smith and many others that space will not allow me to name. From all parts of the country the friends condole and sympathize with the bereaved family. All have had loving words to say about John, for all loved him.

Dr. Brown fell asleep in Kansas City, Mo., Saturday, February 14th, at 2:30 A. M. When dying he said to his wife, as he lay in her arms, "Pet, I am dying; it is getting so dark and I am growing cold." His wife did not want to believe he was dying. Soon he said, "Tell all good-bys for me and tell them to meet me in heaven." Yes, John is at rest.

A few days before he died he went to spend a day with his brother, Prof. Wm. L. Brown, and, when coming from him, he said, "Will, will any one at the Beautiful gates be watching and waiting for me?" His brother said, "Yes, grandma will be there and other members of the family will be there." Little did that brother think that John would soon be there. Oh, what a meeting there was at the beautiful gate when Dr. John Brown got there. His body was brought home for interment, accompanied by his wife and brother.

On Thursday, February 9th, at 1 P. M., his body was borne home to its last resting place. The services were conducted by Revs. Derrick, Handy and Embry. A quartette from the Metropoll an Church choir, under the direction of Prof. J. T. Layton, furnished the music, and Dr. Brown's favorite hymns were sang. There was not a dry eye in the room, as affecting was the occasion and so deeply did all feel the loss. His father was and is still prostrated upon a bed of affliction and was not able to attend the services; hnt God is with him and he is bearing the loss with a calm resignation to God's will. Rev. D. F. Brown came on to attend the funeral. May we all so live that when it comes our time to go, we can calmly lie down and say, all is well, meet me in heaven. The family has my deepest sympathy. May God sustain and keep them in this hour of sore trial and sad bereavement.

Bennings, D. C.

THE WILBERFORCE REVIVAL.

There has just closed the most remarkable revival ever witnessed at this University. As the Week of Prayer, which has always been observed here, drew to an end, a spiritual concern was manifested by two or three young ladies and a service of prayer and of song was held at their rooms by their companions. The Sabbath following, in answer to an earnest appeal hy Dr. Jackson, these went forward. The ensuing week brought a few additional seekers and several converts. The next week saw the work growing in intensity and result

The Faculty designated Friday, January 20, as a day for fasting and prayer. Begining at 7 o'clock in the morning, with preaching at 11, at. 3 and at 7 o'clock, and with praise and prayer-meetings and private devotions occupying the intervals. There was experienced such a visitation of the Holy Spirit as must have thrilled the disciples on the day of Pentecost. During the snbsequent week it reached a glorious culmination. For two days recitations were suspended. The entire Christian body of school and community gave themselves wholly to the work. Students and citizens who had passed through previous revivals, went down in tears and penitence. The Y. M. C. A. was especially active, holding a noon service daily and rendering efficient organized aid. The series of meetings ended, forty have been converted, fifty-two added to the Church and a proportion of more than ninety-eight per cent. of the students are professed Christians—only two are ontside of the fold. It is the highest percentage of Christian believers the University has ever recorded.

Wilberforce, Ohio.

We are just receiving from the binder a fresh lot of Hymn Books in cloth, sheep, roan and gilt, and, as business is dnll just at this season, and we have some stiff bills to meet in February and March, we have resolved to offer churches, choirs and presiding elders this new lot of six hnndred copies at a great reduction from regular rates for the next sixty days. One dozen cloth bound for $7.20; one dozen sheep bound for $8.40; one dozen roan (black), for $9 60; six extra roan gilt for $7.00, and a corresponding reduction on morocco of any class. Now, please send on your orders at once. Do not wait until they are all gone, and then complain that we cease selling at the same rate. Remember, there are only 600 copies at this rate, and the first that come will be the first served.

Remember, also, that we sell the People's Hymn Book, a small, cheap, excellent work, collected by Mr. S. B. Scheiffelin. It contains tnnes of standard excellence on the opposite page. Only 20 and 25 cents per copy But we must tell you that the best selling song book we have had for two years or more is the little gem called "Sought Out Songs," by Rev. A. B. Earle, of Boston. This book contains the famous "Lily of the Valley," and other lively tunes and hymns that stir the multitudes into a glow. Send in your orders. Only 30 cents per copy; 5 cents extra by mail.

Finally, we call attention to this paper. We have been late "to press" the past two weeks, and we come a little late still, this week, but with all this we snbmit that we are handsomer and handier than ever we have been. We are clipped and pasted, we are lighter weight and finer paper than ever before. One drawback only is worthy of note. Having changed our printer, our new pressman has not, for want of skill or time, been able to give us a clear page as we have been accustomed to show our readers hitherto. In appreciation of all we have tried to do for the convenience and pleasnre of our patrons, will not our patrons help us a little by securing for the paper at least one cash subscriber for '88?

To the Pastors and Superintendents of our Churches and Sunday Schools:

Dear Brethren—Our programme for Easter, "Missionary Day," are ready. We desire to supply every church free of charge. Please send at once for the nnmber you need. Let us begin in time.

Address,
J. M. TOWNSEND,
516 South Ninth St., Richmond, Ind.

ENERAL CONFERENCE DELEGATES.

PHILADELPHIA—Revs. L. J. Coppin, J. W. Beckett, B. D; C. T. Shaffer and J. S. Thompson, D.D. Layn n—Mr. D. P. Hamilton and Rev. F. P. Main.

NEW YORK.—Revs. W. S. Derrick, D.D.; W. H. Thomas, A. M., and T. E. Franklin. Laymen—Rev. I. H. Bolden and Mr. Fi ayage.

NEW ENGLAND.—Revs. J. T. Jenifer, D. D., and A. W. Upshaw, B. D. Laymen—Messrs. J. H. C. Anstin and John E Church

PITTSBURG.—Revs. C. Asbury, D.D.; W S. Lowry and W. H. Brown Laymen—

OHIO—Revs. W. J. Johnson, R. D., and R G Mortimer, M D. Laymen—Prof. J. P. Shorter, A. M., and Mr. L. W. J nson.

NORTH OHIO.—Revs. T. H. Jackson, D D; John Dickerson and R. A. Johnson. Laymen—Rev. W. H. Lucas and

MICHIGAN —Revs. J. W. McSmith and J. H. Miller. Laymen—S. Robinson and C. A. Pinkney.

INDIANA.—Revs. D. P. Roberle, M. D.; J. H. Clay and ——. Laymen—

ILLINOIS.—Revs. N. J. McCracken, Henry Simons and W. H. Chambers. Laymen—W. H. S. Saale and ——.

CALIFORNIA —Revs R L. Beal and J W. Sexton, B.D. Laymen—Messrs. A. P Holland and I Buchanan

COLORADO —Revs. John Turner and J H. Hubbard. Laymen—

KANSAS.—Revs. P. A. Hubbard and J. W. Brixton Laymen—

SOUTH KANSAS.—Revs. J M. Wilkerson, J. W. Wilson and B. F. Watson Laymen—

NORTH MISSOURI.—Revs. G. W. Gaines J. C C. Owens and W. H Sexton. Laymen—Messrs. J. C. Brown and G. W. Perrill.

NORTH GEORGIA —Revs. W. J. Gaines, D. D; C. L. Bradwell, J. A Yeiser, B. D; R Graham, J. H. Cary, Jr., D. J. McGee and D. T. Green. Laymen—

NORTH CAROLINA.—Revs. R. H. W. Leake, J. W. Telfair, C. H. King, R. Lucas and F. F Giles. Laymen—

KENTUCKY.—Revs J M. Turner, J. M. Foster and W. Buckner. Laymen—

WEST KENTUCKY.—Revs. B Harper, B. D; B. F. Porter, M. D., and I. H. Welch D.D. Laymen—

TENNESSEE.—Revs. T. B. Caldwell E. Tyree, J. W Early, B. A. J. Nixon, B. Green and G. W. Jackson. Laymen—Messrs. J. F. Dyson and D. M. Cleveland.

IOWA —Rev W. J. Laws, A. J. Borton and R Knight. Laymen—Alexander Clark and Solomon Taylor.

OREGON.—Revs. J. O'Banyoun and J A. Johnson Laymen—George Morton and Delos R Davis B A.

NORTH ALABAMA.—Revs M. E. Bryant, W. H. Mixon, R M. Checks and P. Gardner. Laymen—Jeff. H. Clark. N R. Fielding.

MACON.—Revs. E. P. Holmes, W. Newman, L. H. Smith, L. Thomas, R. A. Hall, A. W. Lowe and W. C. Gaines. Laymen—Messrs. J. W. Brooks and T. S. Price.

COLUMBIA.—Revs. I. S. Lee, C. P. Nelson, H. Young, R. E. Wall, W. D. Chappelle, L. D. Chavis, J. G. Sampson, J. W. Lykes and W. M. Thomas. Laymen—Prof. J. W. Morris and T. A. Saxon.

SOUTH ARKANSAS.—Revs. Edgood Brown, John M. Murchison, Reuben Johnson and A. J. Russell. Laymen—A. G Keeling and John S Moore.

ARKANSAS.—Revs. W. J. Phillips, P. W. Wade, H. H. King and J. C. Jones. Laymen—

TEXAS.—Revs. J. E. Edwards, R. Deale and J. F Bradley. Laymen—

NORTHEAST TEXAS.—Revs. J. H. Armstrong, H. L. Tapp and M. Connor. Laymen—Thomas Orman and S W. Armstrong.

CENTRAL TEXAS.—Revs. A. Grant and H. Wilbits. Laymen—Messrs. A. J. Moore and George Young.

WEST TEXAS.—Revs. A. F. Jackson, J. K. Bryan, G. E. Taylor and A. G. Scott. Laymen—Messrs. H. J. McAdoo and William Hunter.

GEORGIA.—R. B. Lofton, Jr. A. Wood, S. H. Robertson, W. O. P. Sherman, S. C. Powell, W. D. Rosebro, Wm. H. Powell, J. H. Adams and R R. Downs. Laymen—Messrs. J. F. Gilling and G. Shaw.

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FLORIDA.—Revs. A. J. Kershaw and W. G. Steward. Laymen—Messrs. J. W. Hall and W. P. Wilson.

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MISSOURI.—Revs. M. W. Beckly, J. F. McDonald and C. W. Preston. Laymen—Messrs. H. S. Parker and B. F. Rogers.

WEST ARKANSAS.—Revs. W. R. Carson, A. A. Williams, Cyrus Berry and G C. Christburg. Laymen—Mr. Taswell Janes.

NORTH LOUISIANA —Revs. J. W. Rankins and J. B. Webb. Laymen—Messrs. Joseph S. Powe and Davis Powell.

WEST TENNESSEE.—Revs. S. R. Reid, T. A. Brown, E. Wilson, G. H. Cloweos. Laymen—

ALABAMA.—Revs. S. I. Mims, H. C. Calhoun. A. W. Atwater, J N Fitzpatrick and E H. Dixon. Laymen—Messrs. W S. Cooper and C. Menifeee.

NORTH MISSISSIPPI.—Revs. H. B. Parks, L. M Mitchell, W. H. Carr, Dr. T. W. Stringer, J. G. Johnson and A. Jackson. Laymen—Messrs. L. C. Reynolds and W. Burns.

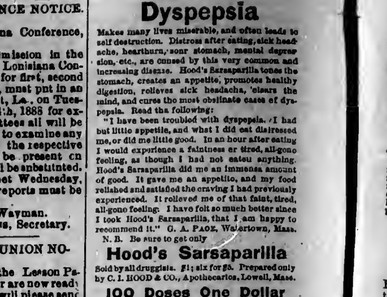
NOTICE AND REQUEST TO THE PRESIDING ELDERS OF CENTRAL AND WEST TEXAS CONFERENCES:

You will remember that the conferences appointed me to take the names and money for the CHRISTIAN RECORDER. This was done on the last day of the session when we were all pushing to get through and be at home for Christmas so we neglected to call the roll for the RECORDER. The presiding elders will please collect from each pastor on his district the sum of $1 50. Send the money and address to Rev. J. C. Embry, 1531 Pine St., Philadelphia, Pa. By doing so, you will save collecting at the next annual conference $3.00. Where the brethren have sent on and paid for the paper, as I am going to do to-day, of course you will not collect. This will be shown by receipts from Manager Embry.

Yours, faithfully,

A. GRANT,

Recording Sec'y of the conference held at Bastrop, Tex., December 15, 1887.



So disguised that the most delicate stomach can take it.

It is a valuable aid in FLESH PRODUCTION. Persons gain rapidly while taking it.

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Is acknowledged by Physicians to be the FINEST and BEST preparation of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN, and CHRONIC COUGHS.

ALL DRUGGISTS. Scott & Bowne, New York.

"STAMMERING" AND ALL DEFECTS OF SPEECH PERMANENTLY CURED

My method has received the highest endorsement of H. G. Wood, M.D LL.D., Prof Diseases of Nervous System; Prof. Jos. G. R. McElroy, of University of Pa.; Geo W. Childs, Proprietor of Philadelphia Ledger, and John Wanamaker, City Hall Square, Philadelphia.

For full information address E S. JOHNSTON, LEWISTOWN—11th and Spring Garden Sts., PHILADELPHIA

Subscribe for the Recorder.

ANNUAL CONFERENCE NOTICE.

To the North Louisiana Conference, A. M. E. Church:

All candidates for admission in the itinerancy in the North Louisiana Conference and all students for first, second and third years' classes, must put in an appearance at Shreveport, La., on Tuesday morning, January 24th, 1888 for examination as the committees all will be positively instructed not to examine any one after that day. All the respective committees must also be present on same day, else others will be substituted. The conference will meet Wednesday, January 25th 1888, and reports must be ready on first day.

By order of Bishop Wayman.

J. W. RANKINS, Secretary.

SUNDAY SUBOOL UNION NOTICE

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. You will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,

Nashville, Tenn.

A man's life is generally as good as his heart.—*Sam Small.*

View the formnee of your divine Leader and endeavor to march on in his steps.

It is a great mercy to enjoy the Gospel of peace, but a greater to enjoy the peace of the Gospel.

None are ruined by the justice of God but those who will not be reformed by the grace of God.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. FAOE, Watertown, Mass.

N. B. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. Fifty doses for $1. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

AN EXCELLENT MEDICINE—TARrant's Effervescent Seltzer Aperient is the safest and most reliable remedy for Sick Headache, Dyspepsia, Biliousness, Liver Complaints and Constipation. Recommended by physicians and sold by druggists everywhere.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., New York.

Subscribe for the Recorder. Only $2.00 per year in advance.

GOLDEN MEDICAL DISCOVERY.

WHAT AILS YOU?

ARE YOU SICK?

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Do you feel dull, languid, low-spirited, lifeless, and tired all the time? Are you nervous, physically and mentally? experience a sense of fullness or bloating after eating, or of "goneness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp pains, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from the most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. In its more complicated form your disease has become, the greater the number of symptoms present, the more subtle and far reaching the poison in the blood. PIERCE'S GOLDEN MEDICAL DISCOVERY will subdue it if taken according to directions for a reasonable length of time, though in such complicated cases as Consumption of the Lungs, Skin Disease, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in, and, sooner or later, induce a fatal termination.

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseased action. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred troubles.

BILIOUS ATTACK.

DAVID G. LOWE, Esq., of St. Agathe, Manitoba, Canada, says: "Being troubled with a terrible bilious attack, fluttering of the heart, poor rest at night, etc., I commenced the use of your 'Golden Medical Discovery' and 'Pellets,' and derived the very highest benefit therefrom."

LIVER DISEASE.

Mrs. I. V. WEBBER, of Yorkshire, Cattaraugus Co., N. Y., writes: "For five years previous to using 'Golden Medical Discovery' and 'Pellets,' I was a great sufferer; had a severe pain in my right side continually; was unable to do my own work. I am now well and strong."

"FOR THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

GOLDEN MEDICAL DISCOVERY cures all humors, from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating remedy. Eating Ulcers rapidly heal under its benign influence. Virulent blood-poisons are, by its use, robbed of their terror. Especially has it manifested its potency in curing Tetter, Salt-rheum, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," Goitre, or Thick Neck, and Enlarged Glands.

SALT-RHEUM AND RHEUMATISM.

"COLUMBUS, OHIO, APR. 18th, 1887.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.:

Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your 'Golden Medical Discovery.' An elderly lady relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was entirely unable to use the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh also troubled her, caused a great flow of mucus in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck me fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better in such a case, and therefore purchased and forwarded a half-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her, and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and is hale and hearty for one of her years ago.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above scalously flaunted before the public as gold is above the baser metals.

Respectfully yours,

F. W. WHEELER, 182 21st St."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs, it strengthens the system and purifies the blood.

CONSUMPTION.

SOLOMON BUTTS, of North Clayton, Miami Co., Ohio, writes: "I have not the words to express my gratitude for the good your 'Golden Medical Discovery' has done my wife. She was taken with consumption, and after trying one doctor after another I finally gave up all hopes of her recovery, being very poor and having but one dollar in the world. I prayed to God that he might show me something; and then it seems as though something told me to get your 'Golden Medical Discovery.' I did so, my wife took it as directed, and as a result she is so she can work now."

COUGH OF FIVE YEARS' STANDING.

Mrs. N. W. RICE, of Newfane, Vermont, says: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspepsia, from which I had suffered for a long time. I have also used Dr. Pierce's Extract of Smart-Weed, or Water Pepper, in my family, with good effect."

GAINED 25 POUNDS.

Consumption Disease.—WATSON F. CLARKE, Esq., of Box 100, *Summerside, Prince Edward Island*, Can., writes: "When I commenced taking your 'Golden Medical Discovery,' I was so sick I could work and was a burden to my wife. At that time I weighed 125 pounds, and to-day I weigh 147 pounds. Then I used to eat about one meal a day, and now can eat four or five if I dared to."

WORTH $1000 A BOTTLE.

W. R. DAVIS, Esq., of Belleville, Florida., writes: "I have taken your wonderful 'Golden Medical Discovery,' and have been cured of consumption. I am now sound and well, and have only spent three dollars, and I would not take three thousand dollars and be put back where I was."

Discovery $1.00, Six Bottles for $5.00; by Druggists.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Propr's, No. 663 Main St., BUFFALO, N. Y.

"Pastor's Memorandum Book," by Rev. C. T. Shaffer. Price, 80 cents.

There is small chance of truth at the goal where there is not a childlike simplicity at the starting-post.

God hath made many flowers, but the fairest of them all is Heaven, and the flower of all flowers is Christ.

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,

T. A. SLOCUM, M.C., 181 Pearl St., New York.

NOTICE.

The members of the Publishing Board are hereby notified to meet at the Book Rooms, in Philadelphia, at 10 A M. on Monday, April 30th, 1888, to finish their work for the ensuing General Conference.

T. M D. WARD, President.

J. H. A. JOHNSON, Secretary.

CATARRH CURED,

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Sent (in sealed envelopes) this dreadful disease sending a self addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

INFORMATION WANTED OF ELIAS HAWKINS, a boy of about of him was in Chicago, plenty received by his brother, Alfred Hawkins, Hickory, N. C.

INFORMATION WANTED OF MY AUNT, Flora Hillard. She was sold in 1841 from Louisiana to a man by the name of Pinch, who went to Texas and took her with him. I have not heard from her since. She first lived near a man by the name of W W Collins. Any information that will lead to her whereabouts, please address B T. Davis, Mine La Motte Madison county, Mo.

INFORMATION WANTED OF ONE ISAAC Tolson Heiaft Howard county, Mo., 84 years ago. The last heard of him he was in Canada. He had a daughter named Daniel, as I saw one can give any information of his whereabouts I will receive $50 to be paid to my daughter, Mrs Dulcina Hall, at Gilston, Henry county, Mo.

INFORMATION WANTED OF HENRIETTA Broadnax's children or grandchildren. The said Henrietta was a sister to Mollie Blake late of Worcester county, Md., and I believe who has left her entire estate by will to her late's (Henrietta Broadnax's) children. Henrietta lived in Philadelphia about forty years ago. Address, R. D. Jones, Att'y at Law, Snow Hill, Md.

AMERICAN FIRE INSURANCE COMPANY.

Office in Company's Building.

308 & 310 WALNUT STREET, PHILADELPHIA.

Cash capital,.....$500,000.00
Reserve for Reinsurance and other claims,..... 2,490,278 52
Surplus over all Liabilities 411,277.28

TOTAL ASSETS, DEC. 31, 1887, $2,401,956.11.

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RICHARD MORRIS, Secretary.
JAMES B. YOUNG, Actuary.

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ESTABLISHED IN 1884.

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This Bureau has been organized to meet the wants of the Colored Teachers of the country, by securing positions for all applicants, and a supply to any demand for competent instructors. Our field is the country, and our sphere the entire educational work. A. TOWNSEND, Manager.

NAT. COL. TEACHERS' BUREAU,
Wilberforce Green Co., O.

ALLEN UNIVERSITY, COLUMBIA, S. C.

Opens the first Monday in October, 1887. The Theological Department will open on the same date, with Rev. J. H. Jones, A. B. D.D., Dean and professor of Logic, Rhetoric and Mental Philosophy Rev. R. Wall, Instructor in Bibles and Moral Philosophy. Rev. R. S. Jefferson, in Biblical and Church Polity; Rev. W. H. Heard, Systematic Theology Rev. B. F. Wall Hums, Sacred Geography and Rhetoric. Rev. W. Morris, A. M., President, Rev. R E. Wall, Secretary. Box, 424.

WILBERFORCE UNIVERSITY.

Our school will open Wednesday, September 7th, 1887. The university is situated three and a half miles from Xenia, on the Columbus Pike, and three-fourths of a mile from Pierce's Station. The locality is remarkably healthy and pleasant. The mineral springs are health-inspiring and no one has ever received benefit from them. Our capacity for training the young is not surpassed by any like institution in the land. Our terms are within the reach of all. Come and give Wilberforce a trial and we feel safe in saying you will never regret it. For any further information address the President, S. T. Mitchell, or

J. P. MAXWELL, Sec.,
Wilberforce, Ohio.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,... " Turner

OCTOBER.

Souths Kara's 1, Emporia,..... " Brown
Pittsburgh .. 5, Park'b'g, W. Va " Campbell
Kansas..... 12, Omaha,..... " Brown
Tennessee..12, Nashville,..... " Turner
Indian..... 18, McAllister..... " Ward
North Mo.,.19, Hannibal,..... " Brown
Missouri.....26, St. Louis,..... " Brown
West Tenn.,.26, Memphis..... " Turner.

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas.. 9, Little Rock,... " Ward
Florida.....10, Tallahassee,.. " Payne
Sth Arkansas17, Helena,..... " Ward
Nh Alabama23, Selma,..... " Payne
Macon,.....23, Talberton,..... " Brown
Nh Carolina23, Warrenton.... " Campbell
We Arkan'a 24, Camden,..... " Ward
Alabama,...30, Eufaula,..... " Payne
Texas.....30, Beaumont,..... " Wayman

DECEMBER.

Columbia,.. 7, ... " Campbell
Mississippi,. 8, Raymond,.... " Ward
N. E. Tex.,.14, Dallas,..... " Wayman
Georgia.... 14, Savannah,..... " Brown
West Texas,15, Eastrop ..... " Wayman

JANUARY.

1888.

Nth Miss.... 8, Yazoo..... " Ward
North La.,..25, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina, 8, Mt Zion Chris'n " Ward
East Florida, 15, Palatka,..... " Payne
Louisiana,...28, New Orleans.. " Wayman
St. Thomas .... St. Thomas, W I Dinney

MARCH.

Virginia .... 28, Norfolk,..... " Turner.
Demerara..... George'n B G S A Dinney

APRIL.

New Jersey,.. 4, Millville..... " Campbell
Baltimore,....12, Baltimore..... " Wayman
Bermuda,..... Shelly Bay, W I Dinney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York.., 6, Albany.
New Engl'd 13, Boston.
Ontario..... 20, Chatham.

JULY

Nova Scotia, Amherst, N S

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the Winter Baltimore, Md.

Bishop A. W. Wayman, D.D., D.D., 127 East Baltimore Street, Baltimore, Md.

Bishop J. P. Campbell, D.D., LL.D., 1823 North Seventeenth Street, Philadelphia, Pa.

Bishop J. M. Brown, D.D., Nashville, Tenn.

Bishop John M. Brown, D.D., D. D. C., 1634 Rhode Island Ave., Washington, D. C.

Bishop E. M. Turner, D.D. LL.D., 34 Young Street, Atlanta, Ga.

Bishop R. S. Disney, 218 King Street, East, Chatham, Ontario.

The Bishop should always be addressed at their residences, from whence their mail follows them to the Conferences in which they are known to be holding conferences, if nothing else is said.

For the Council of Bishops

JOHN M. BROWN, SECRETARY.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

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SUPERFINE GRADE OF HYMN BOOKS.

Extra morocco, heavy gilt, with clasp. This book is true morocco, gold bands and on every page, full size, $6.00.

Pure morocco, soft, flexible back, heavy gilt and red edges, $2.50.

Heavy morocco, gilt and red, with limp back, gold lined. This is what they call "limp" or "flap" back covering the entire edge of leaves. Very fine, $3.50.

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Deacons' Certificates,..... 20@.50

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A. M. E. Church Review [quarterly] per copy, 40c.; per year,..... 1.50

Turner's Catechism [authorized by General Conference] per doz., .50

NOTE.—On all the above a special discount will be given to the trade, and to others who send in lots of $10 worth and over.

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PREPARATORY COURSE.

Webster's Academic Dictionary,..... 2.00
Swinton's Outlines of General History 2.00
Stevens' History of Methodism abg'd 3.00
Hawley's Manual of Methodism..... .35
First Lessons in Botany..... 1.00

Whole set, by express,..... $8.20

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Shaff's History of the Apostolic Ch., 4.00
Sacred Geography, Barrows,..... 2.25
Botany,..... 1.25
Wakefield's Theology..... 2.25
Wayman on Discipline [in press].... .90
Turner's Polity,..... .35

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Adding Compendium to the Bible, a good and very needful work.... 1.75

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Whole set, by express, $ 6.50

We have also an excellent Bible Dictionary at..... 1.50

All these works contained in the course of study are from other publishers, and are bought by us for cash only. We can only sell them FOR CASH. To candidates for the ministry of our Church who buy the whole of any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHURCH.

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Method of Divine Government,..... 2.00
Wesley's Sermons, 2 vols,..... 5.00
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A new, complete Bible Commentary, by Drs. Jamieson, Fausset and Brown (England) critical and explanatory, 3 vols. of New Testament, $6.00, $12.00, $18.50, according to binding. See advertisement in Recorder.
History of Methodism, by James Porter, D.D. This is a compendeous and popular work complete in one book. No layman or young minister should be without it. Price, $1.50.
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Moody's "Way to God," 60 cts.; "Way to Heaven," 60 cts.; Secret of a Happy Life, $1,00; Secret Power, 60 cts., etc., etc.
Bibles, Testaments etc., 10 cts. to $10.

"A LIBRARY IN ITSELF."

Chambers' Household Encyclopedia, by J. B. Lippincott Publishing Company. Ten large vols. over 8,000 pages, 3 styles, cloth, sheep and half morocco, $15.00, $20.00, $25.00.

A small discount will be given to ministers on this excellent work. We want to sell 50 sets before April, 1887. Besides these, we furnish, on application,

Williams' History of the Colored Race, complete in one volume,..... 4.00
Complete Triumph of Moral Good over Evil,..... 2.52
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INFORMATION WANTED OF MY NIECE, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Sommer. Any information about her will be gladly received by her brother Rev. A. R. Mitchell. Mineral Springs, Ark.

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INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Sommer. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell of Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTher, Julia Hardy, and my sisters Fanny and Nancy. We belonged to William Gunn. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wells in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, for her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Manerva Tanks, care of Rev. John Whiteside, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Mrs. Padgett, of Muchakinock, Mahaska county, Iowa.

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ASTHMA.

A young man taken down with asthma was very much frightened, and went to the best physician in the place and stated his symptoms, and in great suspense awaited the response. After several questions, the answer was: "Long life and ill health. Your disease is asthma." The first clause of the physician's answer comforted the young man, who feared death was near. But the second clause, given after waiting a little while, depressed his spirits to nearly as low a point as he had reached when he entered the doctor's office. This consultation was held before the discovery of our Compound Oxygen. By its use multitudes of sufferers have been cured. A monograph giving reports of cases of asthma, and our brochure, "Compound Oxygen—Its Mode of Action and Results," of two hundred pages, can be had on application either in person or at our office. Address Drs. Starkey & Palen, No. 1529 Arch street, Philadelphia Pa.

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THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

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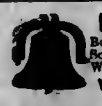

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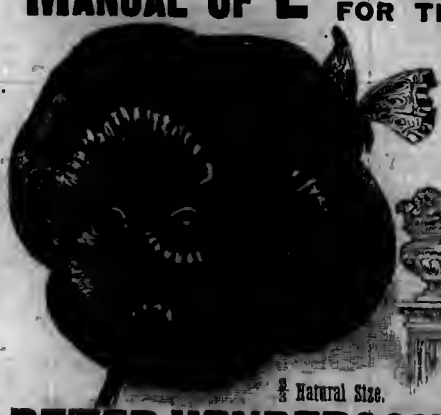

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Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
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Nashville Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00. Address, J. C. EMBRY,
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View the fortunes of your divine Leader and endeavor to march on in his steps.

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Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

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I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT

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ANNUAL CONFERENCE NOTICE.

To the North Louisiana Conference, A. M. E. Church:

All candidates for admission in the itinerancy in the North Louisiana Conference and all students for first, second and third years' classes, must put in an appearance at Shreveport, La., on Tuesday morning, January 24th, 1888 for examination as the committees all will be positively instructed not to examine any one after that day. All the respective committees must also be present on same day, else others will be substituted. The conference will meet Wednesday, January 25th 1888, and reports must be ready on first day.

By order of Bishop Wayman.

J. W. RANKINS, Secretary.

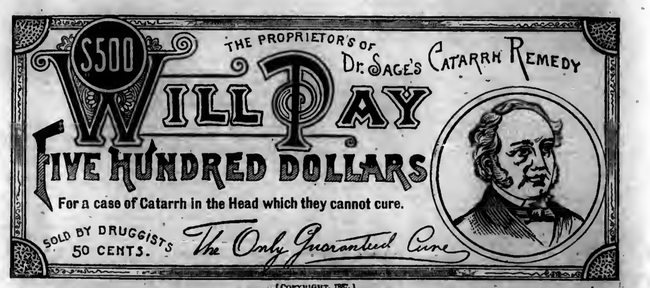
SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,

Nashville, Tenn.

The Friends' Review remarks editorially: On a smaller scale, the desperate wickedness of the human heart of which Ware comes (James iv. 1, 2), is just now being brought to light, at the border between Kentucky and West Virginia; where, for more than twenty years, a "vendetta" has been going on between two families and their adherents, killing one another at sight. Is there anything more barbarous among heathen tribes in the centre of Africa?



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CATARRH IN THE HEAD.

SYMPTOMS OF THE DISEASE.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak; there is ringing in the ears, deafness, hacking or coughing to clear the throat, a thorough inflation of offensive matter, together with scabs from ulcers; the voice is changed and has a "nasal twang"; the breath is offensive; smell and taste impaired; there is a sensation of dizziness, with mental depression, a backing cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians.

COMMON SENSE TREATMENT.

If you would remove an evil, *strike at its root.* As the predisposing or real cause of catarrh is, in the majority of cases, some weakness, impurity, or otherwise faulty condition of the system, in attempting to cure the disease our first aim must be directed to the *removal of that cause.* The more we see of this odious disease, and we treat successfully thousands of cases annually at the Invalids' Hotel and Surgical Institute, the more do we realize the importance of combining with the use of a local, soothing and healing application, a thorough and *persistent* internal use of blood-cleansing and tonic medicines.

CHIEF RELIANCE.

In curing catarrh and all the various diseases with which it is so frequently complicated, as throat, bronchial, and lung diseases, weak stomach, catarrhal deafness, weak or inflamed eyes, impure blood, scrofulous and syphilitic taints, the wonderful powers and virtues of Dr. Pierce's Golden Medical Discovery cannot be too strongly extolled. It has a specific effect upon the lining mucous membranes of the nasal and other air-passages, promoting the healthy secretion of their follicles and glands, thereby softening the diseased and thickened membrane, and restoring it to its natural, thin, delicate, moist, healthy condition. As a blood-purifier, it is unsurpassed. As those diseases which complicate catarrhal diseases of the lining mucous membranes, or of the blood, it will readily be seen why this medicine is so well calculated to cure them.

LOCAL AGENT.

As a local application for healing the diseased condition in the head, Dr. Sage's Catarrh Remedy is beyond all comparison the best preparation ever invented. It is mild and pleasant to use, producing no smarting or pain, and containing no strong, irritating, or caustic drug, or other poison. This Remedy is a powerful antiseptic, and speedily destroys all bad smell which accompanies so many cases of catarrh, thus affording great comfort to those who suffer from this disease.

PERMANENT CURES.

The Golden Medical Discovery is the natural "helpmate" of Dr. Sage's Catarrh Remedy. It not only cleanses, purifies, regulates, and builds up the system to a healthy standard, and conquers throat, bronchial, and lung complications, but when any scrofulous taint is present, its specific effects upon the lining membrane of the nasal passages, it aids materially in restoring the diseased, thickened, or ulcerated membrane to a healthy condition, and thus eradicates the disease. When a cure is effected in this manner it is *permanent.*

Both Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy are sold by druggists the world over. Discovery $1.00, six bottles for $5.00. Dr. Sage's Catarrh Remedy 50 cents; half-dozen bottles $2.50.

A complete Treatise on Catarrh, giving valuable hints as to cleanliness, diet, and other matters of importance, will be mailed, post-paid to any address, on receipt of a 2-cent postage stamp.

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What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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100 Doses One Dollar

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial. H. G. ROOT, M. C., 183 Pearl St. New York.

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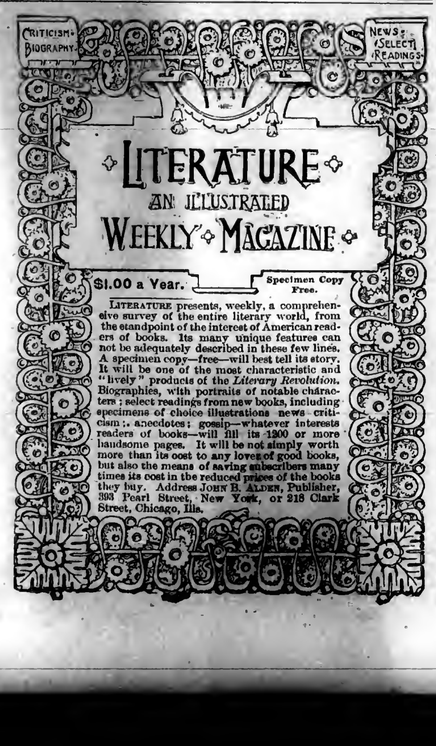

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BISHOP WAYMAN'S APPOINTMENTS.

Sunday morning, March 4, Garfield, D. C.
Sunday afternoon, March 4, Hillsdale, D. C.
Sunday night March 4 St. Paul, Washington, D.C.
Monday night, March 5 Hedgeman, Md.
Sunday night March 11, St. James, Baltimore, Md.
Thursday night March 15, Princess Ann, Md.
Friday night, March 16 Knoxville, Md.
Sunday, March 18, Winchester, Va.
Tuesday night March 20, Mt. Meade, Md.
Wednesday night, March 21, Glen spring, Md.
Thursday night March 22 Hagerstown, Md.
Sunday morning, March 25, Harve-de-Grace, Md.
Sunday night, March 25, Port Deposit, Md.
Wednesday, March 28, Virginia conference, Norfolk, Va.
Thursday night April 5, Carolton, Md.
Sunday morning, April 8, Piney Neck, Md.
Sunday night, April 8, Quarry ville, Md.
Wednesday, April 11, Baltimore Conference, Baltimore, Md.
New Orleans, La.

Desire is love in motion, as a bird upon the wing; delight is love at rest, as a bird upon the nest.—*Matthew Henry.*

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Yours truly,
T. A. SLOCUM, M. C., 181 Pearl St., New York.

NOTICE.

The members of the Publishing Board are hereby notified to meet at the Book Rooms, in Philadelphia, at 10 A M on Monday, April 30th, 1888 to finish their work for the ensuing General Conference.

T. M. D. WARD, President.
J. H. A. JOHNSON, Secretary.

INFORMATION WANTED OF ELIAS HAWKINS. The last heard of him was in Chicago, Ill. Any information concerning him will be gladly received by his brother, Alfred Hawkins, Hickory, N. C.

INFORMATION WANTED OF MY AUNT, Flora Hulliard. She was sold in 1861 from Louisiana or Texas to Mississippi. Any one who went to Texas and took her with him. I have not heard from her since. She first belonged to a man by the name of W. W. Collins. Any information will be gladly received. Please address, S. T. Davis, Miss La Motte Madison county, Mo.

INFORMATION WANTED OF ONE ISAAC TOMPKINS Keith Howard county; Mo., many years ago. The last heard of him he was in Canada. He had a daughter named Dulcena. If any one can give any information of his whereabouts they will please inform his daughter, Mrs Dulcina Hall, at Clinton, Henry county, Mo.

INFORMATION WANTED OF HENRIETTA Broadwater's children or grandchildren. The sell Henrietta was a slave to Mollie Blake late of Worcester county, Md., deceased, who has left her entire estate by will to her heirs. (Henrietta Broadwater) she was sold from Baltimore to Philadelphia about forty years ago. Address, R. D. Jones, Atty at Law, Snow Hill, Md.

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This Bureau has been organized to meet the wants of the Colored Ministry. It is now prepared, by securing positions for all applicants, and assigning any change of appointments to others. Our fee is the security of our patrons. Our fee is to be holding conference or leaving certain points.

For the Council of Management,
JOHN M. BROWN,
SECRETARY.

ALLEN UNIVERSITY,
COLUMBIA, S. C.

Opens the first Monday in October, 1887. The Theological Department will open on the same date, with Rev. J. H. Jones, A.B D.D., Lecturer and Professor of Logic, Rhetoric and Mental Philosophy. Rev. R. E. Wall, Pastorate in Ethics and Moral Philosophy. Rev. S. H. Jefferson, in Science and General Theology. Rev. H. Heard, Systematic Theology; Rev. B. H. Williams, Homiletics and Elder; Rev. J. W. Morris, A.M., Pastoral Theology; Rev. R. E. Wall, Secretary. Box, 234.

WILBERFORCE UNIVERSITY.

Our school will open Wednesday, September 7th, 1887. The university is situated three and a half miles from Xenia, on the Dayton, and three-fourths of a mile from Pierce's Station. The locality is remarkably healthy and pleasant. The mineral springs are a valuable adjunct. Over a few have received benefit from them. Our especialty for training the young is not surpassed by any like institution in the land. Our terms are within the reach of all. Come and give Wilberforce a trial and we feel safe in saying you will never regret it. For any further information address the President, T. J. Mitchell, or

J. F. MAXWELL, Sec.,
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"Pastor's Memorandum Book," by Rev. C. T. Shaffer. Price, 50 cents.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,... " Turner

OCTOBER.

South Kans's 1, Emporia,..... " Brown
Pittsburgh ... 5, Park's'g, W.Va " Campbell
Kansas,....12, Omaha,..... " Brown
Tennessee,..12, Nashville,..... " Turner
Indian.....13, McAllister..... " Ward
North Mo...19, Hannibal,..... " Brown
Missouri....26, St. Louis,..... " Brown
West Tenn., 26, Memphis,..... " Wayman

NOVEMBER.

Nth Georgia 9, Rome,..... " Wayman
Arkansas,.. 9, Little Rock..... " Ward
Florida.....10, Tallahassee... " Payne
Sh Arkansas17, Helena,..... " Ward
Nh Alabama23, Selma,..... " Payne
Macon,.....23, Talberton,..... " Brown
Nh Carolina23, Warrenton .... " Campbell
Wst Arkan's 24, Camden,..... " Ward
Alabama,...30, Enfanla,..... " Payne
Texas.....30, Beaumont,..... " Wayman

DECEMBER.

Columbia... 7, ... " Campbell
Mississippi,. 7, Raymond,..... " Ward
N. E. Tex., 8, Dallas..... " Wayman
Georgia.... 14, Savannah,..... " Brown
West Texas,16, Bastrop ..... " Wayman

JANUARY.

Nth Mis...3, Yazoo,..... " Ward
North La.,..26, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina, 8, Mt Zion Christ'n Ward
East Florida,16, Palatka..... " Payne
Louisiana,.. 23, New Orleans.. " Wayman
St. Thomas, ...St. Thomas, W I Disney

MARCH.

Virginia .... 28, Norfolk..... " Turner.
Demerara..... Georget'n B G S A Disney

APRIL.

New Jersey,.. 4, Millville..... " Campbell
Baltimore,...12, Baltimore..... " Wayman
Bermuda,..... Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia ' 6, Harrisburgh.
New York,.. 6, Albany.
New Engl'd 13, Boston.
Ontario.... 20, Chatham.

JULY

Nova Scotia, Amherst, N S

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INFORMATION WANTED OF MY MISTER, Betty Mitchell. She was sold at New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. R. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by E. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY Geraut, my mother, and Celia, Mid and Jane, my three sisters. I have not heard of them since the war, when they were a family in Sumterville, S. C. She was a slave under Franklin Moses, a lawyer. Address Mrs. Francis Brown, Marietta, Lancaster Co., Pa

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emaline Mitchell Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHER, Julia Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gunn. When last heard from she was in Notaway Co., Va. I was known in Virginia as Scott Johnson, owned by Peter Wellons in Dinwiddie Co. Address, Rev. W. S. Johnson, Mexia, Tex.

INFORMATION WANTED BY MRS Manerva Tanks, of Hamburg, Arkansas, of her mother, Mary Allen, wife of one Richard Allen, who lived at Clarks, S. C. Manerva is her eldest daughter. Any information of her whereabouts will be addressed to Mrs Maserva Tanks, care of Rev. John Whiteside, Hamburg, Ashley Co., Arkansas.

INFORMATION WANTED OF HARRIS Padgett. His father's name is William Padgett; his mother's name, Ellen Padgett. He had a brother named Pompey and two sisters named Cornelia and Catharine. His mother was owned by Joe Dillard in Lynchburg, Va. Any information of him will be gladly received by Mrs. Padgett, of Muchakinock, Mahaska county, Iowa.

INFORMATION WANTED OF MY SONS George Washington House, Wm. White and Henry McGhee. William and Henry left me in Alabama; George in Memphis, Tenn. I was sold in South Carolina to Eli Ferguson, who brought me to Mississippi and afterward sold me to a man by the name of Hugh McGhee. For the last twenty years I have been living at Marianna, Lee county, Ark., where any information concerning my sons will be gladly received. Dianna White, care Rev. S. S. Eason, Marianna, Ark.

INFORMATION WANTED OF MY BROthar, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitman County, N. C., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1832. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Collins Cooper and Miss Cooper. The mother's name was Peggy Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is a son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISters, whose names are Elizabeth, Catherine and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuire. Our mother's name was Susan Massey. My three sisters were sold South at different times before the war to traders. Any information concerning any of them will be very thankfully received by their sister, whose name was Arie Anna Massey, but is now Arie Anna Green. Address in care of Rev Seth D. W. Smith, P. O. Look box 40, Chamberburg, Pa.

INFORMATION WANTED OF THE whereabouts of Anthony Conway, Humphrey and Polly Johnson, who were carried from Orange County House, Va., just before the war to be sold, and have not been heard of since. They belonged to one Joseph H. Howsworth. Their brother, Monroe Johnson, is now living at number 330 H street S.W., Washington, D. C. Any information concerning them will be most higly appreciated. by W. C. Martin, 503½ D street N.W., Washington, D. C.

INFORMATION WANTED OF MY FAther or his people, and my mother's people. My father's name was James Clark; he belonged to Dr. Thomas McCullough, Abingdon, Va. He married Elizabeth Sidney Trigg, who was raised by Judge Cooly F. Trigg, of Abingdon, Va., but was owned by Judge J. P. White, who bought her from John L. Coleman, and was afterwards brought to Sparta, Guadalupe Co., Texas. The information I want is of my father or my father's people; my mother

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LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

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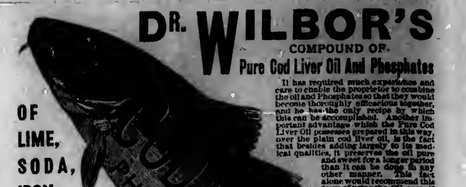

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Bishop J P Campbell's 123 Nu 11th St.

BE STILL, O HEART!

BY ALICE E. WOODBY.

Be still, O restless heart, be still!
Why roam each day the vale and hill?
Why search for that that's gone for aye—
For that which to thee'll ne'er reply?
Be still, O heart, be still!

Be still, O restless heart, be still!
Submit thyself to God's wise will;
For what is best for souls of men
He sends to bring them back again.
Be still, O heart, be still!

Be still, O restless heart, be still!
For God will make thy will His will;
He'll draw the curtain of thy night
And on thy gloom shed holy light.
Be still, O heart, be still!

Be still, O restless heart, be still!
Though long His promise He'll fulfil;
And in the end restore tenfold
That which He took thy soul to mould.
Be still, O heart, be still!

GOD'S WAYS.

God's ways are not our ways: Oh no:
Through heat and cold, through frost and snow,
He leads us on:
Through shadowed paths, and sunlight fair,
Through times of joy, and hours of care,
From dawn to dawn.
God's time is not our time: with love
Unchanging, from His home above
He watcheth still;
And though His time be soon, or late,
Through good or ill, let us await
His gracious will.
What matter it! a few more years
Of pain and sorrow, or the tears
Of silent grief?
How swift and soon is short the way,
That leads to an eternal day
Of sweet relief.
Thy will be done, O hallowed One:
Through passing days, from sun to sun,
Till time be o'er;
Then "face to face" we'll dwell with Thee,
And all Thy "hidden ways" shall be
Made clear forevermore.

—Mrs. A. M. Tomlinson.

WHAT IS A THEOLOGIAN?

SOME OF THE REASONS CONSIDERED WHY GOSPEL MINISTERS OUGHT TO BE THEOLOGIANS.

BY REV. J. W. MALONE.

Having in a former article considered the relation of theology to the Christian religion, let us now notice the gospel minister as a theologian.

A theologian proper is one who not only himself understands the doctrines of religion, but is thoroughly able to explain, prove and defend them and teach them to others. However, every religious man is a theologian just as far as his knowledge is accurate and comprehensive Every true theologian must be a religious man as far as his knowledge is experimental Truly every preacher, to be a theologian proper, must have a deep and pervading enthusiasm; he must have an inward harmony with the object which interests the mind of Christ, so to speak, and in which every selfish feeling is absorbed and lost. The main impulse of the theologian must be from within—from sanctified affection, from the real sympathy of his soul with God The Bible should be his principal text-book and should be carefully read and studied that he may bring from its stores the precious truths of life, and from its crystal fountains the water of salvation. The study of theology will enable the preacher to rightly divide the word of truth The study of the Holy Scriptures will make wise unto salvation. Praise the Lord.

A man is not a theologian who has acquired some facility in the use of some theological terms, or who has read a few theological treatises, etc. It requires scientific study, biblical study to become a theologian. Theology being a science, therefore every minister in the gospel ought to be a theologian in order to be conversant with the art of preaching. so as to enable him to present the Scriptures of divine truth in a systematic, logical and forcible manner. Preaching, therefore, is a progressive art, and in this aspect it is worthy of profound study—theological study. "Study to show thyself approved unto God a workman that needeth not be ashamed, rightly dividing the word of truth" means theological, biblical truth Hence, the Christian minister should not merely study to acquit himself well in the estimation of his fellowmen, but should endeavor so to study and to preach as to be approved of God, whose servant he is and whose work he is to perform. The true theologian is the man who is a constant and growing student of all manifestations of the divine in nature, man, the word and the spirit Therefore a minister of the all-comprehending, all-loving, all-wise God should be a man of liberal culture and able himself to add something to theology from the other sciences; hence the minister should look upon the fields of science and theology as spread out before him for exploration and occupancy, and apply himself to the acquisition of all the knowledge he can attain to fit him for the work of preaching the glorious gospel of Christ and of saving souls and of building up the Church of God "Take heed, therefore, unto yourselves and to all the flock over which you may be appointed to feed the Church of God which he hath purchased with his own blood."

Preaching has not lost its power, as some fanatics suppose, over the human mind any more than the gospel has lost its power to save; for truth always demands an interpreter, and that interpreter must be a theologian, a biblical scholar. And the soul always yearns for a teacher in divine things, and that teacher must be a learned, pious, Christian theologian, a sanctified man of God And, by the way, the preacher of the gospel that is not a theologian, proper, cannot, with propriety, hope to lead and guide minds—intelligent minds—If he does in no wey comprehend the demands and necessity of an advancing age like the present—an age of inquiry in theological questions, speculative dogmas and of the bold reconstruction of religious philosophers, modern rationalistic philosophers. Theories of society, education and science are evolved and tested with astounding rapidity. Scientific skepticism and infidelity are at work. Yes, skeptical science, infidel geologists are at work trying to sap or undermine the foundation of the Christian religion, and is no less hostile to the pure doctrine of the gospel now than heretofore, but has simply changed its modes of attack. In many instances it is masked and now waives a direct warfare and resorts to strategy, sometimes even subscribes to the Christian Scriptures; but put an entirely new gloss upon them and by scientific philosophizing would make them teach another religion—a religion unknown to the apostles, the fathers and the Church of Christ.

The Christian minister being set apart for the defence of the gospel of Christ should, therefore, be prepared to detect and expose the sophisms and poisoned potations of the masked enemies of our common faith and Christian religion. and maintain uncorrupted the pure and word of God; defending the plain, the pure and unsophisticated doctrine of the Christian religion. To be a successful gospel preacher we must have a theological instinct which appropriates everything of God, which sound, which brings all knowledge into an organic whole, which invites free scientific investigation in every direction around, with a subordination of all to the spirit of Christ. This is a living theology which does not suffer itself to become imprisoned in any one speculative school, but gathers new ideas and widens its dominion over the whole field of truth in nature, in history and in revelation, and its true field is not controversy, but truth; not in false reasoning nor in speculative philosophizing, but truth. Defend the truth and preach the word While it is true het truth born of God does not change, but the form in which it is apprehended and its modes of influencing are continually undergoing developments. The old gospel contains more new systems of theology and is capable of producing many new methods of preaching. The human method of presenting divine truth so that it may be received to the welfare of the soul must be adapted to the soil, and to the soul of the age in which we live. Therefore the age in which we live calls for and demands an educated ministry—theologians—men called of God, qualified by the Holy Spirit and commissioned by the Lord Jesus Christ. It takes the Holy Spirit to convert, to sanctify, to qualify and set apart and endue with gifts and graces the minister of Christ preparing to teach and to preach the glorious gospel of the Son of God. "Living a holy life, reading and searching the Scriptures, which make wise unto salvation; and speak the things which become sound doctrine."

Oskaloosa, Iowa.

THEOLOGY SOILED BY THE TOUCH OF MAN.

BY REV. E. SEYMOUR

MR. EDITOR:—Please allow me space in your valuable columns to speak a few words in reply to a criticism made by the CHRISTIAN RECORDER on an article written by E. Seymour, entitled, "From Atchison to California." In said article, Seymour speaks of the thoughts on the road and speaks of nature, human nature, more Bishops and re-unions. The paragraph criticised by my scholarly friend and brother, is this: In speaking of nature, Seymour said, "She is pure and contains the only real truths we have." She is like her God, unchangeable; she is always positive; here is the fountain of truth, for even our theology, the best of it, has been soiled by the touch of man." It is a typographical error that Seymour says that theology has been deified by the touch of man. He says that theology has been soiled by the touch of man and that is what he believes. Nature alone must hand us the real truths of God: My scholarly friend takes great exceptions to these words and pours out smoke and fire against the author, and says, if nature alone must hand us the real truths, why preach the gospel? And criticizes Seymour, the preacher of the gospel.

Now, to start with, I hope that my friends who will attack the article written by Seymour, will please be philosophical enough to attack the right man, for the Seymour the Methodist Church licensed and set out to preach is the ambassador with limited authority, having article of faith and doctrines of the Methodist Church as set forth in the Bible to teach and preach, and woe is me if I preach any other. But Seymour in the realms of thought is the plenipotentiary having full power So then, my friends, don't knock hold up the ghastly ghost of heresy and charge Seymour with promulgating it. Now, in understanding, let us be men; let us reason, we were once children when reason was unknown to us, then we asked no questions, we observed now law except the law of our parents and teachers in commandments. We reposed with simplicity on any commandment given by them and asked no questions. But then comes a time when we reach manhood and we will ask questions and stake everything on the answer. That time with some of us is now, hence we must exhibit and sustain our doctrine, not lying athwart the line of the world's thinking.

Now, in one paragraph of my learned brother's criticism he says that Alexander Bain could not have uttered a more cold, unqualified, materialistic statement, as inconsistent as materialistic. Well, it may to the brother appear cold and he is philosophical and ought to know that you cannot throw a hot shell from a hot cannon, but to do effectual work in battle the cannon must be cold. Now, Seymour spiritually may appear to some to be as cold as Mr. Bain, yet if he is God's cannon, he can use him in time of battle to his own glory. Secondly, the brother says that the statement is unqualified, meaning, unlearned of what we are saying, ignorant of the etymology of the word we are using

Now, Seymour did say that our theology has been soiled by the touch of man and there is where I stand waiting for philosophical and historical evidence to be shown to prove to the contrary "Canst thou by searching find out God?" Canst thou find out the Almighty to perfection? It is evident that both of these questions are put to the reason of the person to whom they are supposed to have been addressed, and it is only by admitting the first question to be answered affirmatively that the second could follow; the two questions have different objects. The first refers to the existence of God, the second to his attributes. Reason can discover the one but fails infinitely short of discovering the whole of the other. Theology, the science or study of God, if I am going to reason this question I decide at once there is a God, for I did not make myself; yet I exist and by searching into the nature of other things, I find that no other thing could make itself, yet there are myriads of other things that exist Therefore it is that I know by positive conclusive resulting from this search that there is a power superior to all those things, and that power is God That is the theology that is pure. We believe in a pure, all-wise and everlasting God:

Our theology is what the article said had been defiled by the touch of man. He meant the plan that is established by the Church for us to study God. As to the theology that is now studied I ask my scholarly brother, is it not a human opinion and a human fancy concerning God? It is not the study of God himself in the works that he has made, but in the words or writings of men. We accept the Bible with many mysteries. My faith, and faith alone, must be my support and only support. Theology have to me, believe, and says I am not to reason why, but believe. What, must I believe in God as he teaches himself in nature; or in Him as taught by finite man? The Bible, God's inspired word as given to us, was written by inspired men, but at different periods. David wrote 400 years after Moses, Isaiah 250 years after David, Matthew 700 years after Isaiah and 400 years after Malachi; so the time between Moses, who wrote the first book, and John, who wrote the last, is an interval of 1,500 years.

O, my brother, is there not a chance for our theology to be defiled by the touch of man? You claim the Bible to be God's inspired word, which I believe it is; but how inspired, was it ideal or verbal? Did God use man in this great work? He certainly did. Did he give man the idea and allow him to clothe the idea with language, or did he furnish both? Did he speak to men as man speaks to man, and was man only the stenographer? Admitting that the word of God came not by the will of man, but that holy men wrote and spoke as they were moved by the Holy Ghost, they might, after the Holy Ghost had departed, have kept on speaking when there was no inspiration about it? And, admitting that the Bible was not only God's thoughts, but God's words, and that it was pure when first handed to man, has it not been handled enough by this finite creature to soil it? Has not the version we possess, that we call King James', been translated seventeen times? Being commenced by Coverdale in 1535, and going through its last under King James in 1607, by forty-seven of the learned men of England. Dr. Andrew Ax drew, the Dean of Westminster, at the head. This translation was commenced by fifty-four men, but for some cause seven of them dropped out, which left this great work to the remaining forty-seven, who did in four years give us the Bible as we now have it; and it may be possible that this totally depraved creature, finite man, who is conceived in sin and born in iniquity, whose carnal mind is susceptible of many mistakes and the clearest eye only sees through a glass darkly, is it possible that he could, with all his weakness and blindness, translate God's word, which is our guide and the foundation of our theology, which contains 3,586,489,000 letters, 73,693 words and 31,173 verses and 31, 189 chapters and 66 books? Then, my brother, is it not possible that our theology has been soiled by the touch of man? Now, my scholarly friend says, "If theology is defiled, why preach the gospel?" Scientists prove to us that we have but very little pure water and the most impure is that which is need in our large cities; yet we cannot refuse to drink it, for we have no substitute for it, and to sustain physical life we must drink it with all its impurities. So with the gospel. If our theology has been soiled by the touch of man it is all we have to preach, and if you can travel by dawn, why wait for the noonday?

Atchison, Kan.

THE YOUNG PEOPLE'S TEN MINUTE SERMONS.

BY REV. E. V. N TENEYCK.

STEADFASTNESS.

"And Joseph was a goodly person."—Gen. 39 6.

Jacob had twelve sons, among whom was Joseph, who had been reared with tender care and dearly beloved, and whose virtues and unbending integrity had gained his father's special favor. Consequently this excited the envy of his brothers, who afterwards with malignant design, sold him to a company of trading merchants, who again sold him in the servitude of an Egyptian captain. This was a position entirely different to what he had ever been used to. But while earthly adversities conspire to destroy him, God preserves and blesses him, and his life throughout displays in beauteous radiance the inherent principle of steadfastness, which aided in forming the basis of his pro y.

His steadfastness in truth during his early youth among his home associations is strikingly illustrative. His brothers were inclined to waywardness, dissipation and dishonesty, which is evidenced by their hatred towards and final treatment of him. He was not a hell-late, but he only related the simple truth which it was reasonable for their father to know. The cause of their trouble was not in the character of his reports, but it was their wrongful deeds antagonizing against the truth. Wrong has always been at enmity with right, falsehood with truth and injustice with justice. The wicked man does not want to be disturbed in his wickedness. Hence their selling Joseph was not because they hated him, but because in his heart the truth which had exposed their wicked deeds. The selling of Joseph was the result of shame, mingled with cowardice; the death-shot fired from the culture of revenge. While Joseph now seems to suffer on account of the truth, we will soon see how the truth gains for him new friends, guides and lifts him up and makes him the greatest among all men in Egypt's great kingdom.

His steadfastness in regard to virtue is equally great. Daily the wanton woman in beauteous garb and with bewitching smiles tempts him to betray his trust and step out of the pathway of rectitude into the downward road of recklessness and ruin. But he clings to virtue, while his steadfastness upholds him and the truth makes him brave; and, like the lightning of a storm-cloud, truth flashes from his lips, declaring, "How can I do this thing and sin against God?" Smitten by this stinging rebuke, so unexpected and coming from one whose position of inferiority she considers should compel him to comply with her wishes, irrespective of their immoral shade, consequently she determines upon his destruction. Again the spirit of shame and not the demon of revenge unite in inventing false charges against him and thrusting him into prison.

Seventeen years had now passed away. Pharaoh's strange dreams had been interpreted. The seven years of abundant harvest and the seven years of famine that should follow had been fofetold and Joseph had been released from prison and become the ruler of the land. So rapidly had he risen out of slavery into eminence that he had become engrafted into the king's family by marrying his daughter. He also rode in the second chariot and occupied a seat next to the throne. Yes, in fact, he was King Pharaoh's adviser.

A servant comes running in, announces a company of men at the door. They have come a far distance; tired, hungry and footsore. They stand waiting to meet the governor. He comes. Joseph recognizes his brother. They have forgotten him. They receive their corn and return home. Again they come. Joseph makes himself known to them. What a sweet embrace! Tender affections renewed after such a long period of years. His brothers, who had felt like falling down at his feet and begging for mercy but he satisfies them that he holds no malice against them, declares that God had so ordered it, that he might be an instrument in saving the people from the terrible famine. He inquires after his father, whether he yet lives. He does not say "old man," like we sometimes hear some young people do, and think that it is quite witty to

into prison—punished for having committed no crime. How many a young man would have commenced his ruin here. Only think of the situation; turned out of the influence of good society—wicked men and hardened criminals for his companions, whose language is rife with vulgarity, profanity and blasphemy, and he, a little transplanted, tender twig, struggling against the furious blast of the immoral hurricane. Still more to add, no Bible to read to encourage; no good books of any kind and no religious papers to help to console; no Christian conversation to strengthen. Yet, in the privation of all these, he remains steadfast and unmoved, a true and only child of God in the midst of a great heathen nation. My young Christian friends, could any one of you have endured the same and remained steadfast in good marks of righteousness? But remember that when we trust and obey God, he helps to overcome all things that encounter and accomplish all that duty enjoins.

Young women and young men, my heart in deep solicitude bends toward you in behalf of your interest. It is realities that make life serious, and we should wisely consider the realities of the past to prepare for the realities that are coming. Never give up the right for the wrong under any consideration. But then, in the first place, be sure that you are right. Young people sometimes make a mistake and think that they are right when they are "terribly" wrong. Study your Bible often and that will teach you wisdom; read good books and good papers and they will make you intelligent. Give your heart to Jesus and he will preserve both your soul and body, and his Holy Spirit will sanctify and lead you higher and higher in degrees of holiness. Be decided, be firm, yield not to temptation's beckonings, stop your ears to her entreaties, for within the folds of her cloak is hidden the dagger that smites and kills. Jewels, they are scattered around you. The shining pearl, the glittering gold, the sparkling diamond, so lovely, so grand; but virtue untarnished and sanctified excels them all. Virtue—it is this that makes the perfect lady when all other things may fail. Virtue—it is a crown of strength to the young man and makes him king over his baser passions. Virtue—it is the basis of manhood and manhood's grandest constituent, earth's richest adornment and heaven's highest pride. Therefore prize it, keep it, cherish it, for it is a treasure that you cannot afford to be without. No; without it Joseph would have remained a slave; Pharaoh would have been without an interpreter for his dreams and the world have spread carnage through the land, and Jacob would have formed no storehouse to supply the wants of his family. Like Joseph, be steadfast in all things that are right and good. If you are engaged in mercantile, mechanical, literary or domestic business be steadfast in every duty relating to it. Or, if you have engaged your services to another, pursue every duty appertaining to your position with a willing mind and steadfastness that will insure your own success and gain the confidence of your employer. And as in temporal duties, be also steadfast in spiritual duties. This is the greatest and most important concern of all. By the grace of God never allow yourself to backslide. As long as you keep close to Jesus, as long as you daily commune, and converse with him in prayer and praise, so long as you strive to get nearer and nearer to him and further and further from that which is wrong, there can be no backsliding, because he who continually advances cannot go backwards.

And now to you who are yet strangers to the Saviour my cry is, awake, awake. Prepare to meet your God. The receding events of the past are admonishing you; the stern realities of the present are entreating you, and the future is brightening with gilded radiance of prophetic vision, betokening the coming of Him whose tread will awake the dead, whose voice will assemble together all the nations of the world; when the gospel shall cease her invitation and truth shall vindicate its cause before the bar of justice; when priest and preacher shall look down from the altar of God and the last convert shall cease his labors and with quickening haste come to receive his eternal reward. The grace of our Lord Jesus Christ be with you all. Amen.

ANNUAL COMMENCEMENT EXERCISES OF MEHARRY MEDICAL COLLEGE, NASHVILLE, TENN., FEBRUARY 20, 1888.

BY "CASCARA."

DR LEE:—I thought a word in reference to the above memorable occasion would be of interest to the readers of the CHRISTIAN RECORDER. The Grand Opera House, the place selected for the event, was literally packed with humanity long before 7 30 o'clock, the hour for the execution of the programme to begin, had arrived. The programme was as follows: Prayer, Rev. E. Tyree; Salutatory, Thesis, "The Tongue"—G. W. Honesty; Music. Valedictory, Thesis, "Odontelgia"—C. M. Wade (Dental Department); Music; Valedictory, Thesis, "Diphtheria"—R. T. Brown; Music; Address to the Dental Graduating Class, J. P. Bailey, D. D. S; Music; Address to the Medical Graduating Class—Prof. E. L. Gregory; Music; Conferring of Degrees by the President—J Bradan, D. D; Music; Benediction. Reception Committee—J. F Dyson, B. J Smith, A M. White, H R. Butler, A J. Love, E. P. Darden, J. B. Goin, G. Phipps, J. R. Grossland.

This graduating class is the largest that the college ever had, numbering 18; and the dean, Dr. G. W. Hubbard, says, as a whole, it made an excellent average in marks. This occasion was also the second commencement of the Department of Dental Surgery of Meharry Medical College, and "sheep skins" were given to Messrs C. M. Wade and Smith. The platform was occupied by many distinguished citizens of both races of this city and from abroad, some of whom, upon invitation, delivered themselves of thoughts complimentary and encouraging. The remarks of Bishop Walden, president of the Freedmen's Aid Society of the Methodist Episcopal Church, were especially interesting, coming from one who is in a position to answer the question whether the Christian philanthropists who have contributed in so large a measure to the present intellectual status of the colored people of his church are pleased with the returns from their applied charity. His opinion upon this question may be gleaned from his reply to that part of the address on the dental department, as the dullness of the grandest sons that ever graced the loins of humanity is not to carry the breath of books about with him like some men carry the odor of tobacco. To prove that the fever of bookishness the best thing a young man can do is to join a volunteer corps. The drill will serve to brush off the taint of pedantry and gird the loins stoutly for all the duties that belong to citizenship and active manhood. We would not ignore or disapprove such organizations in our modern schools as would compel the student, without undue exertion, to go through certain gates of gymnastics—which would develop the muscles and make a man hearty and strong and vigorous for the contest of life. Some nations make it obligatory on every man to serve in the army. We, the Americans, rush to the store or counting room, and our citizenship and manhood are blunted accordingly. Our advantages are superior to those of one hundred years ago. The cheapness of food makes it possible and inexcusable in the youth that is studious, who will sit week after week and month after month as if chained to the dull book, when he might breathe a purer air, inhale imagination from the very face of nature in some green glen or wave-splashed isle. A book, of course, may always be in the pocket, if at all a book is necessary; but it is better by far to steer clear of them and cultivate independence. Learn directly from observation of nature and to sit in a frame of "wise passiveness" growing insensibly in strong thought and feeling by the breezy influences of nature playing about us. We cannot close this subject without mildly referring to eating and drinking as practiced by students. Of course it is necessary to have something to eat, but what we eat should be substantial and nourishing. Regarding the details of this subject we shall refer you to hygiene and your medical adviser. But we believe it is generally agreed that the plainest food is the best for the good of the brain and blood.

The supply of good nourishment may be adequate to the demand and yet persons err when they come to use it. Many men do not walk, but roll through life; they never sit down and take things quietly. Bustling and hurrying, they snatch their meals so as to be done with them as soon as possible. This is the worst kind of all philosophy. Ah, we will not call it philosophy, for we do not like the use of the word in this connection; nonsense. They who eat in a hurry lose the pleasure of eating and the benefits of digestion. Business men, who, in the constant excitement of their business, are apt to indulge in this unhealthful habit. Students and bookish men are not free from the same temptation, and it often happens that the man who is an eager reader will not hurry down a full dinner, that he may get back to his book, but will read it while eating, thus forcing nature to act from two points at the same time, alike vitel—the brain and the stomach. The result is the ill-feeling of both. Some one once said, "A whole man to one thing at a time."

The use of drink is most damaging. Strong drink too often enters as a stimulant or aid to digestion. Students, as a rule, are poor and the money thus spent might aid them in some great achievement in life. Water, at least, can lay claim to one merit—it never made any man a murderer and a sinner, and whiskey, however mild, however beneficial its claim may be, only deadens the nerves, produces unhealthy fat and weakens the muscles. He who never indulges in its use will never die in the ditch and will always find money in his pockets to help himself and his friend in an emergency.

Students to preserve their health must guard against the evil effects of badly ventilated rooms. Impure air never makes good blood, but corrupts the whole system. The effect is not felt at once, but is sure and certain. Lastly, exercise care as to your sleep. Sleep when you are asleep. Rise betimes. Walk an hour before bed-time, have a pleasant chat with friends, show off the care of your business or studies. We would enjoin no rule as to time; some persons require more and some less sleep, but get enough. If you would be healthful be good, to be good be wise. If you would be wise be devout and resolute. "For the fear of God is the beginning of wisdom."

AN OPEN LETTER TO BISHOP WARD.

MR. EDITOR:—Please allow me a small space to express a word of sympathy to my venerable Bishop and father, T. M. D. Ward. In using the term father, I do not mean my legitimate father, but one supplying that place of such. He has often taken me into his dining room and welcomed me to the comforts there, and from the dining room to his consecrated study, and there like a natural father with his son at his knee, has taught me the leading principles respecting my temporal and spiritual welfare, urging most strictly upon me to practice what he taught. And many times when I had no money to get sustenance for my family, being on small salary, he gave me many dollars. Has he not been a father to me?

Turning, as I do, my attention to his dear companion, Mrs. Rachel Ann Ward, with whom my companion and I were well acquainted, having lived with them for quite a while, I would say of her, she was a faithful Christian lady, a loving companion, a model house-keeper and a hospitable friend to the poor and the stranger. She was deeply interested in the A. M. E. Church, willing to work for the same. I could say more about her good work, but do not wish to intrude on your precious time.

Dear Bishop, three years and three months ago you joined in holy wedlock with Miss Rachel for better, for worse, for richer, for poorer. To you she was a good companion; but, alas! the monster death has gathered her by its shaft and you are left awhile longer to tour the valleys and mountains of life. But, dear Bishop, if we be faithful to our Redeemer we all, sooner or later, shall see her with the rest of the saved children of the King, in those jasper walls where tronbie never comes. You have my earnest prayer that the Great Companion of all men be ever by your venerable side, yea in your soul.

THOS R. SINKFIELD.

Annapolis, Md.

NORTH LOUISIANA ANNUAL CONFERENCE.

BY REV. J. GOINS.

The sixth session of the North Louisiana Annual Conference of the African Methodist Episcopal Church convened in St. Matthew's Chapel, Shreveport, La., at 10 o'clock A M. The Bishop being absent by misconnections of the trains, Rev. J. W. Rankin, presiding elder of the Shreveport District, on motion was elected Bishop pro tem. He then sang hymn on page 503 and fervently appealed to the throne of grace for divine guidance. The secretary of the last annual conference came forward and called the roll, and members present answered to their names. This having been done, Rev. I. J. Williams was elected secretary. On motion Rev. J. B. Webb was elected recordin secretary; Revs. N. Henderson and E. L Cromwell were elected marshals of the conference; Rev. J. Goins, reporter for the CHRISTIAN RECORDER, and Rev J. H Hord, for the daily papers. The annual sermon was preached by Rev. J. H. Hord. On second day the statistical reports and other business was taken up. Revs. G. W. Dudly, L. Allen, Thomas Webb, G. W. Sims and Charles Allen of the Baptist Church, were introduced. Rev. A. R Calhoun, of the C. M. E Church, and S B. Haron, of the M. E. Church, were introduced and seated within the bar. Sermon on Sunday preached each night by members of conference and visiting brethren from Texas and Louisiana Conferences. The third day statistical reports were completed. Revs. G. W. Sims and Charles Allen of the Baptist Church, were introduced. Rev. A. R Calhoun, of the C. M. E Church, and S B. Haron, of the M. E. Church, were introduced and seated within the bar. Sermon on Sunday preached each night by members of conference and visiting brethren from Texas and Louisiana Conferences. The third day statistical reports were completed. Revs. G. W. Dudly, L. Allen, Thomas Webb,

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BROTHER BRADWELL'S article will receive the endorsement of all men in so far as it is direct and clear. Innendoes are as likely to hit nobody as to hit anybody. We have heard of but two annual conferences expressing their preferences for Bishops. It may be in bad taste, but might certainly be done in good spirit and righteousness. In 1864, when all elders who had traveled six full years composed the General Conference, one man went to the conference with votes for his election counted and made known to him, without his asking. It is true he was not elected; for some of the voters changed their mind. There are many sins that disqualify men from exercising any and all ministerial functions. Where shall we find the men whose pure arms can cast a stone that will not rebound to some spot on the sender?

EN ROUTE to Wilberforce, we met Dr. C. Asbury, at Pittsburgh, on his way to Evansville, Ind., where his aged father, Ambrose Asbury, was buried February 1st, aged over ninety years.

It was our pleasure at one time to be pastor of this faithful Christian, at Marietta, O. He was an earnest, modest Christian; zealone, prompt and wise with the wisdom that comes down from above. He had twelve children—eight sons and four daughters. The sons and two daughters survive him. Four of his sone have been ministers in the A. M. E. Church, all eloquent and well informed. Three are still in the active traveling connection: Rev. J. W. Asbury, in Kentucky, Rev. J. Asbury, of Virginia, and Rev. Dr. C. Asbury, of Pennsylvania.

Ambrose Asbury was a native of West Virginia. His father was not named Asbury. The name was derived from the following circumstances: At the time his father who had the same man for both master and father—reached the proper age for naming and baptising, his father, having a white family, was visited by Bishop Francis Asbury. It was agreed that the slave son who was to be baptized by the Bishop should not receive the sacrament under the name of his master—father. After weighing the matter it was decided to make Asbury his surname. Thus, by name, leading African Methodist ministers are connected with the first Methodist Bishop ordained in America.

Father Asbury was a member of the African Methodist Church.

WE PUBLISH this week an article from Brother R. Seymour, evidently one of our original contributors. We are not inclined to discuss the subject with Brother Seymour, though he knows that all he says relative to theology in human hands can be well said of natural science in the same hands. He knows that theology is as pure as any science, and that nature as a source of truth is, to say the least, no purer than the source of theology. If we possess theology in an impure state it no more argues the impurity of the original source of theology than the possession of geology in an impure state argues that the fountain or basis of the science is impure. If nature is our only pure source of truth, should we not discard not only popular theology, but popular Scriptures also? If nature is "our only pure source of truth," may we not be vainly exercised in placing our faith in God? Or does Elder Seymour consider nature and God synonymous? We direct the world to Christ with all the perspicuity and emphasis that we exercise in directing students to the study of the material world: in the one case to learn to do well, in the other to see "how the lilies grow" for practical purposes in aid of well-doing. We cannot doubt that our knowledge of theology may be fenlty, but we know that our knowledge of all materiality is imperfect; so while we know "in part" concerning the divine, the same may be said of our knowledge of everything else. In looking out upon the prairies and streams, mountains and seas, Elder Seymour is as truly, if not so greatly, perplexed as when he scans the moral and religious pictnres before him. We must insist that nature gives us much impure knowledge. She hardly begins to answer us satisfactorially. Is she "soiled by the hand of man," or is all human knowledge limited, finite, concerning all things?

WE VISITED Wilberforce University January 30–31st, en ronte we called at Pittsburgh and Alleghany, Pa., and Columbus, Ohio. Rev. John Coleman, B.D., is pastor at Columbus. The Lord is blessing his work with spiritual growth to the church, as well as additional members. Lively revival meetings were in progress. Elder Coleman is a man whose solid character and pious devotion to the truths he preaches must commend him to all who receive his services, while his thoughtful and earnest presentation of gospel truths must enlist men in the service of Christ. His works in the past are lasting works. He has now a good field. May the Lord bless him, his family and his good people abundantly.

At Wilberforce we found the great revival in progress, mentioned in these columns last week. To say that everybody there was interested would be no exaggeration. Many ex-Wilberforce students will rejoice to learn that among the converted are John Morris, Abram Jackson (son of the late Rev. H. A. Jackson), Joseph Smith, Henry Y. Arnett, Josephine Pipers, Earnest Clark and others. Altogether we saw some of the most wonderful revivals in our trip that it has ever been our privilege to see. On our return home we spent an evening with Rev. W. H. Colman, at Newark, O., and one with Rev. R. C. Ransom, at Altoona, Pa. Elder W. H. Coleman is the cheerful, happy pastor. He is in his third pastoral year at Newark. The book of original sermone promised by the elder will be forthcoming soon. At Newark we were greeted by a good, appreciative audience.

At Altoona Elder Ransom had called out a good number of people. He is accomplishing a good work. Vigilant, eloquent, studious and religious, he is enlightening the people by the power of the truth. Our call on him and Mrs. Ransom was very pleasant.

We were kindly entertained at Wilberforce by Rev. J. A. and Mrs. Clark. Upon the whole our visit was exceptionally pleasant. We stated in a former number that we were West in connection with business pertaining to the quarto-centennial of Wilberforce University under the control of African Methodists. The kindness of all the brethren and their families is highly appreciated.

EDITORIAL CORRESPONDENCE.

The South Carolina Conference began its sessione in Mt. Zion Church, Charleston, February 8th, Bishop Ward presiding, assisted by Bishops Wayman, Campbell and Ward. The Rev. S. Washington was elected chief secretary, choosing his assistents. The organization was very easy.

The address of Bishop Ward was noble and assuring. The religious services, by Bishops Wayman and Campbell, were touching.

The principal events of the conference were the reports, the anniversaries of the several conference sub-associations and the election of delegates to General Conference. Several brethren from the Columbia, North Georgia and Georgia Conferences visited this conference. Rev. A. Grant, of the Central Texas Conference, also spent several days at the conference.

Dr. W. J. Gaines represented the Church Financial Department; Dr. Johnson, the Educational Department; Drs. Lee and Tanner the Publication Department, and Rev. W. H. Heard, the Sunday School Department.

This is a large conference, numbering over one hundred and sixty members. Their Dollar Money and other finances were reported on the increase. There are some refined, cultured, strong men in the South Carolina Conference. It may be observed that Rev. L. R. Nichols leads the General Conference delegation. Rev. J. E. Hayne, B.D., has brought out his new book, entitled, "The Negro In Sacred History," which, judging from a slight scanning, is well worth the reading. It contains over one hundred pages and is neatly bound in cloth. We regard it as a valnable addition to our literature. Rev. M. B. Salter was changed from Marion to Morris Brown, Charleston, at this conference. The Rev. B. H. Williams remains at St. Emannel, and the Rev. W. H. Heard at Mt. Zion. The Rev. J. E. Hayne, B.D, goes to Aiken. Prof. P. C. Lawrence, the talented and scholarly astronomer, who is a member of the British Astro-Meteorological Association, is in the South Carolina Conference.

The conference may congratulate itself that it has outgrown the danger that threatened its life four years ago. We did not remain to the end of the session, being anxions to see the great city of Savannah as we passed on to the East Florida Conference, which met the morning after the adjournment of the South Carolina Conference. We out off a day from the close of the latter and a day from the opening of the former to indulge this desire.

We left Charleston, however, sensible of the fact that for courtesy and hospitality it is hard to surpass. With Revs. Bishop Wayman and Dr. Tanner we were guests of Rev. Bruce H. Williams and Mrs. Leah Williams, at the Emanuel parsonage, 51 Mary street, where we were treated with all the kindness that an enlightened Christian home can afford.

The Revs. Gourdine, Dart, J. E. Hill, M. Singleton and a few others remain to tell the present generation of the pre-organic days of negro Methodism. Grand old gentlemen to whom the name of A. T. Carr is still precious; as it is to thousands in our Church.

The brethern of both South Carolina Conferences are making extra efforts to lift Allen University ont of its indebtedness. Eldera Wall, S. H. Jefferson, I. S. Lee, C. Pierce Nelson and President Morris were at the South Carolina Conference in the interest of their school. Allen has had a long struggle. It is to the interest of our connection to aid this work and establish it upon a living basis. The one thing to which that school, se well as others, should bend its strength, is theological work; for our Church suffers greatly from the want of a better educated ministry.

In Savannah, Ga., we were guest of Rev. S. H. Robertson, but also enjoyed briefly the hospitality of our old friend, Rev. M. R. Wilson, B.D., and his intelligent wife.

Elder Robertson is pastor of St. Phillips A. M. E. Church, of which we had often heard. February 14th, it was our privilege to preach in it to a large and interested audience. Brother Robertson hea opened a series of meetings. He is almost constantly receiving additional members. For solid, common sense he is a rare man. St. Phillips is a nice church. Rev. Wilson's church, St. James, is a good size building and its present pastor is doing a very good work.

In Savannah we called on Col. Devaux, of the Tribune. The colonel and his associate were in good spirits. The Tribune is set up and printed by colored men. The office also has a liberal job patronage.

February 15th, the East Florida Conference opened at Palatka, Fla. This is a conference of about 120 members and probationers, presided over by Bishop Payne. There are some very thoughtful, strong ministers on its roll. Among its oldest members are Rev. W. W. Sampson, who, on acconnt of sicknass, was unable to be present; Revs. Long, Brown and Sawyer. Its younger members are marked by a dezen strong men. The secretary, Rev. S. H. Coleman, leads his General Conference delegation; other delegates are Revs. M. M. Moore, J. E. Lee, T. C. Denham and W. P. Ross. Elder Lee is a practicing lawyer in Jacksonville, and is making a noble reputation. He is pastor of St. Paul's, Jacksonville. Elders Moore and Denham are presiding elders. Elder Ross has been for five years the leading spirit in our educational work in Florida. The Divinity School, a nice brick building, is a lasting monument to his patience, patronage and push. Its present president, Rev. J. H. Welch, is directing its affairs with a view to increasing its worth to its patrons.

The Rev. John R. Scott, B. D., former student of Wilberforce, has done good work as teacher in the Divinity School. Florida brethren should take care of that school and lift the idea of its progress and ultimate greatness far above the little differences that may exist among them, on whatever accounts.

True to his episcopal record, Bishop Payne has drilled these brethren in essay writing and trained them in critical scriptural studies. With age, his powers to analyze and impress the teachings of the Bible seem to increase. Several of the young brethren read good prise essays on the subject, "Missions—Home and Foreign." With Bishop Payne's conferences great stress is laid upon the literary society anniversary. The fees paid in amounted to between $100 and $150.

To us it was a rare pleasure to sit once more at the feet of our old instructor each morning while he unfolded the interesting truths of the book of Malachi. Would that this good man could give these morning readings to all our conferences. The Rev. W. W. Hicks, D.D., LL.D., visited this conference and made a remarkable speech, expressing the most sanguine hope of the "negro's ease in equity," and in righteoneness. Dr. Hicks will be remembered as the spiritual adviser of Guitean and the only man upon whom Wilberforce Universelty has conferred the honorary degree of LL. D.

The doctor is thoroughly acquainted with the negro. His appeals to our feelings could not have been more skillfully directed by the most adroit of our own orators. He is a man of deep and strong feelings himself, and capable of arousing the deep feelings of his fellows. When such a man uses right methods he is no more forcible than when he uses wrong methods. Dr. Hicks doubtless meant right in his strong encouragement of the development of emotionality by colored people, but in seeming to discard intellectuality from the realm of religious life, he was giving us a very injurious lesson. There is not the least necessity nor excuse for degrading intellect in religion or feelings in religion in order to exalt either of them. Both are natural, both are right. The Book of God says comparatively little about either, but it certainly does not degrade nor speak lightly of intellect, or thought and reason. It is unnecessary to make discriminations that are useless—much less those that are harmful.

The Florida Conferences have a large field and a work to do that admits of no delay. With brave and pure hearts they can accomplish it. Revs. A. J. Kershaw and E. W. Johnson, of the Florida Conference, attended the East Florida Conference, representing their conference as trustees of the Divinity School.

Bishops Wayman and Turner assisted Bishop Payne. All seemed to associate in perfect harmony and helpfulness. The presence of Revs. S. H. Robertson, of the Georgia Conference; W. J. Gaines, of the North Georgia Conference, and A. Grant, of the Central Texas Conference, was apparently appreciated highly by the East Florida Conference.

A noticeable coincidence occurred in connection with the two "big brothers," Gaines and Grant. At the South Carolina Conference we heard the latter preach from the text, "Men ought always to pray and not faint;" at the East Florida Conference we heard the former preach from the same text. Each carried his audience and received several persons into church on probation after his sermon. Both are strong men to rally our great forces. Both appear to be good executors and organizers. Elder Grant is a native Floridian; when Bishop Turner spoke to the conference of the mighty work God is doing in the Southwest through the instrumentality of Elder Grant and our good Brother B. W. Roberts, the conference was exultant. Grant is a fair sized Central Texas Conference, himself; we have nothing more to say on the subject, Brother Roberts.

Personal.

—Mr. H. O. Tanner is casting a hust of Bishop Payne.

—Bishop and Mrs. Campbell spent last Sunday in Trenton, N. J.

—Rev. D. P. Brown, of Evanston, Ill., is visiting his father in Washington, D. C.

—We spent a few minutes with Bishop Brown en route from Florida. He is improving slowly.

—Rev. L. M. Beckett, of Elmira, N. Y., was in Philadelphia on the occasion of his sister-in-law's funeral.

—Dr. J. C. Price, the talented president of Livingstone College, has been tendered the Liberian consulship. Hope he will not accept.

—Rev. J. B. Stansberry assisted Rev. F. F. Smith, Little Bethel, Camden, in his quarterly meeting last Sunday. Six persons joined the church.

—Rev. W. H. Heard has done a great work for the Charleston (S. C.) people, in bringing before them as lecturers snch men as Derrick, Price and Douglass.

—The Rev. R. A. Johnson, of Cleveland, O, and his people, are enjoying a gracious outpouring from on high. Twenty conversions and thirty-five accessions.

—Three Wilberforce graduates teach in the Tuskegee Normal and Industrial School—Misses L. L. Clark, B. A., and E. A. Gaines and Mr. J. L. Watkins, B. A.

—Dr. J. H. A. Johnson spent last Sunday in New York. He paid our office a brief call. The doctor will soon issue his series of articles, published in the CHRISTIAN RECORDER, in book form.

—Rev. J. S. Brown, of Morganton, N. C., has had a revival in which fifty two souls have been converted and sixty-eight added to the church. He prays for Bishop Campbell to be returned to preside over the North Carolina Conference.

Literature.

The most interesting frontispiece the Woman's World has yet had is the portrait of Christian Rossetti, which accompanies the March number. It is a capital reproduction in fac simile of a crayon drawing by her brother, Dante Gabriel Rossetti. A sympathetic criticism of Miss Rossetti's poems, by Amy Levy, is the occasion of the portrait.

Under the non-committal but very enggestive title of "Eighty-Nine," Cassell and Company will soon publish one of the most unique and curious of books. It is a story based on the possibilities of the present socio-political conditions, written from a standpoint so new and singular that it seems strange that it should not before have attracted attention and yet so full of probability that the reader is startled with the thought that what is therein described may at any moment occur. Unlike all other works of this character, the climax is not reached by an absurd appeal to force, but by a quiet and simple evolution of social forces, the growth and character of which are set forth with a sort of blundering deceitfulness that half conceals the art which underlies the wierd forecast it rivets in the reader's consciousness. The author's name is given as Mr. Edgar Henry, a name previously unknown in literature and which would suggest the idea of a nom de plume were it not that the book contains incontrovertible evidence of being a first novel—though by no means a first work, as it is unquestionably written by a writer of great power and pronounced ability. It has a sort of intensity which, combined with the peculiar character of the subjects it discusses, makes it certain to attract wide attention and awaken sharp criticism.

OUR WOMAN'S COLUMN.

BY CATHARINE CASEY.

As it will not be long before our schools and colleges all over the land will be sending out into the world their finished products, in the shape of young people whose minds have been trained within their walls, a word to "our sweet girl graduates" about their commencement dresses may not be out of place. The truth of the old adage that "Beauty unadorned is adorned the most" is never more plainly felt than when we turn from a mass of frizzes, flonnces and foolish fashions to rest onr gase npon one whose good sense, refined taste and modest simplicity have adorned her beyond the power of any gaudy furbelows. It is a noticeable fact at commencements that those who have the highest averages and the best essays are generally the most simply dressed. Nun's veiling, a soft and graceful material in all colors, and white material are very cheap and make as pretty a dress as any girl could wish. Indeed it's just "the thing" now for young girls to graduate in dresses made by themselves, as an evidence of the fact that their hands have had a little training in important matters as well as their heads. But some one may say, "My parents can afford to buy me what I want," and so she comes to the front radiant "in silk attire." As a matter of taste, it would seem that the parlor and reception room were the places for such display; and if the taste of this person had been cnltivated and refined by her educational training, as it ought to have been, I think she would agree with me. But our young girls must not bear the burden of being the only ones who are fond of making a fine appearance on public occasions. Many older ones are not without sin in this matter. But, in spite of our outward trappings, the truth remains that "It is the mind that makes the body rich, and as the sun breaks through the darkest clonds, so honor peereth in the meanest habit." Not what people appear to have, but what they are, commands the respect and admiration of those whose esteem is worth having. The Ledger, under the head of "A Lenten Study," says with its usual just criticism: "We heard a word of remonstrance, in yesterday's Ledger, about the dresses worn on graduating days, among the Normal School girls, 'pink stockings and satin slippers' being specially objected to. The school girls dress like brides or bridesmaids, and the mill girls, at Newark at least, wear quite costly headgear. Yet is not very much of fashionable society also engaged in 'aping something that is not,' adopting English speech, epithets, customs, fashions, and scorning the proper and staid old American ways of doing things. Criticism must begin at home. Study of false conditions of life should be focussed upon any one set of circumstances, or occupations or positions. Many persons during the Lenten season wear black, or dress with the severest simplicity. It might be a good time to consider how the almost universal extravagance of dress that is conspicuous among American women may be reduced to moderation. The very fashionable set or sets do not wear fine clothes on the streets or in public conveyances, it is true. They have their opportunities for it Example might permeate more quickly than precept if some of the Lenten leisure were given to remembering what are the sound and what the unsound ideals of life in this country."

The granddaughter of Henry Highland Garnett, a lovely and promising young girl, is at school in this city, being prepared to assist her mother, Mrs. Sadie Garnett, in her Industrial School at Brownsville, West Coast of Africa. She is being thoroughly trained for her work, and we have high hopes of what she will accomplish if her life is spared to take her place at the head of that school and train the native women to become efficient teachers. I have long wanted to get my hand on some young girl that might be trained for this great work, and Providence has sent me Nettie Barbour. She was for five years with her mother in Africa, and, although young, knows something of the responsibilities of her future position. God grant that from the seed thus sown Africa may reap an hundred fold.

CRITICISMS.

BY REV. C. L. BRADWELL.

MR. EDITOR:—Please allow me space for a few thoughts. Surely the world does move. Now, Dr. J. H. A. Johnson's General Conference is over, the districts are all laid out the eight new Bishops selected, and everything is in readiness; make the assignments and let us move on under a new dispensation. Yet some brethren do not think the General Conference over, for they are going around having resolutions passed pledging whole delegations to vote first, last and all the time for them. We would like to know if anybody ever before heard of ungodly practices in the Christian Church? Were men ever driving? What has God to do with the selecting of the man or men, when conferences pass resolutions instructing their delegations to support none other than the selection of a certain man is condemmnated? This very fact, exshows conclusively the unfitness of the man.

I believe there is a law or rule in politics called the "gag law," which compels a delegate to vote and be guided by the wishes of the party, but this, I think, is the first instance in the history of the Church wherein this dangerous rule has ever been applied to Christian bodies. What will the world think of us coming with this or that delegation pledged to support unflinchingly this or that man? If God does rse the man can we not believe he will reveal it to us in time sufficient without human aid? Does it not show weakness on the part of those who pass such resolutions, and a greater weakness on the part of that poor deluded man in whose interest they are passed.

If I had concluded to vote for a certain brother, and should it come to my knowledge that he was the agent of such actions and resolutions, a reaction would set in and I would never, no never deposit a vote for him. Judging from the delegates elected the amount of intelligence and common sense that will characterize our General Conference will warrant nothing but the best interests of the Church and the edification of God's kingdom upon earth as grasing their first, paramount and permanent actions, and not the flippant aspirations of ambitious men. Now, in the name of God and in the name of the purity of the fathers of the Church let the General Conference keep her hands off of every man upon whose lips is guile. The dignity of the office demands men of higher character than those who would stoop to the tactics of ward politicians. What I have said I hope every delegate to the General Conference and every thinking man who has the Church at heart will read with though and care.

THE PITTSBURGH REVIVAL.

BY "HICKORY."

MR. EDITOR:—And still the great revival in Wylie A. M. E. Church continues. Over two hundred have professed the faith and quite a number yet remain at the altar. Friday evening, the 17th inst., was the occasion of the jubilee over the conversion of the second one hundred souls. The attendance was extremely large. All the available seating capacity and very nearly the entire aisles were crowded with standing, interested persons. The mellowing influence of the Holy Spirit seemed to pervade and characterize every effort of the evening, so much so that from the pulpit to the rear of the congregation individuals stood up with the greatest liberty and spoke for Christ, so that all the house was filled where we were sitting and expressions of joy over recent deliverance from sin. Spiritual experience and miraculous deliverance in old age were heard. An old gentleman eighty six years of age, who had just the week before found Christ, arose, giving a wonderful experience. Prof. J. C. Dorsey, who is but lately from the fountain, being acquainted with the former wicked life of the old gentleman, involuntarily exclaimed, "Lord, send the power!" which sent a thrill of animation throughout the congregation, bringing out the strong voices of amen and praise the Lord. The pastor requested to be sung as a closing piece, "I believe that Jesus saves." During the singing of the chorus a young man, quite intelligent looking, sprang to his feet, exclaiming, "I believe that Jesus saves me," which caused another general outburst of rejoicing throughont the congregation, thus closing one of the grandest gospel jubilee meetings your correspondent ever had the favor and privilege of witnessing in all the years of his experience. One of the fathers of the church, stepping up to me during the fervor of the moment, gleefully stated, "Wylie will regain her lost standard. Yes, she will retake her lost territory and establish herself as the church among churches." We have one hundred and eighty odd that have joined the church; but look, we are filing our own and other churches, too, with converts; let the good work go on, they can but point back to this church as the home of their birth, the Jerusalem of their joy. One feature of the revival at work we very much appreciate is the musical part. Nearly all the hymns sung during its progress have been selections from Moody and Sankey, though with many we have thought our people could not profess religion during the singing of such music aside from their own peculiarly written songe But strangely, it is the fact now in Wylie, yet we acknowledge that we have never heard the selections sung before with such great interest and power as they are now. Several evenings ago a stranger attended the church, and after the discussion he came forward to know of the pastor what hymn books they were using, as the singing was so beautiful and powerful. "Why, Moody and Sankey." "Well, pastor, I never heard them sung before with such power and heavenly influence." The fact is, the pastor, having a through knowledge of over one hundred of them, understands the art of introducing and singing to awaken an interest in the cause of Christ. Another important development we noticed in the present pastor of this church: he is so very successful in his conversations to those who visit his study for more light. Seekers invariably find Christ after they have had the forums to converse with him, as he holds up the light so brightly that it seems they cannot escape the truth. The writer only wishes he had that gift, that whomsoever he might approach would live nearer to Christ than they were ever before; yet we know it is wrong to covet the gifts or graces of anyone, therefore we regard Brother D. S. Bentley as being certainly an evangelist in the truest sense of the term, an orator and a preacher apparently sent from God to do the work of an evangelist. He has a great fort in God's word from which he can delineate freely, and present the points of interest of any doctrine necessary to be heard on any occasion. In a word, he is not afraid to send forth the gospel truth in all its simplicity and power, and to shake and arouse from center to circumference the sinner's heart.

EDGEFIELD CIRCUIT AND WARD'S MISSION.

BY REV. N. W. EDWARDS.

This being my third year as pastor of this flock, you will allow me to speak for them and myself.

Two years ago, when I came to this town as pastor of the Edgefield Circuit, I found Methodism at ebb-tide. The church in town had split the year before, 1885, and the rebellious faction was adhering to what is known as the "Independent A. M. E Church," under leadership of one Rev. Wm. E. Johnston, expelled minister from A M. E. Church, South Carolina. The church had no title for its property, no parsonage and no doors to the church, although we have been been organized here seventeen or eighteen years. The membership numbered one hundred, according to the pieces of books then found. Moore's Church, seven miles in the country, was in a worse state, for there we had no church, or equal to none, for it was an old building seventy-five years old. At Cochran's we had thirty members and a log church. Having built a church at Moore's and Cochran's, and having procured titles for all of the property and somewhat repaired the church in town, at the last sitting of our conference, at Newberry, S. C., Moore's and Cochran's were detached from Trinity Church and made the Moore's Circuit. Johnson and Trenton Missions were detached from the Leesville Circuit and attached to Trinity, which made up the Edgefield Circuit. Each of my churches or points is in town seven miles apart. My work is a triangle.

Johnson is a beautiful town on the C. C. & R Railroad, seven miles northeast of Trenton. My church at this point is about 30x20 feet, built to what it is four years ago by Rev. J. W. C Mintz Membership ten; indebtedness $80, and no title to the property No doors, windows, or seats in or to the church.

Trenton is a nice little town seven miles southeast of Edgefield, on the C. C. & A Railroad Here we have a church 20x18; membership six, indebtedness $27 50. The church not finished; no title, no seats, doors or windows. This church was built by one of our local preachers in 1883, who has since joined the Baptist Church because he could not get his local deacon's ordination in our conference; they, the Baptists, offering him his orders and a church Besides the above, there is a mortgage over the tract of land of which we (our church) is buying two acres.

Trinity, Edgefield. This church is at the county seat. Edgefield is an inland town at present; a fine, healthy and growing town. We expect to have two roads through here by May, 1888: the Augusta, Edgefield & Newberry and the C. C & C Railroad We started a parsonage here last year on the lot bought for that purpose in 1886. It is now near completion. We expect to quarter the presiding elder in the same on his first round, March 23d. We raised $30 for said cause Friday night, 17th inst

Wood's Mission. Here we have no church. Several of our ministers have tried here, but failed. Tried? Well, they went. This is a nice little town four miles east of Johnson's, on the C. C. & A Railroad. It was left unsupplied at the last conference, in fact, for the two last conferences. I sent Brother Myer W. Welton, local deacon of Edgefield Circuit, down to look it up and bring the news. He found four members, a bush arbor and a C. M. E. Church one mile out of town unsupplied, who wanted to join the A. M. E. Church. I wrote Mr. Clinton Ward (white) to sell me an acre of land in "words," and received the following reply:

REVS N. W. EDWARDS AND M. W. WELTON—

GENTLEMEN: Whenever you will lay down the timber and commence building a church here I will give you a lot. Respct.

CLINTON WARD."

Now, dear brethren, we appeal to you in God's name, in the name of the Church, in behalf of the fethers who sleep quietly in their graves, but whose work gose on, to send us some help. We ask from Bishop down. Mr Editor, please give us a blank form of title deed. Any emount, brethren and friends, from twenty-five cents up. You shall have credit through this paper for it. You shall hear from us again (D.V)

Edgefield, S. C.

A PARSONAGE BURNED.

GREENWOOD, S. C.,
February, 17, 1888.

MR. EDITOR: Please allow me to inform you and the many readers of the RECORDER of the sad misfortune that befell me here. Last Saturday night, the 11th ult, about 12 o'clock, some fiend in human guise applied the incendiary torch to the parsonage and all its contents were consumed. We had about five minutes in which to make our escape. Everything we had was destroyed—loss between six and seven hundred dollars Any donations from my friends will be thankfully received and highly appreciated. My congregation gave me quite a surprise last night toward replacing what was lost; in fact they have been giving us clothing, money and provisions every day since the misfortune. The white citizens of the town have also contributed very liberally.

Yours in Christ.

T. F. HARPER.

PUBLISHER'S NOTICE.

To all who know themselves indebted to the Book Concern this notice is kindly sent with our greeting:

WHEREAS Our term of service as Manager is near closing, and whereas it is our duty, as well as our desire, to settle up all the business of our term in a just and satisfactory manner, so that our successor may be unirammeled by unadjusted claims, either for or against the Concern.

We therefore notify all persons who have contracted bills with us that full settlement must be made in cash or note, acceptably endorsed, before the 10 h of April proximo. As our quadrennial report will be closed on the 15th of that month our friends can readily see the urgency of this request.

First, To all who owe us, a bill of account will be sent before the 10th of March.

Second, When no response shall have been made to our bill, on the 1st of April such bill will be put in the hands of a collector with power to press the claim to settlement.

Third, Those who may not be able to pay up in full, may pay part of their bill and settle the balance by note (properly endorsed) or by "one bill," payable in one or two months. We will furnish in all cases the notes and bills to be signed or endorsed.

Fourth, All who may have open accounts against us for merchandise or anything (excepting notes and bonds) will please put in their statement by April 1st, that we may adjust and settle them by cash or note promptly. With hearty thanks to all who have given us patronage, and with Christian love and friendship to all, we remain, etc.

J. C. EMBRY.

QUARTERLY REPORT.

To the President and Members of the P. M. M. Society of the A. M. E. Church:

The following are the receipts and expenditures from November 1, 1887, to February 7, 1888

1887. Balance on hand,..... $ 92 12
Nov. 1, Annual dues of members 10 50
Germantown A. M. E. Ch., 5 00
" 7, Rev. A. S. Jackson, Ga Con 15 00
" 12, Rev. E. H. Dixon, Ala. Con 8 90
Dec 19, Rev. I. S. Lee, Col. Con., 25 00
" 31, Mrs. J. T. Merritt, So. Kan 7 50
1888.
Jan. 12, Mrs. J. P. Watson, Mo. So 10 00
" 18, Mrs. Mary Gould, Guidt'n 1 00
" 18, Mrs. Mary T. Handy, Wash 40

Total receipts,..... $175 42

EXPENDITURES.

1887.
Nov. 1, Postal cards, printing, stamps, &c.....$ 2 00
Paid Rev. N. B. Stewart, missionary from Dem. 50 00
Dec. 29, Traveling expenses Mrs. F. M. Coppin.... 5 00
Freight on box to New York for Port-an-Prince 2 15

$59 15

Balance, $116 27

All of which is most respectfully submitted

MARY A. CAMPBELL, Treasurer.

WANAMAKER'S.

PHILADELPHIA, Feb. 27, 1888.

DRESS GOODS. HERE AND COMING, COMING. They are tumbling over each other, crowding, jostling to get where you can see and handle them. The Satteens and Gingbams and the wilderness of other cotton stuffs and their royal relations, the India and China Silks, were never prettier or better.

THE PLAIN SHADES OF SILKS, OF WOOL, AND of silk-and-wool mixtures are welcome by way of contrast.

SWISS SUMMER SILKS, 65c UP.
India, China, and Japan Silks:
Plain, 22 in., 75c.
Plain and printed, 27 in., $1.
Printed, all new designs, $1.25.
Illuminated, $1.50.
Genelee Shantung Pongees, $5 for a piece.

CORDS 65c to $1
Foules 75c to $1.25
Serges 75c to $1.25
Diagonals 75c to $1.25.
Billcoy, white-dotted Challis, sixty styles, at 50 and 62½.

SOFT, creamy Cashmeres as fresh as a crocus under the hood of snow—75c, to $1.25.

WOOL Plaids like the leaves for multitude, and full of novelties, 75c to $1.50.

Novelty Stripes and Plain Stripes beyond your patience to count, 50c to $2.50.

SILK WARP HENRIETTAS, COLORS THAT ARE always true and tasteful. 39 in., $1.25.

Glorias. A new dress stuff. Silk-and-wool; but with such a glimmering, pearly surface, and such a changeable effect when draped, that it seems to be all silk. Plain weave Only the entrance pieces are here yet—navy brown, gray, 48 in $1.50 You'll hear more of the Glorias.

AND SO ON THROUGH THE HALF-ROYAL SILK WARPS. Then acquires Habit Cloths and Broadcloths, the soft hair-sprinkled Camel's-hair, and the sturdy all-wool things or Pyrales (1234c). Mountain range of flannels and Seersuckers and Muslins.

There is not such another gathering of Dress Stuffs between the oceans. Every sort in sociable, get-at-able. And the prices as proper as the stuffs.

SIX WINDOWS A-SPARKLE WITH 50 CENT Necktie! Ned, Jockey, Four-in-Hands. The silk and the lining and the making are away above the usual 50 cent grade. Newest ideas of leading makers. This will be a red-letter week for Necktie buyers.

BOOK NEWS FOR MARCH READY MARCH 1. Gen. Lew Wallace's portrait.

JOHN WANAMAKER.
PHILADELPHIA.

ENERAL CONFERENCE DELEGATES.

PHILADELPHIA.—Revs. L. J. Coppin, J. W. Beckett, S. D.; C. T. Shaffer and J. S. Thompson, D.D. Laymen—Mr. D. P. Hamilton and Rev. F. P. Main.

NEW YORK.—Revs. W. B. Derrick D.D.; W. H. Thomas, A. M., and T. E. Franklin. Laymen—Rev. I. H. Bolden and Mr. F. Savage.

NEW ENGLAND.—Revs. J. T. Jenifer, D. D., and A. W. Upshaw, B. D. Laymen—Messrs. J. H. C. Austin and John E. Church.

PITTSBURG.—Revs. C. Asbury, D.D.; W. S. Lowry and W. H. Brown. Laymen—Messrs. Bolden Bland and Joseph Jones.

OHIO.—Revs. W. J. Johnson, S. D., and R. G. Mortimer, M. D. Laymen—Prof. J. P. Shorter, A. M., and Mr. L. W. Johnson.

NORTH OHIO.—Revs. T. H. Jackson, D.D.; John Dickerson and R. A. Johnson. Laymen—Rev. W. H. Lucas and

MICHIGAN.—Revs. J. W. McSmith and J. H. Miller. Laymen—S. Robinson and C. A. Pinkney.

INDIANA.—Revs. D. P. Roberts, M. D.; J. H. Clay and ——. Laymen—

ILLINOIS.—Revs. N. J. McCracken, Henry Simons and W. H. Chambers. Laymen—W. H. S. Seals and ——.

CALIFORNIA.—Revs. D. Beal and J. W. Sexton, B. D. Laymen—Messrs. A. F. Holland and I. Buchanan

COLORADO.—Revs. John Turner and J. H. Hubbard. Laymen——

KANSAS.—Revs. R. Hubbard and J. W. Braxton. Laymen—Messrs. F. L. Carey and John Carson.

SOUTH KANSAS.—Revs. J. M. Wilkerson, J. W. Wilson and B. F. Watson Laymen——

NORTH MISSOURI.—Revs. G. W. Gaines J. C. C. Owens and W. H Sexton. Laymen—Messrs. J. C. Brown and G. W. Terrill.

NORTH GEORGIA.—Revs. W. J. Gaines, D. D.; C. L. Bradwell, J. A. Yeiser, B. D.; R. G. Adam, J. H. Cary, Jr., D. J. McGee and D. T. Green. Laymen—

NORTH CAROLINA.—Revs. R. H. W. Leake, J. W. Telfair, C. H. King, R. Lucas and F. F. Giles. Laymen—

KENTUCKY.—Revs J. M. Turner, J. M. Frazier and W. Buckner. Laymen.

WEST KENTUCKY.—Revs. R Harper, B. D.; B. F. Porter, M. D., and I. H. Welch. D.D. Laymen——

TENNESSEE.—Revs. T. B. Caldwell, E. Tyree, J. W. Early, B. A. J. Nixon, B. Green and G. W. Jackson. Laymen—Messrs. J. F. Dyson and D. M. Cleveland.

IOWA.—Rev W. J. Laws, A. J. Burton and R. Knight. Laymen—Alexander Clark and Solomon Wilson.

ONTARIO.—Revs. J. O'Banyoun and J. A. Johnson. Laymen—George Morton and Delos R. Davis. B. A.

NORTH ALABAMA.—Revs M. E. Bryant, W. H. Moon, R. M. Clarke and P. Gardner. Laymen—Jeff. H. Clark. N R. Fielding.

MACON.—Revs. E. P Holmes, W. Newman, L. H. Smith, L. Thomas, R. A. Hall, A. W. Lee and W. G. Hoe Laymen—Messrs. J. W. Brooks and T. S. Price.

COLUMBIA.—Revs. I. S. Lee, C. P. Nelson, H. Young, R. E. Wall, W. D. Chappelle, L. D. Chavis, J. G. Sampson, J. W. Lyles and W. M. Thomas. Laymen—Prof. J. W. Morris and T. A. Saxon.

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ARKANSAS.—Revs. W. J. Phillips, P. W. Wade, H. H. King and J. C. Jones. Laymen—

TEXAS.—Revs. J. E Edwards, R. Doyle and J. F. Bradley. Laymen—

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CENTRAL TEXAS.—Revs. A. Grant and H. Wilhite. Laymen—Messrs. A. J. Moore and George Young.

WEST TEXAS.—Revs. A. F. Jackson, J. K. Bryan, G. E. Taylor and A. G. Scott. Laymen—Messrs. H. J. McAdoo and William Hunter.

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FLORIDA.—Revs. A. J. Kershaw and W. G. Steward. Laymen—Messrs. J. W. Hall and W. F. Wilson.

MISSISSIPPI.—Revs. A. J. Miller, W. H. Heard, Benj. Arnold and J. W. Watson. Laymen—Messrs. F. L. Carey and John Carson.

MISSOURI.—Revs. M. W. Beckly, J. F McDonald and C. W. Preston. Laymen—Messrs. H. S. Parker and B. F. Rogers.

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NORTH LOUISIANA.—Revs. J. W. Rankins and J. B. Webb. Laymen—Messrs. Joseph S. Powe and Davis Powell.

WEST TENNESSEE.—Revs. S. R. Reid, T. A. Brown, E. Wilson, G. H. Clowers. Laymen—

ALABAMA.—Revs. S. I. Mime, H. C. Calhoun, A. W. Atwater, I. N Fitzpatrick and E. H. Dixon. Laymen—Messrs. W. S. Cooper and C. Menifees.

NORTH MISSISSIPPI.—Revs. H. B. Parks, L. M. Mitchell, E. R. Carter, Dr. T. W. Stringer, J. G. Johnson and A. Jackson. Laymen—Messrs. L. C Reynolds and W. Burns.

SOUTH CAROLINA.—Revs. L. R. Nichols, M. B Salter, L. W. Bellamy, S. F. Fleg'er, J. D Lites S Washington, J. H Williams and J. E. Hayne. Laymen—

A man's life is generally as good as his heart.—*Sam Small.*

View the fortunes of your divine Leader and endeavor to march on in his steps.

There is a distinction between signing a marriage certificate and a license convenes, but some women are slow in finding it out.

In the type of this line: more solid literature than any other magazine at $4.00—monthly, 2288 pages a year, $1.00—single number 10c.

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A Remedy for Consumption.
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In fact, ALL diseases where there is an inflammation of the Throat and Lungs, a WASTING OF THE FLESH, and a WANT OF NERVE POWER, nothing in the world equals this palatable Emulsion.

SOLD BY ALL DRUGGISTS.

"STAMMERING"

AND ALL DEFECTS OF SPEECH PERMANENTLY CURED

I first met Mr. E. S. Johnston seven years ago, Fs was then such a stammerer I was painfully unpleasant to converse with him. Since that time he has succeeded in working a marvelous cure, not only upon himself so that he now talks with great ease and fluency, but also upon many others, who were wretched stammerers. In the interests of all such sufferers I cordially commend Mr. Johnston as a gentleman whom I believe to be worthy of confidence. John S. Rands, Pastor Arch Street Presbyterian Church, Philadelphia.

For full information address E. S. JOHNSTON, INSTITUTE—11th and Spring Garden Sts., PHILADELPHIA

ANNUAL CONFERENCE NOTICE.

To the North Louisiana Conference, A. M. E. Church:

All candidates for admission in the itinerancy in the North Louisiana Conference and all students for first, second and third years' classes, must put in an appearance at Shreveport, La., on Tuesday morning, January 24th, 1888 for examination as the committees all will be positively instructed not to examine any one after that day. All the respective committees must also be present on same day, else others will be substituted. The conference will meet Wednesday, January 25th 1888, and reports must be ready on first day.

By order of Bishop Wayman.

J. W. RANKINS, Secretary.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the LESSON PAPERS for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

To the Trustees of Wayman's Normal and Agricultural High School: This will inform you that our first meeting of the board will convene March 14, 1888 at Delhi, La., by order of the president. Come, brethren, with a mind to work, in the our educational struggle. May God help you all to be on time.

J. GOINS.

HOOD'S SARSAPARILLA

COMPOUND EXTRACT

Hood's Sarsaparilla has by its peculiar merit and its wonderful cures won the confidence of the people, and is to-day the most popular blood purifier and strengthening medicine. It cures scrofula, salt rheum, dyspepsia, headache, kidney and liver complaint, catarrh, rheumatism, etc. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

Hood's Sarsaparilla sold by druggists. $1; six for $5. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

The contemptible action of a Western man in stealing half a dollar from the eye of a corpse seems likely to have a bright side after all. The Detroit *Tribune* says that the photographs of the thief are sold for the benefit of the widow.

According to a dispatch to the *New York World* from Pittsburg, Dr. Arthur Debassuet, "a Frenchman by birth, and President of the Trans-Continental Aerial Navagation Company," has contracted for the construction of a number of mammoth air ships. Each of these ships will be 654 feet long, 144 feet in diameter, cone-shaped, of steel, and will cost $150 000.

GOLDEN MEDICAL DISCOVERY.

THE WORLD-FAMED LIVER, BLOOD AND LUNG REMEDY.

WHAT AILS YOU?

[COPYRIGHT, 1887.]

ARE YOU SICK?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or nestling after eating, or of "goneness," or emptiness of stomach in the morning, bowels coated, tongue or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from the most universal of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's GOLDEN MEDICAL DISCOVERY will subdue it, if taken according to directions for a reasonable length of time, if not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in, and, sooner or later, induce a fatal termination.

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY acts powerfully upon the Liver, and thoroughly cleanses the blood of its foul corruptions, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in curing upon the Kidneys, and other excretory organs, cleansing, strengthening and healing their diseases. As an appetizing, restorative tonic, it promotes the digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred disease.

BILIOUS ATTACK. DAVID G. LOWE, Esq., of *St. Agatha, Manitoba, Canada*, says: "Being troubled with a terrible bilious attack, fluttering of the heart, poor rest at night, etc., I commenced the use of Dr. Pierce's Medical Discovery' and 'Pellets,' and derived the very highest benefit therefrom."

LIVER DISEASE. MRS. L. V. WEBBER, of *Yorkshire, Cattaraugus Co., N. Y.*, writes: "For years previous to taking 'Golden Medical Discovery' and 'Pellets,' I was a great sufferer; had a severe pain in my side continually, so that I could not do my own work. I am now well and strong."

"FOR THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health will follow, for it will be established.

GOLDEN MEDICAL DISCOVERY cures all humors, from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood, are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence. Virulent blood-poisons are, by its use, robbed of their terrors. Especially has it proved its efficacy in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Scrofulous Sores and Swellings, Hip-joint Disease, White Swellings, Goitre, or Thick Neck, and Enlarged Glands.

SALT-RHEUM AND RHEUMATISM. WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.:

Gentlemen:—Some years ago I was induced to write to you and tell you what I felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your Golden Medical Discovery. An elderly lady relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect them in some places by means of bandages, salves, ointments and handgear, and during the winter months her hands were almost dressed daily. The pain was quite severe at times and her general health was badly affected, having the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used, faithfully, many of the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking tea made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to see one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her, and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The discovery seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it, and obtain relief by using your 'Golden Medical Discovery' —for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so deservedly haunted before the public as gold is above the baser metals.

Respectfully yours,
F. W. WHEELER, 128 Elm St."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Chronic Nasal Catarrh, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest forms, it strengthens the system and purifies the blood.

CONSUMPTION. SOLOMON BUTTS, of *North Clayton, Miami Co., Ohio*, writes: "I have not the words to express my gratitude for the good your 'Golden Medical Discovery' has done my wife. She was taken with consumption, and after trying one doctor after another I finally gave up all hope of relief. Being very poor and having but one dollar in the world, I prayed to God that he might show me something; and then it seems as though something did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is as well as ever now."

GAINED 25 POUNDS. *Wasting Disease.*—WATSON F. CLARKE, Esq., of Box 100, *Summerside, Prince Edward Island, Can.*, writes: "When I commenced taking your 'Golden Medical Discovery,' I was not able to work and was a burden to myself. At that time I weighed 123 pounds, and now I weigh 147 pounds. Then I used to eat about one meal a day, and now can eat four or five if I need to."

COUGH OF FIVE YEARS' STANDING. MRS. N. W. RICE, of *Newfane, Vermont*, says: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspepsia, from which I had suffered for a long time. I have also used Dr. Pierce's Extract of Smart-Weed, or Water Pepper, in my family, with good effect."

WORTH $1000 A BOTTLE. W. R. DAVIS, Esq., of *Belleville, Florida*, writes: "I have taken your wonderful 'Golden Medical Discovery' and have been cured of consumption. I am now sound and well, and have only spent three dollars; and I would not take three thousand dollars and be put back where I was."

Discovery $1.00, Six Bottles for $5.00; by Druggists.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Prop'r's, No. 663 Main St., BUFFALO, N. Y.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday morning, March 4, Catskill, D. C.
Sunday afternoon, March 4, Hillsdale, D. C.
Sunday night, March 4, St. Paul, Washington, D. C.
Monday night, March 5, Hadensburg, Md.
Sunday night, March 11, Mount Zion, Baltimore, Md.
Thursday night, March 15, Fredericksburg, Va.
Friday night, March 16, Knoxville, Md.
Sunday night, March 18, Winchester, Va.
Tuesday night, March 20, Hancock, Md.
Wednesday night, March 21, Glen spring, Md.
Thursday night, March 22, Hagerstown, Md.
Sunday morning, March 25, Bayne-ville Grove, Md.
Sunday night, March 25, Fort Lee's M. E.
Wednesday, March 28, Virginia conference, Norfolk, Va.
Thursday night, April 5, Cecilton, Md.
Sunday morning, April 8, Piney Neck, Md.
Sunday night, April 8, Denver Ile, Md
Wednesday, April 11, Baltimore Conference, Baltimore, Md.

New Orleans, La.

Desire's love in motion, as a bird upon the wing; delight is love at rest, as a bird upon the nest.—*Matthew Henry.*

Consumption Surely Cured.

To the Editors:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who may have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M.C., 181 Pearl St., New York.

NOTICE.

The members of the Publishing Board are hereby notified to meet at the Book Rooms, in Philadelphia, at 10 A. M. on Monday, April 30th, 1888, to finish their work for the ensuing General Conference.

T. M. D. WARD, President.
J. H. A. JOHNSON, Secretary.

INFORMATION WANTED OF ELIAS HAWKINS. The last heard of him was in Chicago, Ill. Any information concerning him will be gladly received by his brother, Alfred Hawkins, Hickory, N. C.

INFORMATION WANTED OF MY AUNT, Flora Hilliard. She was sold in 1851 from Louisiana to a man by the name of Pinch, who went to Texas and took her with him. I have not heard from her since. She first belonged to a man by the name of W. W. Collins. Any information will be gladly received. Please address B. T. Davis, Miss La Motte Madison county, Mo.

INFORMATION WANTED OF ONE, ISAAC Tolson. He left Howard county, Mo. many years ago. The last heard of him he was in Canada. He had a daughter named Dulcinea. If any one can give any information of his whereabouts they will please inform his daughter, Mrs Dulcina Hall, at Clinton, Henry county, Mo.

INFORMATION WANTED OF HENRIETTA Broadwaters children or grandchildren. The said Henrietta was a sister to Mollie Blake, late of Worcester county, Md., deceased, who has left her entire estate by will to her sister. Henrietta Broadwater) children. Henrietta lived in Philadelphia seventy years ago. Address, E. D. Jones, Att'y at Law, Snow Hill, Md.

National Colored Teachers' Bureau

ESTABLISHED IN 1884.

WILBERFORCE, OHIO.

This Bureau has been organized to meet the wants of the Colored Teachers of the country, by securing positions for all deserving, and by furnishing good and competent instructors. Our field is the country, and our motto the entire educational work. Address

JOHN M. BROWN,
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NAT. COL. TEACHERS' BUREAU,
Wilberforce, Green Co., O.

ALLEN UNIVERSITY,

COLUMBIA, S. C.

Opens the first Monday in October, 1887. The Theological Department will open on the same date, with Rev. J. H. Jones, D.D., the Dean and professor of Logic, Hebrew and Mental Philosophy; Rev. W. H. Heard, Greek and Moral Philosophy, Rev. S. H. Jefferson, in Biblical and Church Polity; Rev. W. H. Heard, Systematic Theology; Rev. E. W. Mortis, A. M., President, Rev. R. E. Wall, Secretary. Box 284.

WILBERFORCE UNIVERSITY,

Our school will open Wednesday, September 7th, 1887. The university is located three and a half miles from Xenia, on the Columbus Pike, and three-fourths of a mile from Peterson Station. The locality is remarkably healthy and pleasant. The mineral springs are a valuable adjuncting aid to a few have received benefit from them. Our especially for training the young; is not surpassed by any like institution in the land. Our terms are within the reach of all. Come and give Wilberforce a trial and we feel safe in saying you will never regret it. For any further information address the President, S. T. Mitchell, or

J. P. MAXWELL, Sec.,
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THE CALENDAR OF THE CONFERENCES,

1887.

SEPTEMBER.

West Kent's 28, Owensboro, ... " Turner

OCTOBER.

South Kans's 1, Emporia, ... " Brown
Pittsburgh ., 5, Park's B'g, W. Va " Campbell
Kansas ....12, Omaha, ... " Brown
Tennessee, 13, Nashville, ... " Turner
Indian....18, McAllister, ... " Ward
North Mo...19, Hannibal, ... " Brown
Missouri....26, St. Louis, ... " Brown
West Tenn., 26, Memphis ... " Turner

NOVEMBER.

Nth Georgia 9, Rome, ... " Wayman
Arkansas, . 9, Little Rock ... " Ward
Florida....10, Tallahassee, .. " Payne
Sh Arkansas17, Helena, ... " Ward
Nh Alabama25, Selma, ... " Payne
Macon....23, Talberton, ... " Brown
Nh Carolina28, Warrenton ... " Campbell
West Ark's'n24, Camden, ... " Ward
Alabama...30, Eufaula, ... " Payne
Texas....30, Beaumont, ... " Wayman

DECEMBER.

Columbia.. 7, ... " Campbell
Mississippi. 8, Raymond, ... " Ward
S. E. Tex., 8, Milam, ... " Wayman
Georgia ....14, Savannah, ... " Brown
West Texas,15, Bastrop ..... " Wayman

JANUARY.

1888.

Nth Miss.,... 3, Yazoo, ... " Ward
North La.,..26, Shreveport, ... " Wayman

FEBRUARY.

Sth Carolina, 8, Mt Zion Chris'n" Ward
East Florida, 15, Palatka, ... " Payne
Louisiana,... 26, New Orleans.. " Wayman
St. Thomas, ...St. Thomas, W I Disney

MARCH.

Virginia .... 28, Norfolk, ... " Turner.
Demerara..... George't'n B G S A Disney

APRIL.

New Jersey, . 4, Millville, ... " Campbell
Baltimore,....13, Baltimore, ... " Wayman
Bermuda,..... Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York,.. 6, Albany.
New Engl'd 13, Boston.
Ontario.... 20, Chatham.

JULY

Nova Scotia, ... Amherst, N S

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Evergreen Cottage, Wilberforce, Green Co., Ohio. During the winter at Jacksonville, Fla.
Bishop J. W. Wayman, D.D., 127 East Baltimore-street, Baltimore, Md.
Bishop B. T. Tanner, D.D., LL.D., 1026 North Nineteenth-street, Philadelphia, Pa.
Bishop J. M. Brown, D.D., D. C. L., 1624 Rhode Island-avenue, Washington, D. C.
Bishop H. M. Turner, D.D., LL.D., 36 Young street, Atlanta, Ga.
Bishop R. S. Disney, 212 King Street, East, Chatham, Ontario.

Letters for Bishops should always be addressed at their residences, from whence their mail follows them when absent; the exception is that they are known by no business address, and all mail matter should be addressed to the General Secretary.

JOHN M. BROWN,
SECRETARY.

ADVICE TO NOTHINGS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

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A. M. E. Church Review [quarterly] per copy, 60c.; per year,..... 1.50

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NOTE.—On all the above a special discount will be given to *the trade*, and to others when ordered in lots of $10 worth and over.

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History of Methodism, by James Porter, D.D. This is a compendious and popular work complete in one book. No layman or young minister should be without it. Price, $1.50.

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Moody's Works, "Way to God," 60 cts.; "Way to Heaven," 60 cts.; Secret of a Happy Life, $1.00; Secret Power, 60 cts., etc., etc.

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"A LIBRARY IN ITSELF."

Chambers' Household Encyclopedia, by J. B. Lippincott Publishing Company, in large vols. over 3,300 pages, 3 styles, cloth, sheep and half morocco, $15-00, $20.00, $25.00.

A small discount will be given to ministers on this excellent work We want to sell 50 sets before April, 1887. Besides these, we furnish, on application,

Williams' History of the Colored Race, complete in one volume,..... 4.00

Complete Triumph of Moral Good over Evil,..... 2.62

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Also Sunday school libraries, containing 50 vol., at $5.00, $8.00, $10.00. Sunday School Record Books, $1.00. These records are the best in America. Sunday School Reward Cards, 40 dosan in package for 25 cts; Marriage Certificates, Choir or Church Tune Books. We call special attention to the two books, "Tabor" and "Hermon," Church Music published by Mr. Duffie, Columbia, S. C., and sold by us at $1 30 per copy. Choir committees will do well to examine these books before ordering works. We wish orders for them and guarantee satisfaction.

MARK WELL THESE NOTES.

1. We do not receive personal checks on local banks for small sums. In all cases we will charge to the remitter the cost of collection.

2. We will not send packages, amounting to less than 30 cts. (one quarter) on subscription to RECORDER.

3. Ministers, on all orders for $2.50, or over, we must have at least $2.50, or one-fourth of the cost of the goods as a guarantee that they will be taken from the office.

4. In sending orders, if you cannot write plainly yourself, get a friend to write for you; it will save both yourself and us time and trouble.

5. Orders by mail, at your risk, unless registered. To register, 10 cents extra must be sent with order.

Address all orders to

REV. J. C. EMBRY,
Box 906, Philadelphia, Pa.

Information Wanted.

[We make no charge for publishing these notices from subscribers, and we therefore must insist that they be brief, and not published to advertise anything for sale. We must also request that parties who have received what they want will please notify us, that we may withdraw the notice, as we have frequently been troubled by letters from friends who have received what they wanted.]

INFORMATION WANTED OF MY SISter, Betty Mitchell. She was sold to New Orleans in 1860 to a man named Edward Summer. Any information about her will be gladly received by her brother, Rev. A. R. Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY brother, Eugene Swayze, who was born in Yazoo County, Miss., and left that State in 1880. The last time heard from he was in Chicago, Ills. Any information will be gladly received by E. B. Swayze, Grady Station, Ark.

INFORMATION WANTED OF MARY Gerant, my mother, and Calla, Mid and Jane, my three sisters. I have not heard of them since the war, when they were in Sumterville, S. C. I was a slave under Franklin Moses, a lawyer. Address, Mrs. Francis Brown, Marietta, Lancaster Co., Pa.

INFORMATION WANTED OF MY BROthar, Clayborn Cooper, who belonged to one Thomas Cooper, of Edenton, Pitsan County, Ga., and was sold to one Thomas O'Neal, of Tennessee, about the year of 1833. His brothers, names were Jeremiah Cooper, Wm. Alexander Cooper. His sisters names, Calline Cooper and Eliza Cooper. The mother's name was Page Cooper. My nephew is Rev. Robert Cooper, of the A. M. E. Church. He is son of Jeremiah Cooper. Any information concerning them will be gladly received. G. Alex. Cooper, Alton, Ills.

INFORMATION WANTED OF MY SISter, Betsy Mitchell, who was sold in New Orleans to Edward Summers and John Brannon. She was a little girl when she left Tennessee in 1860. Her father and mother were Gabriel and Emeline Mitchell Amos Richardson Mitchell, Mineral Springs, Ark.

INFORMATION WANTED OF MY MOTHer, Lula Hardy, and my sisters Fanny and Nancy. Mother belonged to William Gun

THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Sec'ty.

BETTER THAN EVER.

LESSON HELPS FOR 1888.

The Sunday School Union of the A. M. E. Church is prepared to furnish the best series of Lesson Helps that can be obtained. We have received testimonials from scores of the most prominent Sunday school workers endorsing and emphasizing the high quality of our periodicals. Our aim is to do the very best we can to meet the demands of our Sunday schools. A full list of our periodicals and their prices, will be found on another page of this paper. As we are the only authorized publishers of lesson helps for A. M. E. Sunday schools, we expect to receive that patronage which, respect for law and denominational interests demand. Samples and price lists sent free on application Address,

REV. C. S. SMITH,
Nashville Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

To the Pastors and Superintendents of our Churches and Sunday Schools:

Dear Brethren—Our programme for Easter, "Missionary Day," are ready. We desire to supply every church free of charge. Please send at once for the number you need. Let us begin in time. Address,

J. M. TOWNSEND,
516 South Ninth St., Richmond, Ind

To the ministers, members and friends of the New Jersey Conference: This is to inform you that Brother R. H. Coleman's wife was stricken with paralysis while at Church, Feb. 5th, and while concious has not spoken since. Brother Coleman is compelled to be at home with her and is in great need. Now, brethren, do not stop to ask the wherefores, but rally to his aid with actual cash sympathy. Send what you can now and more when you get it. Send direct to Rev. R. H. Coleman, Yorktown, N. J. I will see that you get credit for it. Yours, J. H Morgan, Presiding Elder 6th District, N. J. Conference

To the Members of the Baltimore Conference of the A. M. E. Church:

Dear Brethren—Your conference will meet on Wednesday, April 11th, and not on Thursday, as is found in the list of conferences in the CHRISTIAN RECORDER. A. W. WAYMAN,
New Orleans, La.

A Bolted Door

May keep out tramps and burglars, but not Asthma, Bronchitis, Colds, Coughs, and Croup. The best protection against these unwelcome intruders is Ayer's Cherry Pectoral. With a bottle of this far-famed preparation at hand, Throat and Lung Troubles may be checked and serious Disease averted.

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D. M. Bryant, M. D., Chicopee Falls, Mass., writes: "Ayer's Cherry Pectoral has proved remarkably good in croup, ordinary colds, and whooping cough; and is invaluable as a family medicine."

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Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

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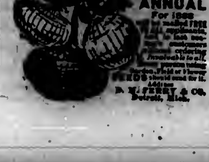

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A life that is not worth living,
A basil that's to full of woe
That its love is not worth giving—
Is idle all the life we know?

Have the sin, and the pain and the sorrow
Made us blind to all save our love,
That we fail of the hope for to-morrow,
That stream from the radiant cross?

No; there's a life far outreaching,
Beyond the bounds of our sphere—
There's a voice that is still beseeching
"Come to me, weary one, do not fear."

There is hope for every condition,
There is joy for those who mourn,
There is peace for a heart of contrition,
And its burdens are lightly borne.

For the burden of sin has been lifted,
By Him who died on the tree,
That the world may be brought to delight in,
The ugly the life not to enjoy.

—W. A. C.

A CUP OF COLD WATER.

The Lord of the harvest walked forth one day,
Where the fields were white with the ripening hay

Who rose He had sent in the early morn,
Were reaping the grain in the noon-day heat,
He had chosen to come for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:
"The Master has given me work to do,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and He called her name:
"Dear child, why standest thou idle here?
O fill up my cup from the pitcher near,
And bring it those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

'Twas a little service but grateful hearts
Thanked God for the water so cool and clear;
And some who were faint in the heat and toil
Went forth with new strength to the work so
dear.

And many a weary soul looked up,
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On all who were reaping the golden grain;
I have thought in Thy work I had no part,
And mourned that my life was spent in vain;
But now Thou hast opened my eyes to see
That Thou hast some little work for me.

If only this labor of love be mine—
To gladden the heart of some toiling saint;
To whisper some words that will lighten the weak;
Do something to comfort the weary and faint—
Those small be the service, I will not grieve,
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
And the laborers home from the field shall call
He will not look for my gathered sheaves;
But His loving words to my ears will fall:
"Thou gavest a cup of cold water to Me,
A blessed name thy reward shall be."

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ARTICLE THIRD

MR. EDITOR:—In my last article upon the above subject, I discussed at some length the financial ability of the African M. E. Church, in keeping with the papers of Dr. J. H. A. Johnson. I will say confidant that "Bishops" and "finance" had heretofore received considerable attention at other and abler warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.

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CHRISTIAN RECORDER
OUR FATHER — MAN — OUR BROTHER

B. F. LEE, EDITOR.
J. C. EMBRY, PUBLISHER.

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VOLUME XXVI., NUMBER

NEW SERIES NO. 583.

LIFE.

A life that is not worth living,
A basil that's to full of woe
That its love is not worth giving—
Is idle all the life we know?

Have the sin, and the pain and the sorrow
Made us blind to all save our love,
That we fail of the hope for to-morrow,
That stream from the radiant cross?

No; there's a life far outreaching,
Beyond the bounds of our sphere—
There's a voice that is still beseeching
"Come to me, weary one, do not fear."

There is hope for every condition,
There is joy for those who mourn,
There is peace for a heart of contrition,
And its burdens are lightly borne.

For the burden of sin has been lifted,
By Him who died on the tree,
That the world may be brought to delight in,
The ugly the life not to enjoy.

—W. A. C.

A CUP OF COLD WATER.

The Lord of the harvest walked forth one day,
Where the fields were white with the ripening hay

Who rose He had sent in the early morn,
Were reaping the grain in the noon-day heat,
He had chosen to come for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:
"The Master has given me work to do,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and He called her name:
"Dear child, why standest thou idle here?
O fill up my cup from the pitcher near,
And bring it those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembr

revivals, the wicked would tremble and men would he crying far and near, men and brethren, what shall we do to be saved? We need more help in feeding elders to extend the Church—men who know how to hold quarterly conferences, and if no one can be found to keep the proceedings of the meeting, keep them himself; men who can go where pastors fail and build up the Church; men who can preach with power and stir the people up; men who can build churches and get up revivals and know how to represent and explain the Church everywhere.

If the Church had as many good men as it needs, it would shake the foundations of hell and tear down the kingdom of darkness. Men who will help the pastor to explain, spread the Church; who will not talk behind the preacher's back to the Bishop and members any more than he will say before the preacher We need more good Christian-hearted ministers for pastors—men who know how to get on with the people and bring them up to the Church law and teach it to them These are the men whom we need; also men who are educated and know how to preach and what to preach, how to get up revivals and convert men and bring people from far and near into the church—men able to preach with power—men who are able to hold quarterly conference when the presiding elder cannot get there—men who will help to circulate African Methodist literature in every home, and also are able and willing to collect the conference claims and presiding elders' assessments—men who can plan and build churches and pay for them. I have heard preachers say that they did not believe in revivals. I don't believe a man ought to be allowed to preach in our Church unless he believes in revivals. We need more members. I have seen men go to places and live hard and build churches, also take a large body of members in the church, and as soon as their hard-working Christian man gets the work in shape another man goes there, turns them all out, tears up the church and fails to add a single member to the church. He will leave the church dead. We need more good men for pastors.

Newport, Ark.

WHAT WE ARE DOING AND WHAT WE SHALL DO.

BY REV. H. H. KING.

We thought to have nothing to say about the General Conference until we got there, should it please God to spare our life, but even then, if all our counselors are going to be on hand, who seem to know the wants and needs of the Church to perfection and take delight in branding every man who does not agree with them as narrow-minded, stingy Christians, who will never get to heaven without repentance for disagreeing with so wise counselors, we shall consider our chance slim.

The subject of Bishops has been so thoroughly discussed that we shall have nothing to say on that point. Rev. R. F. Hurley voices our sentiments. Our whole Church seems to be on the high road to success, but there are very many places in the great Southwest where the Church is not known, and the reason is, our home missionary department is so poorly provided for that men cannot be found to work up the barren waste and break the bread of life to these multitudes of suffering humanity. There are a plenty of ministers who go in the Jungles of Arkansas, Mississippi and Louisiana to work, preach, pray and almost starve, and in worn garments come to the annual conference and report $50 support, salary, traveling expenses and all told. Then there are many of the veterans of our Church who fostered and fanned the spirit of African Methodism into a flame, now old and decrepit, and some of our preachers are such close financiers that they turn out every member who cannot pay their dues, when these same members, out of their penury, have, year after year, paid their Dollar Money and at other Church assessments. It is hollow mockery to ask what has been collected for the preacher, church and poor until we have some law that bears directly on that point. We had better take the poor off. The laity of the Church must be looked after, for many of them are growing tired of the situation of affairs, and even now the ministers in many places are taxed to satisfy the demand of public sentiment on certain things relating to the Church. If our finances can be placed on such a firm basis as to support retired Bishops, better take a few hundred dollars and give to the widows and orphans of preachers who died in the harness and were retired by God Better look after these old mothers and fathers in the Church, who opened their doors and took the Church in its infancy, nursed it until it could stand alone while hitching up and arranging for the machinery of our great Church; better look to the oil-cans or we may hear a squeak in the running gear and have no oil. We want some of our counselors to tell us how to increase the Church numerically, how to succeed in giving to our people the greatest hope by connecting with the greatest body We want to make the Church a heaven here below and the worship of God a holy calm instead of a burden. It is time to quit singing, "You may have all the world, give me Jesus."

Forest City, Ark.

THE WORK AT BLACKSBURG, VA., AND THE CAUSE OF CIRCUITS AND MISSIONS.

BY REV. G. W. NICHOLSON, B. D.

Great is the encouragement that comes to the laborer in the Master's cause when, after a term of years of hardship and privation, in sowing the precious seeds of gospel truth, to experience at the close the outpouring of the Holy Spirit in converting power. Such has been our experience in these cheerless mountains; isolated in many respects from those environments which give inspiration and encouragement, we have plodded on, bearing the blessed gospel of "salvation and life," waiting patiently for the harvest; and at a time when we least expected, the Holy Ghost descended upon a humble home in the valley, where we, through much difficulty, succeeded by divine aid in perfecting an organization under the banner of the A. M. E. Church last spring. Here a small company of believers were assembled together, and suddenly the Holy Spirit descended upon them, and after accomplishing wonders in converting many of the most obdurate sinners—hard-pickers, card-players and horse jockeys—this fire continued to burn its way, and, leaping over the mountains, has brought many of the youth of Blacksburg—" young men and maidens"—to the saving knowledge of our Lord. Subtle opponents and heresies have endeavored to impede the cause by denying the efficacy of the Holy Ghost, and would fain attribute this miracle of grace to water, and its evidences to fanciful dreams and travels, and thereby have misled some who were not sound in the faith; but out of some fifty or more conversions thirty-two have been brought into the fold of the A. M. E. Church. We visited our mission work last Sunday, and what a noticeable change was here presented Men who formerly took no pleasure save in revelry and Sabbath breaking, were found "clothed in their right minds," worshiping, apparently with the deepest emotions, Jesus their Saviour; and in that lonely school-house, convened in the extensive wood or deep forest, away off to ourselves, we had a consuming time by the presence of the Holy One of Israel being in the midst of us.

In closing this short sketch, permit me to add, by way of parenthesis, that the hand of the connection is exceedingly too cold in its dealings with our local mission work in the State of Virginia, especially in sections in the South west, where our churches are few and far between, as is also the case in other conferences similarly circumstanced. We are not competent to compete with the formidable rivalry of other and more dominant churches, growing out of the fact that the ministers of our conferences are sent out, in many instances, with scarcely one cent, to work up a society, with a few saints and children; and no one but these sorrowing preachers and God know what their sufferings are. Other well organized churches, as a whole, do not put the burden of support of their ministers entirely upon a people, when it is found that they cannot provide for them a living support It should be remembered that the circuits and missions of the connection make up a very large per cent of the four hundred thousand members of which we so often boast, and some home missionary enterprise should be put on foot by the ensuing General Conference by which to foster and encourage indigent circuits and missions. While we are so zealous for the welfare of benighted (?) Africa, we ought not to forget that charity properly should begin at home.

THE RICH MAN AND LAZARUS.

BY REV. DANIEL K KNIGHT.

MR. EDITOR:—I will offer some thoughts on a passage of Scripture for the examination and criticism of your many readers. It is the parable, "The rich man and Lazarus," and may be found in Luke xvi, 19, to the end of the chapter.

As this was a parable and not a narration of events that had transpired literally, so this name of Lazarus, although significant, may be regarded as a fictitious name.

We find but one person in all the Scriptures named Lazarus, and that was he whom Jesus raised from the dead. That was undoubtedly a representative case and his resurrection from the deed designed to be emblematical. Hence his name, which implies "he whom God helps," is significant. It was meet that he whom Jesus raised from death to life should bear his name While one of the characters in our per able bears such an expressive name, the other one is rich and full and needs nothing of God or of men; and as such characters are numerous and common, no name need be given. We need only to be told that "there was a certain rich man," etc.

I understand the Saviour here to be presenting to the Jews a picture of themselves as Abraham's literal seed and heirs to the literal provisions of the Abrahamic covenant. If they did not exactly possess the kingdom of their father David, they were in the zenith of their glory religiously, and it was their pride and boast. They were as rich as they wished to be. In all that might be implied in a clothing of people and fine linen they would be disposed to appropriate it as theirs by exclusive rights.

The rich man is impeled within an enclosure, and, although there is a gateway through it, the poor beggar is outside, and though crumbs may fall to him, he cannot pass that gate to the rich man's table. Here are the Jews in all their zeal and pride and legal works on the one hand and those publicans and sinners and all others who were debarred by the provisions of the Jewish covenant from the sanctuary on the other They are laid at the rich man's gate. We are not told how long they have been there, nor how they came there They have no table of their own, and they are unable to go to it if they had one, or, indeed, to go anywhere else There were dispensed all through the Jewish dispensation some crumbs of encouragement and hope for such beggars as Lazarus, and the word places them at that gate.

"And it came to pass that the beggar died." That is always something that comes to pass, and the angels do not commence their ministry until this death takes place.

Abraham's bosom would not imply a place to be admitted as one of Abraham's seed, but a peculiarly intimate or two-fold relationship as an heir of the blessings that the natural seed failed to inherit. Nothing could be more aggravating to these haughty, self-righteous Jews than the idea of Abraham receiving to his bosom those sinners among them whose very persons they would scorn to touch.

But such is gospel provision. The outcasts are gathered; the hungry are filled with good things. The haughty Jewish Pharisees will have to see them come from the east and from the west, from the north and from the south, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven, and they themselves thrust out. The gospel was promised to Abraham, saying, "In thee shall all nations be blessed," and this blessing is fulfilled to those who are gathered into Abraham's bosom. Here is the ministry of those angels, ministers who have the everlasting gospel to preach to them that dwell on the earth Not only do they proclaim this gospel, but they carry out its provisions in their ministrations. They are constantly bearing those who have died unto sin, unto the law and all hope in themselves, into Abraham's spiritual family. As one whom his mother comforteth in Jerusalem, they shall be borne upon her sides and dandled upon her knees and shall be satisfied with the breasts of her consolation. I will be understood as recognizing Abraham's spiritual seed in the gospel church. The subjects, though they differ, are not broken nevertheless they live. But the rich man died and was buried. The Jews, as a nation, have ceased to live. All the interest, beauty and organization of the Jewish worship have perished. In the state of death in which they are held there seems to be still some consciousness. They are not only conscious of their own death and burial, but also of some other things.

The term hell here seems to imply no more than the state of death, or consignment to the grave, in which we now find them, waiting, hoping and longing for a resurrection that will never come to them. They are conscious that the Gentiles, and those very ones that were leprous at their gate, are gathered into Abraham's house, and that they are rejoicing in the blessings. At least they see that the Gentiles are satisfied that it is so. As for themselves, they are in torment. They see that they are thrust out. The vitality of their dispensation is perished, and they are buried beneath all the nations of the earth. In their distress they fain would get comfort from Abraham, or from the promise made to him, if they could. I presume if gospel ministers could assure them of a restoration and a future son of David, they would gladly accept it as a drop of cooling water.

There is a gulf fixed between gospel provisions and legalists. Abraham did not fix it there, neither did any of his seed; but it is fixed, and so it has ever been. They cannot pass that if they would. Natural sympathy may be exhilated, but Abraham can never send the blessing across that gulf.

It will be observed that the rich man called Abraham father, and Abraham recognized him as son. "Abraham said, Son, remember," &c.

As to the five brethren mentioned, what I have said goes to show that legalists do not consist of Jews only, but that there is a family of them The numbers five and seven are frequently used in the Scriptures in a kind of general or indefinite sense, simply meaning a great number. Those who are of the faith of faithful Abraham know that sinners are not brought to the knowledge and love of truth by one raised from the dead.

East Macon, Ga.

A PLEA FOR THE FATHERS.

BY REV. E. M. ARGYLE.

MR. EDITOR:—Some of the brilliant writers of the RECORDER are airing their fluency in advising the legislators of African Methodism what should be done, and what ought not to be done; some say that the number of Bishops should not be augmented, others say that it is best to let the Church remain as it is, *i. e.*, with her ten Bishops; that is after the places of Bishops Dickerson, Cain and Shorter have been filled. But the subject that interests us most is this. The other day the writer overheard a conversation between two eminent divines, when one of them spoke up and said, "That at our next General Conference, we are going to make a great change; we are going to elect new Bishops; we are going to have active young men to fill out the Bench of Bishops; we are going to elect men that will investigate the Jewish dispensation some crumbs of encouragement and hope for such beggars as Lazarus, and the word places them at that gate.

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POPULAR EDUCATION IN MISSISSIPPI.

No. 2

BY REV. H. W SPEARMAN.

In my first letter I spoke of our public school system as it used to work As under the old system it was impossible to obtain anything like uniform improvement in the public schools, it became necessary to make a change. A change has been made, and for the better—of course there are many objections to our present system and not a few of them well founded; but that is a great improvement over the former system admits of easy proof.

The method for examining and ascertaining the qualification of teachers compares favorably with any teacher. No one desiring to become a public educator can object to having his qualifications fairly tested; and no one that fails fairly to pass examination ought to be a public school teacher. Teachers are classified thus: first, second and third grade. Examinations are held in September and May each year. All who pass examination are licensed for one year to teach in the free public schools of the State. All applicants for teacher's license must pass a written examination and answer at least 75 per cent of the questions asked for whatever grade he applies for. The requirement for a first grade license is a thorough and practical knowledge of U. S. history, geography, higher arithmetic, grammar, composition, elementary physiology and elementary natural philosophy. The pay for this grade ranges from $25 to $55 per month, the average being about $45.

While many a colored teacher has been sent from the school room to the cotton patch, there are more first grade colored teachers than ever before, because the system of examination is fairer and mind is made to count. While it may be doubted if the framers of the present law had the good of the colored people in their minds when it was framed, it is a certain fact that they have been greatly benefitted by the change. It has been said by many, and it may be true, that our legislators intended in the present law to give negro schools and negro teachers in this State a deathblow. It proves to be a stimulus.

DOTS FROM LEXINGTON, KY.

BY REV. J. M. TURNER.

The A. M. E. Church here is alive once more. The members say that it has been some years since this church had a revival. After five weeks of prayer to the Lord for an outpouring of the Holy Spirit, the Lord did answer our prayers and twenty-seven happy souls were added to the church, making thirty-three since conference. Bro. Paul is alive and moving along under a bright sun. Under God we hope to do a grand work this conference year. We must raise a hundred dollars Dollar Money, twenty dollars for missions, twenty dollars for education and pay off five hundred and fifty cents on the parsonage. Brethren, the pastor will be paid off. Rev. G. H. Burke, presiding elder, is giving satisfaction on the district and all the churches are at peace, and some of them fast asleep. Awake, thou that sleepest and Christ will give thee light." The General Conference cannot do all they say. Think of fourteen Bishops for 500 000 members. Do away with Presiding Elder system; break up the district and route the Bishops. Last, sell shares to raise money for church extension. Let us pray that God may guide the General Conference in the right in enacting such laws as will bless the Church. May the great Head of the Church help the coming General Conference in my prayer.

WOMEN DELEGATES.

The next General Conference of the Methodist Episcopal Church will be held in New York city, commencing on the 1st of May. One of the important matters to be decided is: Shall women be delegates in the several Conferences? Each of the preachers in charge has ever been elected a lay delegate to fill this office, but already several prominent and able ladies have been elected to the next Conference, prominent among whom is Miss Frances E. Willard, President of the Women's Christian Temperance Union. That they will be admitted there is little doubt, for the minister who will vote against the election of such able and distinguished Christian workers, simply because they are women, will have a rough road before him after Conference. That there will be opposition by some of the old slow-coach divines is expected, but they may as well then make up to be unsuperannuated. This is an age of progression, and it is in keeping with the spirit of the present, as woman is now brought to the front in educational matters; and especially in the speaker or worker in the temperance cause that will compare with the W. C. T. U. By all means give the Marys and Marthas of our holy religion a seat in the Conference. Then shall be in woman's sphere, and the effective worker.—*Mifflinburg Times, Jan.* 28, 1888.

MANHOOD FIRST.

In an article some weeks since on, "Who Shall Fill the Offices?" the *Advocate* referred to a well-nominated candidate for high official position in the church, concerning whom a friend has said that if he did not get the place he aspired to, his "heart would break;" and we have known a letter to be written, we fancy by this same candidate—for we can hardly conceive two such weaklings in the race for office at the same moment—in which he so demeans himself in bidding for the vote of a delegate to General Conference as to sink his self-respect, one would think, too deeply for him to recover it again in his natural lifetime, though he should live to the age of Methuselah.

Now we are simply lookers-on in the contest for place, without personal bias or ambition, we wish to say that, in our view, the first essential requisite for any high official position in the church like ours is *manhood*. We would be almost as slow to give our vote for a man who could shed tears in public (or private) because he was not elected to this or that place, or who could write stupid letters to voters for their suffrages, whether with his own hand or by the hand of friends, or who could give fecal society grips to make himself solid with men who saw in him no other proofs of eligibility for the place which he sought, or who would do anything else that is not square and manly and upright, as we would to vote for a person with any other immoral taint. If we cannot have learned men in our places of trust in the church, if we cannot have men of broad views and large conceptions of Christian work, let us at least have men with a sufficient measure of manhood to restrain them from such manifestations of desire for place as we have referred to.

We once talked with a man who was perhaps as likely to be named for the highest office in the church as any man we know of, asking him what his feelings were in view of his possible nomination for the place, when he remarked: "I have nothing to say. If the church wants me for that or any other position in her gift, she has only to go on and put me in that position. I shall never move in the matter myself." That is what we mean by manhood, a willingness to wait till the church signifies her desire in the premises. It is time that self-seekers were ruled out of place within the gift of our ecclesiastical councils. Let us have men; modest, conscientious, Christian men; men who can wait till they are called to posts of honor which an apostle might covet, but which no apostle would ever stoop to name himself for. Let it be understood that wire pullers and vote solicitors and men whose "hearts would break" if they failed of election, shall be let alone severely by those who have the choosing of men to "fill our offices."—*Michigan Christian Advocate.*

THE JAMES FORTEN SCHOOL.

The James Forten School on Sixth street has been significantly unfortunate in having that institution which is necessary to draw to it the children of parents who demand moral discipline as well as educational facilities. Morality divorced from book learning in the education of the effect. Both must be blended to get the highest results in shaping the minds of pupils for battling in a practical world. One grave defect in the Sixth street school has been that no effort has ever been made to rouse the ambition of its pupils beyond its own precincts and environment. Through years of instruction not one pupil, either boy or girl, has been sent into the examinations for admission into the High School, or the Girl's Normal School, and consequently the James Forten School has never had a representation in the highest departments of our public school system. Just why this has been the case, it would probably be difficult to say, but the fact remains that the proper ambition of the pupils has never been stimulated by examples in the past. Teachers and do away with the tediousness of the dry facts of grammar and arithmetic. The recent appointment of Mr. Thomas E. Murray to the principalship of the school promises to obviate many difficulties above briefly enumerated. He is the only capable in all the qualifications necessary for bringing the school up to a high standard, both through his scholastic training and by an experience of a number of years in teaching. It, however, remains with the parents of the children in the school district to make his efforts fruitful by helping to bring the school up in attendance and by rendering other aid that will make it an honor to themselves and to the man whose name it bears.—*Phila. Sentinel.*

The Massachusetts State Board of Education complains that the Roman Catholic parochial schools of that State do not come up to the standard of instruction required by the commonlaw. Well, what of it? Why should Roman Catholics regard or obey any laws about schools? And where are their parochial schools to come up to the educational standards of worship have perished. In the state of death in which they are held there seems to be still some consciousness. They are not only conscious of their own death and burial, but also of some other things.

The term hell here seems to imply no more than the state of death, or consignment to the grave, in which we now find them, waiting, hoping and longing for a resurrection that will never come to them. They are conscious that the Gentiles, and those very ones that were leprous at their gate, are gathered into Abraham's house, and that they are rejoicing in the blessings. At least they see that the Gentiles are satisfied that it is so. As for themselves, they are in torment. They see that they are thrust out. The vitality of their dispensation is perished, and they are buried beneath all the nations of the earth. In their distress they fain would get comfort from Abraham, or from the promise made to him, if they could. I presume if gospel ministers could assure them of a restoration and a future son of David, they would gladly accept it as a drop of cooling water.

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BISHOP CAMPBELL'S EASTER CALL.

The Easter anniversary will soon be here. Already the great Churches of the world are making preparations for its celebration. The Episcopal and Roman Catholic denominations are again selecting the grandest music and training their choirs to send forth in lofty strains the joyful anthems that "the Lord is risen indeed" This is one of the strongholds of the Church, for, "If the Lord be not risen your hope is vain." Nor would we have our Church be negligent on the subject; and to this end the Rev. J. M. Townsend, Secretary of the Home and Foreign Missionary Society, has prepared in the Missionary Gem an appropriate programme to be observed by our Church and Sabbath schools. It is to be hoped that none throughout the connection will fail to send for them, as they are to be had free upon application. The matter in them is in part in the work of Bishop D. A. Payne, Revs. L. J. Coppin and C. S. Smith. The hymns are good; the responsive reading inspiring, and the catechism instructive, forming a complete Easter Service. No part of our Church can be left out.

Altogether, in our mind a more fitting day is not in the Church calendar for a missionary collection than that which bears the significance to "go tell all nations." Therefore the Secretary has so arranged it with a call for TEN THOUSAND DOLLARS on that day. Other churches have a special work in China, Japan, Sandwich Islands, etc., but ours is the work and conflict of the Negro in the West Indies and the Western Coast of Africa, with the hope that we may gain entrance to the interior where thousands of our people are dying without a knowledge of a Saviour.

The TEN THOUSAND DOLLARS can be well appropriated by our missionaries now in active service—say, $5 000 for Africa, $2,5.0 for San Domingo, and $2,500 for Hayti.

JABEZ P. CAMPBELL,
President.

P. S.—The Record and the Southern Christian Recorder, with all papers in sympathy with our cause, will be pleased do copy in their columns the foregoing article and thus enlarge your co-workers in the cause of missions.

J. P. CAMPBELL,
President.

REPORT OF A COMMITTEE.

The committee reported to investigate the rumor concerning the Rev. F. Ellis, pastor of Bethel A. M. E. Church, Centerville, Camden county, N. J., reports him not guilty. The committee consisted of Revs. J. W. Cooper, of Burlington Station; T. A. V. Henderson, presiding Elder of the Camden Circuit; Rev. Mr. Morgan, of Salem Station, and the presiding elder. The evidence in the case was unfounded. Those who wish to attack the religious and moral character of the minister should understand what they are doing and not fabricate what they are not able to sustain, and then say "You elders and preachers are all alike." We wish the public to know that we have a special regard for the moral purity of the Church, but things must come to us in the right way. This we say in defence of the Church generally.

GEO. M. WITTEN, P. E.,
5th Dist., New Jersey Annual Con.

Rev. George A. Mills, Morristown, N. J., writes: This has been a very pleasant conference year to us and especially for the last month. The Lord has been pleased to make himself felt in our protracted effort and the outcome is 23 conversions and 20 joined on probation—all young people—with prospect of more. By God's blessing we have received this year, so far, 28 additions to the church in Morristown.

ANOTHER HAS FALLEN IN ISRAEL.

MR. EDITOR:—On Friday, December 30th, 1887, I received a telegram from Presiding Elder S. Rice, of Albuquerque, New Mexico, announcing the death of Rev. W. W. Mowlin, of Santa Fe, New Mexico, and asking me to meet him at the charge of the deceased. The train being two hours late, at 10:30 o'clock P. M I was off for Santa Fe, meeting with Elder Rice at Lamy Junction, we went together to the charge of the late deceased. We were met by Mrs. Mary Parsons, who guided us to the parsonage of the bereaved family. Sister Bowlin and four children, with others of the members of the church, which lamented the loss of such a kind and affectionate husband, father and most beloved pastor such as Brother Bowlin was. Brother Bowlin departed this life December 29, '87, at 8:10 P. M, in full triumph of faith in Jesus. He said to his wife at about 3 o'clock before his death, "It is death then." If this is death it is the sweetest I ever saw." He had talked much about his death to tell them he was prepared to go. Rev. J. V. Bowlin was born in 1841; was 46 years and a few months old. He had been a member of the A. M. E. Church for years and served as a local preacher; was used as supply in the Indiana, Iowa and Missouri Conferences. He joined the Kansas Conference of the A. M. E. Church as an itinerant preacher at Lincoln, Neb., September, 1886. At the division of conference he fell to the Colorado Annual Conference and met it at the first session at Denver, Col., September, 1887, and was appointed to the charge, where he died after about three months' service at this place.

During his short stay he added six to the church, two being converts. The funeral services took place in Rice's Chapel, Santa Fe, New Mexico, Dec 31st. The services were begun by your humble writer by announcing hymn on page 579, which was followed by a fervent prayer by the pastor of the Presbyterian Church. A most appropriate sermon was preached by Elder Rice. Remarks were made by the pastors of the churches. Brother L. O. More, of the M. E. Church, who was present at the bedside when he died, made some interesting remarks. We are happy to say this church is in a better spiritual condition than any of our churches in this territory to day. The people speak in high terms of the efforts of Brother Bowlin, both while and after he died, and regret much his speedy death. Their loss is his eternal gain. Well done, thou good and faithful servant; rest from thy labors, enter the joys of thy Lord. J. H. WALTON, Pastor.

Richard G. Loudon, a member of Mt. Zion A. M. E. Church, died February 17th, being about 40 years of age. He was born in Washington, D. C., but had lived in Trenton, N. J., some years. Although he had been sick about one year, he endured his suffering with much fortitude and Christian patience, and died in great peace. The funeral was largely attended; the sermon was preached by Rev. Wm. H. Brown, Rev. Dr. Hartman, of the Baptist Church, and Rev. W. Thomas Biddle, of the A. M. E. Zion Church, assisting. A wife, mother, four sisters and two brothers are left to mourn his loss.

Mrs. Mary M. Johnson departed this life February 18th, and was buried on the 23d, from her late residence, 619 Pine St., Philadelphia, aged 67 years. She leaves two children to lament her loss. Mrs. Eliza Thomas and Mrs Tobias Maxfield. She was one of the oldest members of Mt. Holly A. M. E. Church before her death. She chose for her text, "As a cloud cometh up and passeth away," etc.—Job 7, 6. She also chose for officiating ministers the following persons: Rev. Geo. M. Witten, who had been her pastor for four years, and the Rev. J. H. Bean, who had been her pastor for two years. She died in the triumph of faith.

NOTICE.

To the ministers of the Pittsburg Annual Conference: You are hereby requested to call the attention of your congregations to the assessment made at the last annual conference at Parkersburg, W. Va., in the interest of the delegates to the General Conference. The assessments laid upon each appointment in the Pittsburg Annual Conference will be found on page 21 of the minutes. These collections are amongst required of you and send it to the district steward, W. S. Lowry, P. E., No. 135 James St., Allegheny City Pa. Send the money and address to Rev. J. C. Embry, 631 Pine St., Philadelphia, Pa. By doing so, you will save collecting at the next annual conference $3.00. Where the brethren have sent on and paid for the paper, as I am going to do to-day, of course you will not collect. This will be shown by receipts from Manager Embry.

Yours, faithfully,
J. GRANT,
Recording Sec'y of the conference held at Bastrop, Tex., December 15, 1887.

THE FUNERAL MONTH OF MARCH.

An observant metropolitan barber says that he can tell one's physical condition by the state of the hair.

The Bible tells us that with his hair gone Samson lost his strength. The Romans considered baldness a serious affliction and Julius Cæsar was never quite satisfied with himself because his poll was bare.

The face, however, is the open book and one can readily trace in its various expressions, lines, changes and complexion the state of the system.

The eye that is unusually bright and yet has a pallid brightness, the face upon whose cheeks nature paints a rose of angular beauty and flush, more merciful in contrast with the alabaster appearance of the forehead and nose and lower part of the face, is one of those whom the skilled physician will tell you will some day dread the funeral month of March, because it is then that consumption reaps its richest harvest. Consumption may tell no lie issued by this that and the other thing, by microbes in the air, by microorganisms in the blood, by deficient nutrition, by a thousand and one things, but whatever the cause, decay begins with a cough and the remedy that will effectually stop the cause of that cough cures the disease of the lungs.

That is all there is of it.

The cough is an evidence of a wasting. To stop it effectually, a remedy must be used that will search out the cause, remove that and then heal the lung and do away with the cough. This is the power, special to itself, possessed alone by Warner's Log Cabin Cough and Consumption remedy. This is no new-fangled notion of narcotics and poisons, but an old fashioned preparation of balsams, roots and herbs, such as was used by our grandmothers many years ago, the formula of which has been secured exclusively by the present manufacturers at great trouble and expense. It is not a mere cough dryer. It is a system-searcher and upbuilder and a consumption expellant. Where others fail, it wins, because it gets at the constitutional cause and removes it from the system.

J. W. Heusaw of Greensboro, Pa., on Jan. 16 1888, reported that "he had derived more real benefit for the length of time, from Warner's Log Cabin Cough and Consumption remedy than he had for years from the best state physicians."

If you have a cough, night sweats, positive assurance in your own mind that you, even you, have consumption, and yet lose flesh, appetite, courage, as your lungs waste away, you may know that soon the funeral month of March will claim you, unless promptly and faithfully you use the article named. If other remedies have failed try this one thoroughly. If others are offered, insist the more on trying this unequaled preparation.

Some persons are prone to consumption and they should never allow the disease to become seated.

OUR CENTENNIAL RETURNS.

In the list of names and amounts given below, we come to the end. We wish every pastor to scan the report and see that it is correct, and that it corresponds with the amount mentioned in his receipt from us. We cannot give the names of officers and churches in every case and do not care half of them were sent in, and while the whole amount raised is less than half what we reasonably hoped for, we tender our heartiest thanks to the pastors and churches who generously raised the money sent us. Fraternally,

J. C. EMBRY.

Rev J T Rex, Wordbury, N J,	$ 3 00
" J P James, Beloit, Wis,	1 50
" Charles Bundy, Zanesville, Ohio	16 50
" Wm. Hawkins, Waverly, Mo,	10 00
" C H Brown, Nicodemus, Kans	1 00
" A A Burleigh, Springfield, Ill,	2 75
" Henderson Davis, Chatham, Ont.	2 00
" J C C Owens, St Joseph, Mo,	10 55
" T W Stringer, Vicksburg, Miss,	55 00
" J M Henderson, St Paul, Minn,	11 05
" W S Lowry, Allegheny, Pa,	10 00
" Primus Alston, Mechanicsburg, O	1 60
" R H Thompson, Evansville, Ind.	3 75
" J T Digrs, Newark, N. J,	7 00
" B P Quif Elizabeth, N J,	7 00
" N M Merry, Chatham,	1 21

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" J T Digrs, Newark, N. J,	7 00
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" N M Merry, Chatham,	1 21

It Was—Englishman (to Freshman): "And is your curriculum large and extended?" Fresh: "large and extended? Well, I should say it was. It's five laps to a mile."

Thin hair thickened, baldness cured, and gray hair made to return to its youthful color by the use Hall's Vegetable Sicilian Hair Renewer.

The obliging visitor, to show that he is really fond of children, and that the dear little ones are not annoying in the least, treats the youngest to a ride upon his knee. "Trot, trot, trot! How do you like that, my boy? Is that nice?" "Yes, sir," replied the child; "but not so nice as on a real donkey—the one with four legs."

COUGHS.

"BROWN'S BRONCHIAL TROCHES" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. 25c. a box.

Amateur Archæologist (hunting in the corn-field for "finds"): "Say, Uncle Abner, I believe this is a part of the cranium of an Indian. Did you ever hear that the Aborigines had a burial ground here? This fragment is very badly disintegrated, but there can hardly be any doubt." *Uncle Abner*: "Le's see: that air's a piece of a shell o' one o' last year's punkins."

Humors run riot in the blood in the spring months. Hood's Sarsaparilla expels every trace of humor, tones up the whole body, gives a good appetite, and regulates the digestion.

IMPORTANT NOTICE TO GENERAL CONFERENCE DELEGATES.

Reduced fare has been secured for all General Conference delegates, except those residing in Arkansas, Kansas and Texas. Delegates will pay full fare going and be returned for one-third fare. Persons other than delegates desiring to attend General Conference will be given the same reduction. Those giving full information will be mailed to each deleg

Entered at the Philadelphia post office as second-class mail matter.]

THE Christian Recorder

PUBLISHED WEEKLY. $2.00 PER YEAR, IN ADVANCE.

Money for subscriptions or merchandize can be sent by Money Order, Registered Letter or Postal Note, which, with all other business letters, to insure prompt attention must be addressed to

REV. J. C. EMBRY,
GENERAL BUSINESS MANAGER, P. O. BOX 906, PHILADELPHIA, PA.

ADVERTISING RATES.

Ordinary advertisements, per agate line.

1 time	10 cents
4 times (one month)	25 "
13 " (three months)	75 "
26 " (six months)	$1 25
52 " (one year)	2 00

Special Notices two-thirds more than above.

All communications intended for publication in the paper must be directed to

REV. B. F. LEE, EDITOR.

Subscribers who fail to get their papers regularly will confer a favor by notifying the Publisher, immediately, by Postal Card or otherwise. All subscriptions will begin with the first of the month. Remittances received before the 15th will be credited to the first of the current month. After the 5th, to the first of the month following. All orders are agents for the paper.

NOTICE.—All questions and business pertaining to advertisements seen in the RECORDER, and requesting correspondence with the RECORDER, should be addressed to Rev. J. C. Embry, Business Manager; not to the editor. There is no part of the business of this establishment requiring money to be sent to the editor; nor communications for the RECORDER, to the Manager. All matters exchanging address of the paper, securing Sunday school or Church supplies, must be sent to the Manager, not to the editor. Please remember, nothing but articles for publication, or letters pertaining thereto, should be addressed to the editor, and they to him exclusively.

THE Baltimore Conference will meet April 18th.

EAST FLORIDA CONFERENCE, brethren: Do not allow weeks to pass before you send Dr. Embry your addresses. Presiding elders and others please stir the brethren up.

SOUTH CAROLINA Conference, brethren: Do not allow weeks to pass before you send Dr Embry your addresses. Presiding elders and others ple se stir the brethren up.

BISHOP WAYMAN, at the request of presiding elders, has deferred the day of opening the Baltimore Conference to April 18th, instead of date previously given. See Conference calendar.

OUR EASTER COLLECTION comes early this year; hence preparation must be rapid and strong. There are only a few weeks between now and the first Sunday in April. Make ready, is the order of Dr. Townsend.

ANYONE knowing who are the Nova Scotia delegates elected to General Conference, we shall be glad to insert them in the list; as the list forwarded by Bishop Disney was misplaced. Since writing the above, the duplicate list has been received.

THE LONG standing difficulty between the United States and Canada relative to fishing in the waters dividing the two countries has been settled by the commission appointed by the two countries, awaiting only the confirmation of the respective governments.

THE ARTICLE from Brother Carson is published in shridged form. We notice that the Southern Recorder publishes it in full, with explanations that are reasonable, bnt with remarks relative to the regard that obnrshes should pay to desisions of civil courts that are not nearly so reasonable. "Bosh" is an easily uttered word.

OUR DEPARTMENT has just completed the Columbia Conference minutes, the largest, and, we believe, the neatest book of annual conference minutes getten out in our Church. The composition of the tables alone, at regular rates, was worth $54 It is nice work, brethren; turn your minutes over to our Publication Department. Try us.

THERE IS to be a grand union concert given in Association Hall, Philadelphia, March 30, under the anapices of the Morris Brown Mission and Allen Chapel. The people of Philadelphia and vicinity always expect to help Elder Coppin fill halls when he calls; Brother Temple will be satisfied if Association Hall is filled for Brother Coppin, as the entire proceeds go to Morris Brown.

WE PUBLISH this week the last article of Rev. W. G. Alexander endorsing "More Bishops" Is the article published last preceding this we committed an error, omitting the words, $20,000 per annum for church extension. According to Brother Alexander, Dr. Johnson "has prepared both clerical and lay delegates to do their duty at the ensuing General Conference." This is comfortieg news for the Church.

WHAT A pleasure to ride all the way from Philadelphia to Jacksonville and return, a gentleman; no one questioning it; at least notil we were about to leave Washington on route for home, when a lady(?) remarked, "Just to think, two big niggers just ie front of me; each occupying a whole seat. Just look at 'em," speaking to a person ont on the platform. She left the train at Baltimore. If she had never left it the seats would not have grown too large for us.

THE REV. W. H. DAVIS, pastor at Darby, Pa., has been shnndantly successful in this year's work. His cherches seem to love him and God blesses his work. Already between forty and fifty persons have been converted. Elder Davis' management of revival meetings might be imitated with advantage by hundreds of our chnrches. He has the happy knowledge of the true secret between the two extremes in our Church relative to the emotional and the intellectnal developments in religion, and how to use them together.

THE PHILADELPHIA TIMES was at the pains the other day to "boot" at the probability of color prejndice entering into the verdict and judgment by which Samuel Johnson was declared guilty of murder in the first degree. The "boot" may be well directed, but a regular practicing white physician in Pennsylvania said, after the original verdict at Media, that he was not strongly in favor of capital punishment, bnt that in respect to such a case as Johnson, he did not know that he would interfere about pardon, whether or not he was guilty. At least one man, prejndiced either against Johnson's class, whether regulated by color condition does not appear, regarded his life nnworthy of saving, though no cause for death existed. There are many of this wretched class, like that physician.

THE FOLLOWING card shows the widespread influence the RECORDER exerts and the extent of territory it traverses. An inquiry about a lost brother from North Carolina brings the welcome answer from Illinois. It must be remembered that no charge is made for these notices, and that we only accommodate actual subscribers. Thus, if an inquiry is desired to be inserted by a non-subscriber, it must be accompanied by the cash for a yearly subscription to the RECORDER. By this means the paper obtains a still wider and more useful circulation and the subscriber not only gets his paper for a year, but also gets an advertisement, worth at least five or six dollars, as a premium:

HICKORY, N. C., February 28, 1888.

REV. J. C. EMBRY:

DEAR SIR:—I drop you a card to let you know that I have found my brother by the advertisement in your paper, with many thanks to you for it. A lady in Kansas wrote to him in Chicago of the notice.

Yours,
ALFRED HAWKINS.

RECENT observations at conferences lead us to make the remark that annual conferences can scarcely be too careful in exercising the function of legislators. While they may doubtless pass certain laws relating to their own actions while in session as a conference, and the development of certain trusts and responsibilities, self-assumed, in their field, they certainly should not pass any resolutions establishing laws or rules of action with sanctions conflicting with constitutional or statutory laws of the Church. What right has a conference to resolve that any brother failing to report a given amount of money for contingent funds or educational purposes shall be left without an appointment? Any and all such actions on the part of conferences tend to create dissatisfaction and general trouble. No conference can enforce such rule without laying itself liable to censure by the General Conference. Arbitrary regulation of men in any government should be the very last resort.

THE ARTICLE of Rev. G. W. Nicholson, as well as that of Rev. H. H. King, expresses some very serious thoughts—thoughts that should awaken in the Church grave feelings. Pnt with many other thonghts, it makes it questionable whether, while we are attempting to rescue Hayti from the hand of Catholicism and a little part of Africa from the grasp of heatheeism; while we are theorising about the character and the nnmber of Bishops to be elected; while we are exercising ourselves about the onion consummated between our Church and the B. M. E. Church and the speculative union between our Church and the A. M. E. Z. Church—we say it is questionable whether, is all war of words and large arrangements, we are progressing as we should do, at home and on the gronnd occupied for nearly a century.

Our home mission work is not as systematically supported as it might be. The missionary percentage is not used as fully and wisely as it might be used. The most of our home missionaries must toil a whole year on very indefinite grounds as to support. Sometimes, after they have done a heroic and consecrated year's work, they come to conference to receive bnt $2.50 or $5 00 There is too much liberty taken in some cases in the dishnrsement of the moneys that should go to missionaries. There could be $10,000 more distributed amoeg our home missionaries than is done, our home missionary system being properly respected.

OUR GOOD FRIEND, Dr. Albert, of the Southeastern Christian Advocate, in an editorial referring to the improbability of nnion between the A. M. E. and A. M E. Z. Churches, attributes the cause largely to the fact that the nnion would lessen the nnmber of officers by one-half. That is, he thinks as others have thought, that the anxiety to be Bishops keeps able ministers on either side from pushing the subject to its utmost standing. Bnt if he takes the pains to inquire he will find quite as large a ratio of elders as of Bishops in favor of the union. The fact is, there are many graver questions than the Southwestern mentions, in the way of union. The greatest of all is that the masses on either side have probably thought very little about it. The second is like unto it; the two Churches are unprepared for union in the very particulars and principles upon which unions could be effected. Shon'd they ever really want union, for Christ's sake and the good of mankind, the matter of name, episcopal quality, excellence of quality and similar minor facts will occupy them but for a moment.

There are many on both sides who do not see that the union, effected now, would give to the peoples included nearly the advantage that many others think must, of necessity, follow. We are, as the two race varieties in the M. E. Church in this country seem to think of their cases, doing more good separated than we would united. There is really much less reason in the M. E. and M. E. Sonth remaining separate than in our doing so. Their failure encourages us to fail. Let them unite; we should likely follow. Or, Brother Albert, let the M. E and and A. M. E. nnite.

WE HAVE received a copy of "Morgan's History of the New Jersey Conference of the A. M. E. Church," cloth bound. The work is on fair paper and in large type, containing 254 pages. The author merits the thanks of the present generation, as he will doubtless have of succeeding generations, for the pains and expense to which he has gone to publish this work, containing biographical sketches, records of the establishment of the respective societies included, pastoral succession, tables of places and times, Bishops and secretaries of conferences; valuable reports, and so forth. The introdnction is by Dr. B. T. Tanner. There are some humiliating facts in the body of the book, bnt the author gives them to the world as he found them. Instance: When the conference was fonrteen years old it reported but 163 more members than at the time of its organization. In its first year it seems to have lost 220 members, and from '77 to '78, 234 members; from '84 to '86, it gained 2 members. To those who have noticed the recklessness characterising some ministers relative to some of the facts entering into conference reports, this is not strange; to those who have seen how reports of members have been contracted to make the ratio of Dollar Money collected seem large, this is not strange.

There is many a bit of precious history in this book; especially to those who are more or less intimately connected with the Church in New Jersey.

We could wish the author had been more careful in reference to the English construction, the orthography and the spelling of facts, bnt withal he has done what every one is glad to see accomplished. His work is well worth its price, $1.25 Adress Rev. J. H. Morgan, Salem, N. J.

BETWEEN Savannah and Jacksonville, February 22nd, we met the President's special train on its way to Florida. In the morning we had left Jacksonville all alive with anticipations of a visit from the nation's Chief Executive. The pine, the palmetto, the myrtle and the laurel, the orange plant, flower and fruit, mosses and banting had challenged art and skill to arrange them in cunning devices and significant expressions; festoons and arches, mottoes and wellcomes were woven ont of them. Bay street fairly spoke, like a living thing, the warmth of Florida's heart; yet the whole was the utterance, the expression of Florida. How different from Pennsylvania's demonstrations. Everything in the former case is soft, easy and submissive. In the latter there is a peculiar vigor and energy in every arrangement and movement that look stable and progressive. It is the difference of sand and granite; of winter orange blossoms and winter ice harvesting. Both are beautiful. To the President and Mrs. Cleveland the visit seemed to have been most agreeable. Our train was anticipating meeting the President's train from the time we left Jacksonville till we came np to it near "Jessnps," where we went off on a "siding" to allow the Executive's train to pass. Many stepped off into the sands to wave handkerchiefs, newspapers and hats. The President, on the rear platform, acknowledged the salutations with uncovered head and very slight nod. Mrs. Cleveland sat at a window, giving us a fair, a full view of her; yet some passengers, who had probably never noticed any one of the thonsands of pictures of the lady of the White House, said, after the train had passed, "I'd a liked to 'a seen her; 'd good 'eal rather seen her 'n him." Evidently the President's visit to the Sonth has helped his cause. The "Hail to the Chief," "Jacksonville rejoices to day," "Welcome to our Sunny Sonth," arching the streets of Jacksonville were doubtless ontgushes of true and simple appreciation and were as simply and purely appreciated by the President.

THE CASE of Rev. W. H. Heard before the Inter State Commission has been settled about as was that of Prof. W. H. Conneil, on the Commission's declaring that for the same price all travelers shall have like conveniences, comforts and protection. This says nothing against the outrage of being thrust into a given car because of the mere fact of color, bnt stipulates that said railroad companies may compel colored persons to ride in separate cars. It does not require great wisdom to observe that this is, in itself, a bar to equal accommodations. A colored and a white man may be glad to travel together in one car for business sake; they may be glad to do so for friendship sake; they may be glad to do so on other grounds. Two men on any commission of Church or State may be inclined to ride together. Bnt, whatever the claim, this gracious committee says if railroads chose to say they shall not do so, the federal law is satisfied. Superficial observers who favor this decision or are indifferent to it, say, "Well, it restricts against white persons as much as against black persons," bnt this is not so.

Every white man knows that, as a matter of fact, the law does not mean to keep him from the colored man's presence. Every colored man knows this also; hence feels himself degraded by the government that he is bound to respect and defend. Admitting that this is a big step from the smoking cars, it is also a big step from the proper position. It gives us some ground on which to speak back to the white man, but we want to be relieved from the embarrassment of fighting for legal and national rights.

In Florida, where half of a given car on each train is allotted to colored passengers, we observed a colored woman assert her rights and force six white men ont of that precious apartment. They demurred, bnt she was uncompromising and told them they should get out, saying, "If I get in your car you soon put me out; now you've got to get out of here." It was in vain that one of them replied, "Madame, I have no objection to your sitting in my car; you can sit in my parlor if you like." She continued to belabor them till the conductor came through, then told him, "These men must go ont of here." They went ont.

Limited rights are better than no rights, bnt we demand all rights accorded to other travelers, and we expect to get them.

IT IS EVIDENT to all who have studied the subject that we must no longer measure our work for any quadrennium by our enthusiasm. Our educational status is as plain a warning on this subject as we could ask. In enthusiasm we could establish dozens of schools, but the perpetuation of schools depends upon continuous effort, harmony and cash. Faith and enthusiasm have their

place, but patronage must be counted in.

Our educational department is not properly arranged. We have not arranged it so as to enable the Secretary to reap such results as all would like to see flowing from the work of the department. The multiplication of schools goes on and the weakness of the going follows. The great opportunity offered to our Church to foster and strengthen the State educational movements in the South seems scarcely to be seen; yet in it is our opportunity to acquire a master hold of the children of our race variety. Our ministry, by attending to the election of school officers and school teachers; noticing the individual and social character of persons appointed to teach and securing the strength of our societies, districts or conferences in educating capable and loyal African Methodist persons as teachers, can greatly enhance education among colored people, and at the same time supply many districts with competent African Methodist teachers. Besides this, we can do much toward extending terms of schooling by conlribnting to school funds in places where they are only three or four months long. Our local churches can aid industrial schools like the one located in Montgomery, Ala., in such way as to accomplish great good. Each of our conferences could easily establish a common school—more easily than all can establish a university. Think for a moment of a school under the auspices of one conference or district, conducted, if possible, under the school system of its locality, as respects order and drawing moneys from the public funds, where practicable, but having fully nine months guaranteed, teaching the English branches and also maintaining an industrial annex; the teacher being selected by the conference. There are hundreds of communities that would be glad of such arrangements.

Two or three good theological schools should be maintained and our conferences should force our young men into them as fast as possible, by supporting them in part; rarely fully. Instead of giving to the Church from one to six trained ministers annually, our schools should give it from twenty to fifty.

PUBLISHER'S NOTICE.

To all who know themselves indebted to the Book Concern this notice is kindly sent with our greeting:

WHEREAS Our term of service as Manager is nearly closing, and whereas it is our duty, as well as our desire, to settle up all the business of our term in a just and satisfactory manner, so that our successor may be untrammeled by unadjusted claims, either for or against the Concern;

We therefore notify all persons who have contracted bills with us that full settlement must be made in cash or note, acceptably endorsed, before the 10 h of April proximo. As our quadrennial report will be closed on the 15th of that month our friends can readily see the urgency of this request.

First, To all who owe us, a bill of account will be sent before the 10th of March.

Second, When no response shall have been made to our bill, on the 1st of April such bill will be put in the hands of a collector with power to press the claim to settlement.

Third, Those who may not be able to pay up in full, may pay part of their bill and settle the balance by note (properly endorsed) or by "due bill," payable in one or two months. We will furnish in all cases the notes and bills to be signed or endorsed.

Fourth, All who may have open accounts against us for merchandize or anything (excepting notes and bonds) will please put in their statement by April 1st, that we may adjust and settle them by cash or note promptly. With hearty thanks to all who have given us patronage, and with Christian love and friendship to all, we remain, etc.

J. C. EMBRY.

MARCH MAGAZINES.

THE CENTURY.

The recent negotiations of the city of Chicago for the purchase of the old Libby Prison brings Captain Frank E. Moran's Century article, on the escape of Col. Rose and his brave comrades through a tunnel constructed with almost the empty hands, into especial prominence.

The Lincoln history in the March number relates the stirring "call to arms" that awoke a people who had almost forgotten war, when secession began to crystalize at Fort Sumpter.

In poetry, engravings, history, humor, etc., the March Century is calculated to give back large returns for investment of time and money. The editorials and open letters are rich and edifying.

ST. NICHOLAS.

The March number opens with a beautiful engraving as frontispiece, "Bahia Stuarz," by T. Johnson. Our readers will be interested in the general make-up of this magazine. Those who have read St. Nicholas know that its excellence is uniform. Those who have not done so will find their families better trained by having the March number at once, and all subsequent numbers as they appear.

THE METHODIST REVIEW.

We call the special attention of our ministry, and reading laity as well, to the following papers in the Review: "Time Limits to the Pastorate," "The M E. Church in the South," and "The Atonement."

Personal.

—Bishop Wayman is at home.

—Dr. Tanner spent last Sunday in New York city.

—Mrs. M. B. Wilson is a good newspaper writer.

—Mrs Bishop Wayman has been sick three or four weeks.

—Rev. D. Ridont, of the Baltimore Conference, has been paralyzed.

—We are pleased to inform the Church that Bishop Brown still improves.

—Read Bishop Campbell's strong appeal in behalf of Easter Day work for missions.

—Prof D. W. Parvis, leader of Bethel choir, will sing at Association Hall March 30th.

—Bishop Ward's rallying notes in this number have a clear ring. He does nothing by halves.

—Rev. B. H. Williams, of the South Carolina Conference, drives a stylish horse named Bishop Allen.

—The Rev. J. J. Sawyer, one of the pioneers of our work in Florida, is able still to do something at stenography.

—Rev. R. F. Wayman, of the Baltimore Conference, has been seriously afflicted with rheumatism. He is improving.

—Rev. W. J Johnson, B D, besides paying off the debt on the Walnut Hills (O) Church, has been blest with a revival.

—Miss Mary A. Crawford, the Philadelphia elocutionist, will give readings in Association Hall, Philadelphia, March 30th.

—It is said that the Hon. J. M Langston is thoroughly in the race in Virginia for the National Congress. We trust he may win.

—The Rev. C. A. Mills, of Morristown, N J., has been blest with an extensive revival. Elder Mills' work is usually even, but strong and righteous.

—The Rev. A H. Mews and Mrs. Mews, of San Domingo, are guests of Dr. Townsend, in Richmond, Indiana. Elder Mews will remain on the Continent.

—Rev. M. E Bryant says if Dr. C S. Smith should he made Bishop, the Rev. R. M. Cheeks, B. D., would be a good man to make Secretary of the Sunday School Union.

—Rev. C. S Smith has purchased for the Sunday School Union a four-story brick building, with store front and basement, located near the centre of the business portion of Nashville, Tenn.

—The Hon Frederick Douglass was honored with a birthday reception by the Bethel Literary Association in Metropolitan A. M. E. Church, Washington, D. C., 28th ult., it being his seventy first birthday. It is well. Too great honors cannot be done men like Mr. Douglass, whose single correct acts cover his hundred faults. Our race variety—indeed, the American people—have by far too short time in which to acknowledge his services.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church properties. The form is simple, and plain as plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address,
J. C. EMBRY,
Box 906, Philadelphia, Pa.

OUR WOMAN'S COLUMN.

BY CATHARINE CASEY.

The memorial meeting to the glory of God and the memory of Mrs. Lydia O. Wears and Mrs Katie S. Beckett was held at Allen Chapel, Sabbath evening, 4th inst. The church was crowded and many had to stand in the aisles. The occasion was one long to be remembered. The contemplation of the example of these lives was full of profit and abiding consolation to the bereaved families, to the churches and the societies in which they had so faithfully and so unselfishly labored. Nor were the names of Mrs. Mossell, Mrs. Maria Shorter and Mrs. Julia Knight forgotten on this interesting occasion. The devoted and self-sacrificing labor of Mrs Mossell in the Island of Hayti was spoken of with deep feeling How true it is that one touch of sorrow makes the whole world kin, for the appearance of our venerable and beloved Bishop, with his noble wife and the bereaved husband, John Wesley Beckett, touched all hearts. Bnt I must not anticipate the full report of this interesting meeting, which will be given in next week's RECORDER.

I have long been impressed with the fact that if as many native African women as men had been sent to this country to be educated for mission work in Africa, the benefits reaped would have been a hundred-fold more than they are, and also promising young girls from the Islands of Hayti and San Domiego should be sent here to receive a Christian education and to be trained for the work in those historic countries There is no use in sending teachers to those countries who are not perfectly acquainted with the native language. Their teachers must be able to speak French and English, or Spanish and English, with equal facility, for they speak French in the Haytian part of the Island and Spanish in San Domingo. The ordinary smattering of these languages which young people get in this country is entirely insufficient for the purposes of easy and rapid illustration, which a teacher must always have at command. I earnestly hope, therefore, that we shall soon have some native African women sent to this country to be educated. None of these young people should be kept long enough to become humanized, as has been the case with some young men sent here. One young man that I heard of was disgusted with Africa when he returned home, and would not even stay long enough to go into the interior to see his poor old heathen mother. This young man may have had his head educated, but the finer qualities of his heart were more uncultivated than the country from which he came. The experience of the world has proven that woman is a powerful civilizing and educating force, therefore, for every boy sent from Africa or Hayti to be trained for missionary work, a girl should be sent, too. Three-fourths of the whole bee ness of teaching is now being done by women. They understand child nature better than men, and they are more patient and devoted

WORK WILL WIN THE DAY.

BY BISHOP T M. D WARD.

TO MY CONFERENCES:

The work of a Methodist preacher is never ended until he drops into the grave.

The Little Rock School, under the patronage of the three Arkansas conferences, needs $500 at once We have an excellent principal in the person of Professor Delany. He is building up a first-class school, assisted by Miss Murphy. The conferences did grandly, meeting all their notes and sweeping off nearly all the old debts; hnt where is the money to come from to pay teachers and meet current expenses between now and conference? The cost of teachers is only $30 per month. There are more than two hundred ministers to look after this school. A large sum was subscribed at some of the conferences. Then Mississippi and North Mississippi made us a handsome donation Will our brethren interested send five dollars now and then? Tell your people what it is for and they will give it freely and willingly. Try them. I trust them. If each pastor would send Professor A. D Delany, or Rev. I P. Howard, one dollar each month, we can tide over until conference; bnt the money must be forthcoming from some source continually. The little silver rills and greenback streams must never cease flowing Say the school shall live and the victory shall be our's.

What has been said of Bethel Institute is equally appl cable to Allen University. We have rising one thousand members in the State of South Carolina, and yet the school planied by Bishops Brown and Campbell and placed on a solid foundation by the lamented Dickerson, can scarcely breathe. Bishop Campbell has given me permission to call upon all South Carolina ministers to rally round Allen. Those two grand conferences will not permit Allen to die a miserably shitmely death for the want of good nursing. Let the men of those two giant conferences show their strength by raising one thousand dollars at once, this preparing to lift the three thousand dollar mortgage which hangs like a millstone around the neck of the college. To the rescue, men of the Palmetto State.

Don't forget your delegates, who will represent you at the General Conference See that their expenses are met.

Remember that Easter-tide is at the door. Let your offerings on that great historic day fill the hearts of our friends with joy. Let the choral strain reach the celestial choir and the liberal gift fill the golden censer and roll up like a cloud of incense toward that throne upon which the God of Missions sits. The kingdoms of this world must be brought to Christ. Hasten thy coming, thon Great Messiah. When the June bonds burst, let the little ones fill Children's Day with one prolonged, glad halleinjah

Will the pastors who have not already done so, place themselves upon record by doing something for the Centennial Fund. We have paid off nearly $1 500 of the debt, and did all our pastors do something, say each charge five dollars, we could cancel the last debt held against our Publishing House Will every pastor in our God favored Zion send his offering? Ten years ago the Southern Publishing House was in debt $200,000 All they owe to-day is $35,000. Can't we do the same? When every Bishop, pastor and member says yes, the work is done, deeds, not words, sweep off debts. Unity of action and not a divided council hnids up a powerful material interest. Work, wait, live, trust, hope and perseverance, and the work is done.

To the ministers and people of the Eighth Episcopal District, as well as the Philadelphia, New England and South Carolina Conferences: I again tender them my heartfelt acknowledgments for the many substantial expressions of sympathy they have shown me in the hour of deep, bitter, nnutterable anguish. Blessings descend and abide with my race, my Church and my fellowmen everywhere.

Press onward the foe be strong.

"Thrice armed" the victory shall be ours;
The millions who uphold the wrong
Shall quail before the Conqueror's power.

Bennings, D. C.

THE UNITED STATES CONSTITUTION A SHAM.

BY MRS M. POSIE CHEEKS.

The Constitution of the United States reads thus: "Sec. 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The Fifteenth Amendment reads: "Sec 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or any State on account of race, color or previous condition of servitude.

"Sec. 2 Congress shall have power to enforce this article by appropriate legislation."

The negroes are citizens. They were made citizens by the above amendments to the Constitution. The amendments were ordained by the conjoined action of Congress and of a sufficient number of States to meet the constitutional requirement in such a case. The vital points in the amendments, so far as the negro's citizenship is concerned, are found in these amendments. The negroes are not only citizens in that they are entitled to complete protection under the laws in all their rights of person and property, but also citizens in that all males, twenty one years old, not disqualified by crime or other condition as that would disqualify a white man, are entitled to vote. Every negro man of lawful age, if otherwise qualified, has the same legal right to vote that the President of the United States has. Some one may ask why mention the Fourteenth and Fifteenth Amendments. It is simply to let so many of our people who do not know what portion of the Constitution entitles them to a citizenship of the United States.

The Constitution entitled nearly one million men who had been slaves to vote before they could read In recognising the black man's vote is acknowledging him a citizen; his vote is of as much benefit to the aspirant as any other, for now his vote is sought in the South, yea, and throughout the country. Candidates are courting the black man to day for his vote in the coming election In the eyes, as to the election, at least, "a negro is as good as a white man," if not somewhat better; but after election is over, then comes the fag of war. That seeming cordiality has disappeared; the negro, like the "spider and the fly," allured in the candidates' den, his vote is gained and he is left to "paddle his own canoe." In many cases it is paddled. Discriminately he is jailed, murdered, assassinated and lent to the gallows upon suspicion more than upon guilt. A proof of this is the criminals' blackening method; many have done heinous crimes and blackened themselves to escape punishment. Of course, when the criminal is sought, in many cases he is said to be a "nigger," while a few will detect it as of another race. And why is this? It is because every man, race and nation is given the protection the Constitution calls for but the poor down trodden and despised negro. Doesn't this prove the Constitution a sham? The white man says the negro has no right that he is bound to respect, and the Constitution upholds him in this belief; but the black man has a right that the white man is bound to respect, and to live where it pleases him and to vote as it pleases him, so long as he obeys the law, are two of these rights. The Constitution is a sham in its protection to the negro citizens of America. All institutions, charitable as well as those of learning, are barred against the negro. All can find refuge, protection and succor in these United States but the negro, although a citizen and voter, entitled to the protection of the laws. And yet can anyone tell us how much of this liberty and protection we receive; and can any one say how often Congress has enforced this article by appropriate legislation?

Oregon, N. Y.

"HOW CAN THIS THING BE?"

BY REV. G. H. WADE.

MR. EDITOR:—I heartily endorse what Rev. E. H. Harper, of Lake Forest, said as to the spiritual condition of the church at Racine and Lake Forest; but must confess that I cannot see how the Sunday school at Racine is increased ninety per cent., which would say that it is ninety per cent. larger than when I left it in July last, when it was attended by an average of twenty-five pupils. How can it be that he has a ninety per cent. larger Sunday school? I also left a flourishing Sunday school at Lake Forest, whose teachers and superintendent were white, of an average of at least thirty-five pupils. How can this school have a fifty per cent better school when I had all the children there were in town? A man should not attempt to elevate himself as a Christian fellow traveler by misrepresenting the former pastor. Dr. Townsend said to me, by way of card, that we sent him more Missionary Money than any school of its size. We sent a larger collection to Dr. Smith Children's Day. If these schools have increased ninety and fifty per cent., then the inference is that we had no school at all, otherwise, "how can it be?"

MANAGER'S NOTICE

We are just receiving from the binder a fresh lot of Hymn Books in cloth, sheep, roan and gilt, and, as business is dull just at this season, and we have some stiff bills to meet in February and March, we have resolved to offer churches, choirs and presiding elders this new lot of six hundred copies at a great reduction from regular rates for the next sixty days. One dozen cloth bound for $7.20; one dozen sheep bound for $8 40; one dozen roan (black), for $9 60; six extra roan gilt for $7.00, and a corresponding reduction on morocco of any class. Now, please send on your orders at once. Do not wait until they are all gone, and then complain that we cease selling at the same rate. Remember, there are only 600 copies at this rate, and the first that come will be the first served.

Remember, also, that we sell the People's Hymn Book, a small, cheap, excellent work, collected by Mr. S. B. Schnfelin. It contains tunes of standard excellence on the opposite page. Only 20 and 25 cents per copy But we must tell you that the best selling song book we have had for two years or more is the little gem entitled "Sonbh Ont Songs," by Rev A. B. Earle, of Boston. This book contains the famous "Lily of the Valley," and other lively tunes and hymns that stir the multitudes into a glow. Send in your orders. Only 50 cents per copy; 5 cents extra by mail.

Finally, we call attention to this paper. We have been late "to press" the past two weeks, and we come a little late still, this week, but with all this we submit that we are handsomer and handier than ever we have been. We are clipped and pasted, we are lighter weight and finer paper than ever before. One drawback only is worthy of note. Having changed our printer, our new pressman has not, for want of skill or time, been able to give us a clear page as we have been accustomed to show our readers hitherto. In appreciation of all we have tried to do for the convenience and pleasure of our patrons, will not our patrons help us a little by securing for the paper at least one cash subscriber for '88?

GENERAL CONFERENCE DELEGATES.

PHILADELPHIA.—Revs. L. J. Coppin, J. W. Beckett, B. D.; G. T. Shaffer and J. S. Thompson, D.D. Laymen—Messrs. D. P. Hamilton and Rev. F. P. Malin.

NEW YORK.—Revs. W. B. Derrick, D.D.; W. R. Thomas, A. M., and T. E. Franklin. Laymen—Rev. I. H. Boiden and Mr. F. Savage.

NEW ENGLAND.—Revs. J. T. Jenifer, D. D., and A. W. Upshaw, B. D. Laymen—Messrs. J. H. C. Austin and John E. Church.

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FLORIDA.—Revs. J. J. Kershaw and W. G. Steward. Laymen—Messrs. J. W. Hall and W. P. Wilson.

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MISSOURI—Revs. M. W. Beckly, J. F. McDonald and C. W. Preston. Laymen—Messrs. H. S Parker and B. F. Rogers.

WEST ARKANSAS.—Revs. W. R. Carson, A. A. Williams, Cyrus Berry and G. C. Christburg. Laymen—Mr. Tassell Jones and S. A. Driver.

NORTH LOUISIANA.—Revs. J. W. Rankins and J. B. Webb. Laymen—Messrs. Joseph S. Powe and Davis Powell.

WEST TENNESSEE.—Revs. S. R. Reid, T. A. Brown, E. Wilson, G. H. Clowers. Laymen——.

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NOVA SCOTIA.—Revs. Alexander Kersey and J. W. Skerrett. Laymen——.

A Georgia farmer made $100 off an acre planted to watermelons, and a neighboring doctor made $200 off the same acre.

SCOTT'S EMULSION of Pure Cod Liver Oil, with Hypophosphites, is a combination of two of the most valuable remedies in existence for the cure of Consumption and all Wasting Conditions; is more generally recommended and used by Physicians than any known remedy; it gives most satisfactory results, and tones up the system; and when the Consumptive has wasted away and loses hope, the Emulsion will speedily check the ravages of this terrible disease, and restore the sufferer to good health and happiness. This is equally true in regard to Rickets in Children, or Marasmus and Anæmia in Adults, and all impoverished conditions of the blood; and especially desirable for Colds and Chronic Coughs, as it will cure them more quickly than ordinary Specifics used. Palatable as milk.

Sold by all Druggists.

"STAMMERING"
AND ALL DEFECTS OF SPEECH PERMANENTLY CURED

It give me great pleasure to add my testimony to the efficiency and thoroughness of your treatment. I to cases of stammering, and of the almost miraculous cures effected thereby. In the case of my son David, his cure was effected two years ago, and has entirely averted what threatened to be a serious disadvantage to him through life. I cordially commend your treatment. Truly yours, CLIFFORD LEWIS, Treasurer Mutual Assurance Co. 526 Walnut Street, Philadelphia.

For full information address E. S. JOHNSTON, INSTITUTE—11th and Spring Garden Sts., PHILA.

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.

NOTICE.

To the Trustees of Wayman's Normal and Agricultural High School: This will inform you that our first meeting of the board will convene March 14, 1888, at Delhi, La., by order of the president. Come, brethren, with a mind to work, in this our educational struggle. May God help you all to be on time. J. GOINS.

An Arkansas suicide filled his mouth with powder and then applied a lighted match. The explosion tore away a portion of his face.

Professional beggars are once more an important factor in the "social" life of San Francisco, where the police are kept busy trying to arrest them.

It is reported that at a recent wedding in Pittsfield, Mass., the bride was bought by the groom of a rival for $85, the young woman consenting to the transfer.

The remains of an unknown man, which had been taken to a San Francisco hospital and pitilally dissected, were recognized by a young woman as those of her father, Benjamin Armstrong, a wealthy miner, who disappeared from Reno, Nevada, in January.

March April May

Are the months in which to purify the blood, for at no other season is the body so susceptible to benefit from medicine. The peculiar purifying and reviving qualities of Hood's Sarsaparilla are just what are needed to expel disease and fortify the system against the debilitating effects of mild weather. Every year increases the popularity of Hood's Sarsaparilla, for it is just what people need at this season.

Hood's Sarsaparilla

"I had erysipelas in the worst form, being nearly covered with blisters. I had taken but a few doses of Hood's Sarsaparilla when I began to feel better; in a week I was sure it was doing me good, and when the first bottle was gone I was entirely well I have not been troubled by erysipelas since." MRS. L. BACON, Brimfield, Mass.

Purifies the Blood

"I take Hood's Sarsaparilla every year as a spring tonic, with most satisfactory results. I recommend Hood's Sarsaparilla to all who have that miserable tired feeling at this season." O. FARMELEE, 249 Bridge street, Brooklyn, N. Y.

Hood's Sarsaparilla

Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar

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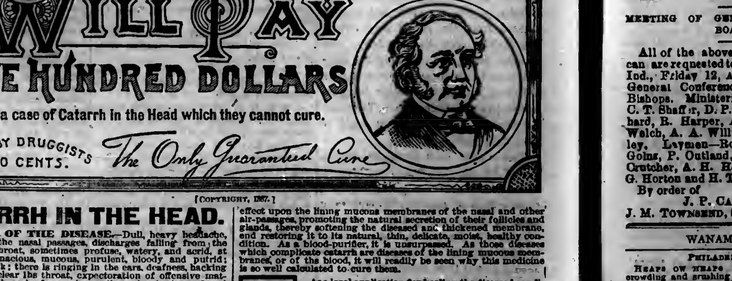
BAXTER C. SWAN 244 S. 23d., Philad.

"Pastor's Memorandum Book," by Rev. C. T. Shaffer. Price, 30 cents.



[COPYRIGHT, 1887.]

CATARRH IN THE HEAD.

SYMPTOMS OF THIS DISEASE.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a "nasal twang"; the breath is offensive; smell and taste impaired; there is a sensation of dizziness, with mental depression, a backing cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians.

COMMON SENSE TREATMENT.

If you would remove an evil, *strike at its root*. As the predisposing cause or real cause of catarrh is, in the majority of cases, some wrong state, impurity, or otherwise faulty condition of the system, in attempting to cure the disease our *chief* aim must be directed to *the removal of that cause*. The more we see of this odious disease, and we treat successfully thousands of cases annually at the Invalids' Hotel and Surgical Institute, Buffalo, we realize the importance of combining with the use of a local, soothing and healing application, a *thorough* and *persistent* internal use of blood-cleansing and tonic remedies.

CHIEF RELIANCE.

In curing catarrh and all the various diseases with which it is so frequently complicated, as throat, bronchial, and lung diseases, weak stomach, catarrhal deafness, weak or inflamed eyes, impure blood, scrofulous and syphilitic taints, the wonderful powers and virtues of Dr. Pierce's Golden Medical Discovery cannot be too strongly extolled. It has a specific effect upon the lining mucous membrane of the nasal and other air-passages, promoting the natural secretion of their follicles and glands, thereby softening the diseased and thickened membrane, and restoring it to its natural, thin, delicate, moist, healthy condition. As a blood-purifier, it is unsurpassed, as those diseases which complicate catarrh are diseases of the lining mucous membrane, or of the blood, it will readily be seen why this medicine is so well calculated to cure them.

LOCAL ASH.

As a local application for healing the diseased condition in the head, Dr. Sage's Catarrh Remedy is beyond all comparison the best preparation ever invented. It is mild and pleasant to use, producing no smarting or pain, and containing no strong, irritating, or caustic drug, or other poison. This Remedy is a powerful antiseptic, and speedily destroys all foul smell which accompanies so many cases of catarrh, affording great comfort to those who suffer from this disease.

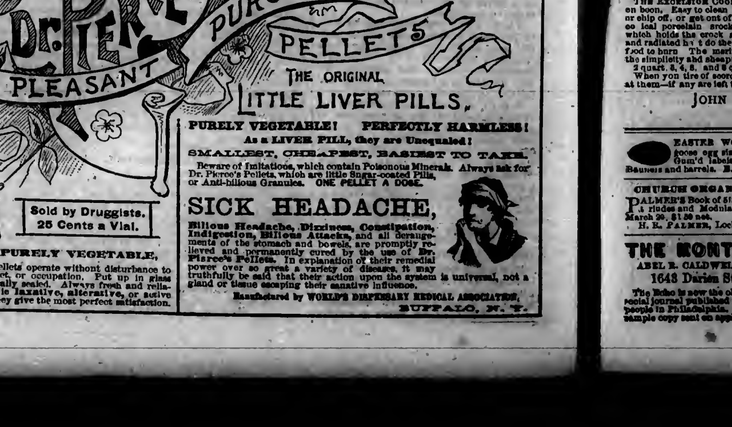
PERMANENT CURES.

The Golden Medical Discovery is the natural "helpmate" of Dr. Sage's Catarrh Remedy, for it not only cleanses, purifies, regulates, and builds up the system to healthy standard, and conquers throat, bronchial, and lung complications, when any such exist, but, from its specific effects upon the lining membrane of the nasal passages, it aids materially in restoring the diseased, thickened, or ulcerated membrane to a healthy condition, and thus eradicates the disease. When a cure is effected in this manner it is *permanent*.

Both Dr. Pierce's Golden Medical Discovery and Dr. Sage's Catarrh Remedy are sold by druggists the world over. The former, $1.00, six bottles for $5.00. Dr. Sage's Catarrh Remedy 50 cents; half-dozen bottles $2.50.

A complete Treatise on Catarrh, giving valuable hints as to clothing, diet, and other matters of importance, will be mailed, post-paid, to any sufferer, on receipt of a 3-cent postage stamp. Address,

World's Dispensary Medical Association,
No. 663 Main Street, BUFFALO, N. Y.



PURELY VEGETABLE! PERFECTLY HARMLESS!
As a LIVER PILL, they are Unequaled!
SMALLEST, CHEAPEST, EASIEST TO TAKE.

Beware of imitations, which contain Poisonous Mineral. Always ask for Dr. Pierce's Pellets, which are little Sugar-coated Pills, or Anti-bilious Granules. ONE PELLET A DOSE.

SICK HEADACHE,

Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all Derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pellets. In explanation of their remedial power over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their curative influence.

BEING PURELY VEGETABLE,

Dr. Pierce's Pellets operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a gentle laxative, alterative, or active purgative, they give the most perfect satisfaction.

Manufactured by WORLD'S DISPENSARY MEDICAL ASSOCIATION, BUFFALO, N. Y.

KNOWLEDGE FOR THE MILLIONS.

The fourth volume of Alden's Manifold Cyclopedia contains 122 illustrations, and extends from Baptism to Bilberry—637 pages, large type, handsome cloth binding, for 50 cts., or in neat half Morocco binding for 65 cts.! Postage 10c. Is not that, truly, bringing knowledge within the reach of the millions?

The great merit of the Cyclopedia is its adaptation to practical use, giving under each proper head the information most likely to be needed, and in concise, easily available form. Careful examination impresses one with its accuracy, as well as the remarkable fullness of its information. For actual use it abundantly answers the needs of all save those whose pursuits require exhaustive study of certain subjects. The combination of Unabridged Dictionary and Cyclopedia is a very great convenience. Each volume, as it comes to the reader's hands, invariably renews the surprise felt that a book so well got up can be afforded for a price so low. Whoever wants a Cyclopedia—and who does not?—would do well to order at least a specimen volume, which may be returned if not wanted. Reduced prices are offered to early subscribers for complete sets, which are to consist of 30 or more volumes, the volumes being issued at intervals of about a month. The work is not sold either by agents or booksellers, but only by the publisher direct, which in some measure accounts for the wonderfully low prices. Specimen pages, also 84-page descriptive catalogue of choice books, sent-free. John B. Alden, Publisher, 393 Pearl St., New York, or 218 Clark St., Chicago.

BISHOP WAYMAN'S APPOINTMENTS.

Sunday morning, March 4, Garfield, D. C.
Sunday afternoon, March 4, Hillsdale, D. C.
Sunday night, March 4, St. Paul, Washington, D. C.
Monday night, March 5, Asbury, Washington, D. C.
Sunday night, March 11, St. James, Baltimore, Md.
Thursday night, March 15, Preston Ch. City, Md.
Friday night, March 16, Wesley, Easton, Md.
Sunday, March 18, Winchester, Va.
Tuesday night, March 20, Hancock, Md.
Wednesday night, March 21, Glen spring, Md.
Thursday night, March 22, Hagerstown, Md.
Sunday afternoon, March 25, Fort Lapton, Md.
Sunday night, March 25, Fort Lapton, Md.
Wednesday, March 28, Virginia Conference, Norfolk, Va.
Thursday night, April 5, Carlisle, Md.
Sunday morning, April 8, Piney Neck, Md.
Sunday night, April 8, Centreville, Md.
Wednesday, April 11, Baltimore Conference, Baltimore, Md.
New Orleans, La.

Consumption Surely Cured.

To the Editor—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.
Respectfully,
T. A. SLOCUM, M. C., 181 Pearl St., New York.

NOTICE.

The members of the Publishing Board are hereby notified to meet at the Book Rooms, in Philadelphia, at 10 A. M. on Monday, April 30th, 1888, to finish their work for the ensuing General Conference.

J. H. A. JOHNSON, Secretary.

D. WARD, President.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 *Power's Block, Rochester, New York.*

NOTICE.

MEETING OF GENERAL MISSIONARY BOARD.

All of the above named Board who can are requested to meet at Richmond, Ind., Friday 12 A. M., preceding the General Conference. Members—The Bishops. Ministerial—W. B. Derrick, C. T. Shaffer, D. P. Roberts, P. A. Hubbard, B. Harper, A. W. Lowe, I. H Welch, A. A. Williams, J. P. E. Bradley, Laymen—Robert Jones, P. B. Goins, P. Outland, F. H. Lowther, S. Crutcher, A. H. Hendricks, G. Barnes, G. Horton and H. T. Keeling.

By order of
P. CAMPBELL, President.
J. M. TOWNSEND, Sec'y.

WANAMAKER'S.

PHILADELPHIA, March 6th, 1888.

HEAPS OF WRAPS OF DRESS GOODS ARE crowding and crushing in. Winter things are yielding place to Spring. Between these some prices are ground almost to powder.

THE NEW SPRING THINGS ARE ON DRESS parade. Wraps and Dress Goods for Women and Children, and Kilt Suits and Overcoats for the very small Boys. What heads have been planning, these have been shipping; machines have been humming and busy needles flying for months past to get ready for our opening.

In Suits, in Pants, at home—wherever and peculiar thing could be best done, it has been done. Every purse of fit and taste will find they are in the sunlight of Fashion's cheriest smile.

JAPANESE MATTINGS. THEY ARE SOMEWHAT less in weight than the Chinese, and have peculiar grass odor. Some are plain, some in large squares half across the piece, others have the square and large scale figure. Prices are low and nice. There is a bit of novelty about them at least for most folks. They have been selling in small quantities for a year or two, and we decide to stir at general attention. There is a sensation in them now. We have 2715 rolls, which we sell as a sort of Spring discount bargain at $10 the roll of 40 yards.

WATER COLOR OF COFFEE, CONSISTENCY OF syrup. Five minutes later as one would a cup of clear, filtered. Simple as winking. Go on drinking mud, if you choose; you can have Schuylkill water like morning dew if you care to. A roomful of Filters that will do the work thoroughly.

With cooler, $5 50 to $10 00.
Kitchen Filters, $4 to $7.25.
Force Stools, $5 to $20.

THE EXCELSIOR COOKING CROCK. A NICHE on boon. Easy to clean said proof, will not crack or chip of, or get out of sorts with a change. Excel lent porcelain crock in a block tin jacket, which holds the crock above the fire, keeps it cool and radiates heat to the cooking. No chance for food to burn. The merits of a farm kettle with the simplicity and cheapness of an iron pot.

Square 5, 4, 3, and 2 quart sizes, 25 to 65 cents.
When you think of cooking, establish take a look at them—if any are left them.

JOHN WANAMAKER.
PHILADELPHIA.

EASTER WOODEN MONEY EGG, goose egg size, 5c. Samples, mail, 5c. Send 2 labels from Rose Soap, 25c. cake. 224 Baubles and barrels. E. C. ROMINS, Philada., Pa.

CHURCH ORGANISTS, BEWARE!

PALMER'S Book of 518 short and interesting Interludes and Modulations in all keys. Ready March 20, $1.25 postpaid.
H. R. PALMER, Lock Box 2341, N. Y. City.

THE MONTHLY ECHO,
ABEL R. CALDWELL, Managing Editor
1643 Darien St., Philadelphia.

The Echo is now the oldest secular, literary and social journal published in the interests of colored people in Philadelphia. Price 25 cents per year sample copy sent on application.

THE CALENDAR OF THE CONFERENCES.

1887.

SEPTEMBER.

West Kent'y 28, Owensboro,... " Turner

OCTOBER.

South Kans'a 1, Emporia,..... " Brown
Pittsburgh ... 5, Parke's'g, W.Va " Campbell
Kansas ..... 12, Omaha,..... " Brown
Tennessee,.. 12, Nashville,.... " Turner
Indiana..... 18, McAllister,.... " Ward
North Mo.,.. 19, Hannibal,.... " Brown
Missouri.... 26, Ste Louis,.... " Brown
West Tenn.,. 26, Memphis .... " Turner

NOVEMBER.

Nth Georgia 2, Rome,..... " Wayman
Arkansas.... 9, Little Rock,... " Ward
Florida..... 10, Tallahassee,... " Payne
Sth Arkansas 17, Helena,..... " Ward
Nth Alabama 23, Selma,..... " Payne
Macon,..... 23, Talbertou,.... " Brown
Columbia.... 23, Warrenton,... " Campbell
West Arkan's 24, Camden,..... " Ward
Alabama,.... 30, Eufaula,..... " Payne
Texas..... 30, Beaumont,..... " Wayman

DECEMBER.

Columbia.... 7, ... " Campbell
Mississippi. 7, ... " Ward
N. E. Tex., 8, Dallas..... " Wayman
Georgia..... 14, Savannah,..... " Brown
West Texas, 15, Bastrop ..... " Wayman

JANUARY.

1888.

Nth Miss.... 3, Yazoo,..... " Ward
North La.,.. 26, Shreveport,.... " Wayman

FEBRUARY.

Sth Carolina. 8, Mt Zion Chris'n" Ward
East Florida, 16, Palatka,..... " Payne
Louisiana.... 26, New Orleans,.. " Wayman
Ste. Thomas,.... Ste. Thomas, W I Disney

MARCH.

Virginia .... 28, Norfolk..... " Turner.
Demerara..... George'n B G S A Disney

APRIL.

New Jersey,. 4, Millville..... " Campbell
Baltimore,... 18, Baltimore.... " Wayman
Bermuda..... Shelly Bay, W I Disney

MAY.

General Conference, Monday, May 7, Indianapolis, Ind.

JUNE.

Philadelphia 6, Harrisburgh.
New York.. 6, Albany.
New Engl'd 13, Boston.
Ontario..... 20, Chatham.

JULY

Nova Scotia, Amherst, N S.

BISHOPS' RESIDENCES.

Bishop D. A. Payne, D.D., LL.D., Wilberforce, Greene Co., Ohio. During the winter Jacksonville, Fla.
Bishop J. M. Wayman, D.D., 127 East Baltimore Street, Baltimore, Md.
Bishop J. P. Campbell, D.D., LL.D., 1826 Norris Street, Philadelphia, Pa.
Bishop T. M. D. Ward, D.D., Seuntinge, D. C.
Bishop C. C. Pinn, D.D., D. C., 1404 Rhode Island Avenue, Washington, D. C.
Bishop H. M. Turner, D.D. LL.D., 38 Young Street, Atlanta, Ga.
Bishop J. P. Dickey, 212 King Street, East, Charleston, S. C.

The Bishops should always be addressed at their residences, from which their mail will follow them when absent; the exception is when they are known to be holding conferences or visiting certain points.

For the Council of Bishops,
JOHN M. BROWN,
SECRETARY.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. Twenty-five cents a bottle.

OUR BOOK LIST.

A. M. E. HYMNAL.

We issue only one size, 24 mo, without notes.

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Sheep,.....	1.20
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Extra Roan, Gilt,.....	1.40
Morocco, Gilt,.....	1.65
Morocco Gilt, with clasp,	2.00

20 per cent. off when ordered by the dozen.

SUPERFINE GRADE OF HYMN BOOKS.

Extra morocco, heavy gilt, with clasp. This book is turn morocco, gold bands and only needs to be seen. Price, $3.00.	
Pure morocco, soft, flexible back, heavy gilt and red edges, $2.50.	
Heavy morocco, gilt and red, with limp back, kid lined. This is what they call "limp" or "flap" back, covering the entire edge of leaves. Very fine, $3.50.	
Blue and black morocco, gold bands and clasp, fine. $4.00.	
Church Service (revised edition) $1.00 per doz.; $2.50 per 100. Same in black paper-cloth binding, 75c. per doz., or 10c. each.	
Pastoral Credentials, 75c. doz., 100, $ 5.00	
Elders' Certificates of Ordination,	.20
Elders' Certificates, parchment	.50
Deacons' Certificates,.....	30@.50
Local Preachers' Licenses,.....	.5
Exhorters' Licenses,.....	.5
Love-feast Tickets, 100, 25c.; 1000,	2.25
Church Class Books, 18c.; per doz.,	1.60
Discipline and Doctrines of the Ch., [By mail, registered, 60c.]	.50
Tanner's Outlines of the A. M. E. Church,.....	1.00
Genesis Re-Read, Steward,.....	1.25
Death, Hades, &c., Steward,.....	.30
Elements of Divinity; or, Divine Attributes, Steward,.....	.35
A. M. E. Church Review [quarterly] per copy, 40c.; per year,.....	1.50
Turner's Catechism [authorized by General Conference] per dozen,	.50

NOTE.—On all the above a special discount will be given to the trade, and to others when ordered in lots of $10 worth and over.

COURSE OF STUDY.

PREPARATORY COURSE.

Webster's Academic Dictionary,....	2.00
Swinton's English Grammar,.....	1.65
Composition and Rhetoric, same,....	1.50
Binney's Theological Compend,....	.75
Whole set, by express, When ordered by mail, add 65 cents.	$5.65

FIRST YEAR.

Composition and Rhetoric,.....	1.31
Swinton's Outlines of General History	2.00
Stevens' History of Methodism abg'd	3.00
Hawley's Manual of Methodism....	.85
First Lessons in Botany,.....	1.00
Whole set, by express,.....	$8.26

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Christian Ethics, Gregory,.....	1.50
Shaff's History of the Apostolic Ch.,	4.00
Sacred Geography, Barrows,.....	2.25
Botany,.....	1.25
Wakefield's Theology,.....	2.25
Wayman on Discipline [in press]....	.90
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Whole set, by express,	$13.00

THIRD YEAR.

Intellectual Science, Porter's.....	3.00
Cutter's Physiology,.....	1.70
Geometry [Marks'] Elements,.....	.90
Tanner's Outlines of the A. M. E. Ch.	1.00
Whole set, by express, Adding Companion to the Bible, a good and very needful work....	$ 6.60 1.75

FOURTH YEAR.

Steel's Natural Philosophy,.....	1.25
Shedd's Homiltiks,.....	2.50
McCosh's Logic,.....	1.50
Concordance to the Holy Bible,....	1.25
Whole set, by express, We have also an excellent Bible Dictionary at,.....	$ 6.50 1.92

All these works contained in the course of study are from other publishers, and are bought by us for cash only. We can only sell them FOR CASH. To candidates for the ministry of our Church who buy the whole of any of these sets at one order, we have so arranged as to be able to give them 10 per cent off.

WORKS RECOMMENDED BY THE CHURCH.

Life and Times of Rev. Richard Allen	$ .50
Method of Divine Government,....	2.00
Wesley's Sermons, 2 vols.,.....	5.00
Newton on the Prophecies,.....	2.75
Clark's Commentary, 6 vols.,.....	24.00
Ecclesiastical Law, Henry and Harris	3.00
Harkness' First Lessons in Greek,	1.30
Scarborough's First Lessons in Greek	1.00
Green's First Lessons in Hebrew,..	.30
Macanlay's History of England, 5 vol.	4.00
Principia, Delany,.....	25@.50

A new, complete Bible Commentary, by Drs. Jamison, Fausset and Brown (England) critical and explanatory, 3 vols. Old and New Testament, $9.00, $12.00, $18.50, according to binding. See advertisement in RECORDER.

History of Methodism, by James Porter, D.D. This is a compendeous and popular work complete in one book. No layman or young minister should be without it. Price, $1.50.

Fifty Years and Beyond, a popular book for the times, $1.00.

Moody's Works, "Way to God," 60 cts.; "Way to Heaven," 60 cts.; Secret of a Happy Life, $1.00; Secret Power, 60 cts., etc., etc.

Bibles, Testaments, etc., 10 cts. to $10.

"WORTH A LIBRARY IN ITSELF."

Chambers' Household Encyclopedia, by J. B. Lippincott Publishing Company. Ten large vols. over 8,300 pages, 8 styles, cloth, sheep and half morocco, $15.00, $20.00, $25.00.

A small discount will be given to ministers on this excellent work We want to sell 50 sets before April, 1887. Besides these, we furnish, on application,

Williams' History of the Colored Race, complete in one volume,..... 4.00

Complete Triumph of Moral Good over Evil,..... 2.50

Jimerson's Notes of the 25 Articles, 1.25

Butler's Analogy of Natural and Revealed Religion,..... 1.50

Proceedings of last General Conference,..... .25

Also Sunday school libraries containing 50 vol., at $6.00, $8.00, $10.00. Sunday School Record Books, $1.50. These records are the best in America. Sunday School Reward Cards, 40 dozen in package for 25 cts; Marriage Certificates, Choir or Church Tune Books. We call special attention to the two books, "Tabor" and "Herman," Church Music published by Mr. Duffie, Columbia, S. C., and sold by us at $1 50 per copy. Choir committees will do well to examine these two solid excellent works. We wish orders for them and guarantee satisfaction

MARK WELL THESE NOTES.

1. We do not receive personal checks on local banks for small sums. In all cases we will charge to the remitter the cost of collection.

2. We will not, hereafter, accept less than 50 cts. (one quarter) on subscription to RECORDER.

3. Hereafter, on all orders C. O. D. by express, we must have at least $2.00, or one-fourth of the cost of the goods as a guarantee that they will be taken from the office.

4. In sending orders, if you cannot write plainly yourself, get a friend to write for you; it will save both yourself and us time and trouble.

5. Orders by mail at your risk unless registered. To register, 10 cents extra must be sent with order.

Address all orders to
REV. J. C. EMBRY,
Box 906, Philadelphia, Pa.

Information Wanted

[We make no charge for publishing these notices even though they occupy considerable space and send a free copy of the RECORDER to each person inserted. Persons will please read carefully, and if any thing is omitted, and report any case in which friends are not right matched by means of notices in the RECORDER.—EDITOR.]

INFORMATION WANTED OF MY AUNT, Miss Eliza Hilliard. She was sold in 1861 from Louisiana to a man by the name of Pinch who went to Texas and took her with him. I have not heard from her since. She first b l nged to a man by the name of W. W. Collins. Any information will be gladly received. Please address, B. T. Davis, Miss La Moure, Madison county, Mo.

INFORMATION WANTED OF ONE ISAAC Tolson. He left Howard county, Mo., many years ago. The last heard of him he was in Canada. He had a daughter named Sabidora. If any one can give any information of his whereabouts they will please inform his daughter, Mrs. Dutchia Hall, at Clifton, Henry county, Mo.

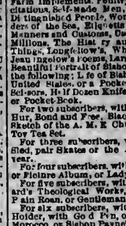
INFORMATION WANTED OF HENRIETTA Broadwaters children or grandchildren. The said Henrietta was a sister to Mollie Bibb, late of Worcester county, Md., deceased; who has left her entire estate by will to her sister (Henrietta Broadwater's) children. Henrietta lived in Philadelphia about forty years ago. Address, R. D. Jones, Att'y at Law, Snow Hill, Md.

INFORMATION WANTED OF MY SISTER, Mary Lilly. Her husband was Wm. A. Lee Lilly. Have not seen her since 1863. At that time she was a state of mind with William Lee. Other wise was Lucinda Miller, afterwards Lucinda Mason. Any information as to the above will be thankfully received. Address Rev. C. D. Waite, Wyoming, Hamilton county, Ohio, box 74.

INFORMATION WANTED OF MY SISTER, Mary, whose maiden name was Elizabeth, Cashier and Agnes Massey. They were all from Clarks County Va., and belonged to a man by the name of Dr. William McGuffey. Our mother's name was Susan Massey. Any information concerning any of them will be very thankfully received by their sister, whose name was Arlie Anna Massey, but is now Arle Anna Green. Address in care of Rev Seth D. W. Smith, P. O, Lock box 40, Chambersburg, Pa.

SEEDS GIVEN AWAY! A pkt. Mixed Flower seeds (500 kinds), with PARK'S FLORAL GUIDE, all for 2 stamps. Every Flower-lover delighted. Tell all your friends. O. W. PARK, Fannettsburg, Pa.

Send at once. This notice will not appear again.



DREER'S GARDEN CALENDAR
Jubilee Edition, 1888.

Established 1838. In celebrating our fiftieth anniversary, we will make a present of one hundred of our Golden Chester Wax Beans, containing directions for cultivation. This paper and recipe for making delicious Flame, Feathers, and every garden requisite, containing numerous plates and hundreds of illustrations, with prices thereof, and directions for cultivation. Valuable to all who plant seeds. Sent free.

HENRY A. DREER,
714 Chestnut St., Philada.

K. G. THOMPSON,
MERCHANT TAILOR AND IMPORTER OF ENGLISH CLOTHING,
No. 9 Washington Square, Southwest St.,
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DR. JAECER'S
Sanitary Woolen System Company
OF PHILADELPHIA,
Solicit inspection of their varied stock of
UNDERWEAR
and other garments, including everything for the complete equipment of men, women and children. Exclusively manufactured and imported by them.
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Catalogue and Price List free.

National Colored Teachers' Bureau
ESTABLISHED IN 1884.
WILBERFORCE, OHIO.

This Bureau has been organized to meet the wants of the Colored Teachers of the country, by securing positions for all applic

THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Sec'ty.

BETTER THAN EVER.

LESSON HELPS FOR 1888.

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REV. C. S. SMITH,
Nashville Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business.

C. S. SMITH, Secretary.

To the Pastors and Superintendents of our Churches and Sunday Schools:

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THE QUARTERLY LESSON PAPER is a beautiful lesson sheet, four pages handsomely illustrated and printed on white paper,

tion you will find negroes, in the main, hard working and honest. True, you will find much that is not commendable, but when you see him as he is at home, if you are an honest man you will say, "The negroes of the South are not as bad as I have been told they were." If you give them justice you will say they are as good as their former masters. The Southern negro has made rapid strides since emancipation. He is simple and confiding, and in spite of all the slanderous misrepresentations, abuses and hardships heaped upon him by the "chivalry (?) of the sunny South," he "loves his former owner, perhaps not wisely, but too well."

Belen Miss.

"THE QUESTIONS OF THE HOUR" REVIEWED.

BY REV. ISAAC S GRANT.

It is a rare thing to find two persons of the same opinion, whether in religious or secular matters, and especially being many miles apart. Were I personally acquainted with the scribe who wrote the article in the CHRISTIAN RECORDER of February 23d, under the caption above: "The Questions of the Hour," I could not be any more of the same opinion. I shall endorse the article with a few amens.

Rev Walter Thompson, I trust my endorsement will not be an offense to you and the readers of the CHRISTIAN RECORDER. The first thought in any great undertaking should be the probability and possibility of the power to carry it out to a successful end. Will, opportunity, wisdom, means and money. That the A. M. E. Church possesses these requisites in abundance, none will dare to deny. To this you have my hearty amen. O, thou man of God.

Again, the article said, "The connection needs to concentrate in her General Conference the practical wisdom of the Church. By this we mean the intelligent minds that are sanctified to the work; men that respect rule and order; men that will go to the General Conference to work and not to make bombastic speeches in order to show what they know, and often what they do not know. It is not always the man that has received the best scholastic training that will make the best delegate." Amen.

Take such men as our Dart, Bellamy, Lites, Lykes, Salter and W. M. Thomas—such men never would shut their eyes against this passage, "Do unto others as you would that they do unto you."

"Such men, as the scribe said, could best be secured by a slight change in the law governing the eligibility of delegates. Let the law read: 'Every delegate representing an annual conference shall be a minister who has traveled eight consecutive years preceding the General Conference session as a minister in the service of the A. M. E. Church; who had thus been able to form opinions from a reasonable experience.' To this is my third amen.

"Would it not be a good idea to have our Bishops rotate? The system of rotation will do much to break down sectional feeling and will also modify the abuses of the transfer system. The system of rotation will make the Presiding Elder system absolutely necessary. We would suggest but one change in the Presiding Elder system, and that is, let the presiding elders be elected by the annual conference, thus throwing upon the conference the responsibility in regard to the charcter and ability of the men placed in the office, and also causing the presiding elder to feel that he is responsible to the conference for the success and failure of his work." These are my views and several whom I conversed with. Thus I say, amen. The arrangements of our various departments. I agree do away with so many secretaries; and as regards the location of the Financial Department, it is immaterial to me whether it is located in the North, East, South or West. But as the writer said, "Let the system be simplified, let the fund be known as the connectional fund instead of the present term Dollar Money; make the assessment per member fifty cents, consolidate the three days and let it be known as the general fund day. This I heartily endorse. If the system were changed I am of the opinion the churches, especially in South Carolina, where some of us are getting for support sugar, coffee, peas, corn, eggs and, now and then, a dollar, would improve. I know what I am speaking about, for I am in the very hot-bed of the late reformation. Change our financial system to 50 cents, give us more Bishops—rotate. If Georgia is solid for Gaines, South Carolina is for Salter. Let the two States shake hands. Let our annual conferences elect their presiding elders. Oh, [illegible] with my brethren at In[illegible] remain there until these [illegible]; they will be for the [illegible] the Church militant.

[illegible] C.

[illegible] of Leavenworth, [illegible] raising [illegible] Christian sci-

SCATTERING FLOWERS ON HIS GRAVE

To the memory of Dr. John M. Brown, Howard University, Medical Department, class 80, Washington D C., who died in Kansas City, Mo., Feb. 4th, 1888.

A TRIBUTE BY GEO. C. SMITH.

Sorrow finds fittest expression, oftentimes, in silence. It rules in a realm which is sacred, but its sway is disputed always by duty. I would stand mute, did not this joint ruler, duty, itself sad-ayed and sorrowful, beckon me to speak. It would, perhaps be more grateful and fitting if I would remain mute of lip while the voice of the heart only responded. I shall, therefore, in my weak way, attempt to fulfill every promise made. Dr. John M. Brown, living, was my friend and who, dead, I sincerely mourn. To me it is a painful pleasure to add my heartfelt tribute of veneration and love for him. I shall present my estimate of his character as a modest tribute to the memory of a modest man.

Man may dominate the earth, but it is given to God alone to conquer death. He may span continents with iron girders and bridge them with the commerce of the world; may measure the depth of the sea, the distance and magnitude of the heavenly bodies; may predict with mathematical precision the course and velocity of the planets—the visit, exit and return of the comets, yet with all this power over earth he cannot tell the day nor the hour of his exit ce, for death "cometh as a thief in the night." Nor wealth, nor talent, nor high position can arrest the footsteps of death, the great destroyer of hopes and human expectations. Happy for us that we cannot foretell his coming, yet when we see a man like he, cut down in the prime of life; when the dreams of his early ambition were being so fully realized in his profession, we are tempted to complain at what would seem a harsh visitation of Providence. But death waits for no man. The justice and wisdom of an Allwise God are beyond human ken. To his will we meekly bow. It is hard for us to comprehend the wisdom of Providence in designating a man so circumstanced as he, as a victim for the grave, yet it is not for us to pass upon the wisdom of the Almighty in matters of this kind. It is possible that He interfered to save him from prolonged suffering and that what appears to be our loss is, in reality, his gain. "God's finger touched him and he slept." Reason reels at the blow, yet we are reminded that we are born simply as executors of another's will.

It was most fitting that death should come to him quietly and without a struggle. Happy is he who is thus laid to rest with his life's warfare accomplished and with the feeling in the hereafter that he fought the good fight and has passed away loved, honored and respected by all. Beautiful and precious is the faith which teaches that God has in his keeping the dust of those we loved and who loved him. To the soul prepared, it matters not. The "well done" is the crown of life. So long as man dwells on earth, life is but a fragment. But the close seals the work with the benediction of changeless fruition. The career finished in honor and radiant with faith becomes a completed power and an everlasting blessing.

When Dr. Brown spoke or wrote it was from a thorough knowledge of his subject in pregnant and weighty words. Being a student and a lover of the best as a blade would be thrust with fatal result. Were I fully to express my admiration for the man I might, possibly, be suspected of intemperate speech. Although comparatively a young man in years, none can feel that that life was not rounded out into full completion. Judged by what he was no one can call the life of our friend a short one.

I believe in the immortality of good deeds—those that are such are not and cannot be buried with the bones of their authors, but live after them. The good that man do

"Time but the impression deeper makes,
As streams their channels deeper wear."

No man takes in the range and altitude of a mountain while environed by near jotting prominences and thick forest, neither do we correctly measure the man until his presence is wanting and his place is vacant. A drop of water which to-day may be tossed into a wild commotion on the waves of the deep, may to morrow glitter in the dew drop or fall in a tear. Thus every act of man is followed by an ever widening circle of consequences and results that forever reappear in renewed and varied phases of existence. If we would correctly weigh a man's life and character we must know the moulds in which he is cast. His was a nature cast in the finest moulds. Dr. Brown I knew well; coming from the same city, he was my physician and friend in the earnest sense of that word, and I loved him because of his virtues and for the sorrows he bore during the closing of his life. In life he had no enemies; no consciousness of wrongs inflicted or of trust betrayed. In my long association with men in public and private life I have come to contact with none whose personal character was more lovable, a gentleman of more perfect honor, of more perfect kindness of heart—as tender as that of a woman—of more catholicity of spirit, of less bigotry, of less envy or of less self seeking with his attainments I have not known—so knowing him as I did—as his personal friend and confidant in his last months—during his long period of depression and sorrow I was his constant companion when in the city; he trusted and clung to me with such a tenacity that I could not but love him.

He never made a brow look dark,
Nor caused a tear, but when he died.

His was an open, generous, sanguine, earnest nature—such an one as "he who runs may read." Strong in his convictions of right, he had a rare faculty of impressing one with the purity and sincerity of his motives. His life in this city was an open, manly one; his friends have no occasion to invoke the charity of silence; the gentleness of his disposition, the frankness of his manner, the integrity of his character made him many friends and mourners at his death.

He was by nature incapable of doing a mean act. None of the little meannesses of human nature belonged to him—with a high sense of personal honor, no narrow influences controlled his acts. Those who knew him can hardly fail to speak with warmth of his striking personal characteristics; of the genial and gracious presence in manner and essence, but that of a gentleman. The few flaws in his character were of manner rather than of the heart, having a mind so cultivated he could neither be mean nor small. Like the Sultan Akbar he believed that "no man was ever lost in a straight road." He was without craft or deceit. Those who knew him could not but be charmed by the frankness of his address, the intelligence of his conversation—a stranger would have recognized in him a man above his fellows.

There may have been stronger men than he, but he was strong; there may have been better men at heart than he, but I have not known them. No one has gone out from us who would feel a richer joy than he to know that all men speak to him kindly and lovingly.

The broad, deep river which rolls its majestic waters to the sea, tells but little of the movement of the mountain stream it once was or the mountain through which it came; so it is often with the pleasing anxious being of our common humanity. One of the characteristic traits of his character was its disgust of shams or false pretensions, whether in public or private life; his dislike of the thin veneers and disguise plastered over personal iniquities. He believed that a dividing line separated the right from the wrong in the affairs of men and that the right, ever was, everywhere, better than the wrong. Many things at times distorted the vision, but nothing ever confounded the distinction or tempted him to barter the one for the other. He hated with all the power of his being hypocrisy or unfaithfulness either in woman or man. To find himself deceived by either seemed almost to crush his tender heart.

From my personal and intimate knowledge of the man there is no doubt but that his late sorrow tinged his life. Although at times cheerful, there was still the unseen presence of melancholy which would check the exuberance of his spirits. This sorrow was the minor chord in the harmony of life. It is not for me to dwell upon this theme—perhaps I have no right to speak of his domestic relations, committed to me as a sacred trust by him, as his friend, except so far as commissioned. That home far away from here has been saddened, that charmed circle broken, and stricken by grief which no words of mine can soothe. I will not lift the veil from that circle of crushed hearts there over a broken-hearted son and brother. It seems too sacred for discussion here. His love for his mother was fervent; of her he never tired of speaking—scarcely a night we did not talk of her, home and loved ones, and for the time live over the happiness we left behind—and of when it should be ours to return to those that loved us. He looked forward with delight to our anticipated visit this spring. The early impressions made by that devout mother were never thrown off; almost every night we would sing together his favorite song—"Where is my Wandering Boy tonight?" and read his favorite poem, "Weary," which I possess and which seemed to fit his own life. Perhaps the insertion of this poem will give his friends a better idea of his feelings than I can portray. The words in italics were underscored by himself:

WEARY.

Weary, so weary, O, weary of *tears*;
Weary of heartaches and weary of fears,
Weary of mourning and weary of *pain*;
Weary, so weary of hoping in vain.

Weary, so weary of the *burden of life*;
Weary of toiling and weary of strife;
Weary of parting and weary of *night*;—
Weary, so weary and longing for light.

Weary, so weary of *waiting a'one*;
Weary of asking—receiving a stone;
Weary of watching, weary of jeers;
Weary, so weary of taunts and of sneers.

Weary, so weary; but *sometime I'll rest*;
Dreamlessly sleeping, *hands crossed on my breast*;
No more to *sorrow*, no more to weep;
Only to lie down and *quietly sleep*.

Those who have felt the warm contact of his love, who have experienced the joy of his friendship, who have shared his confidence and sorrows, as I shared, and secured his esteem, carry in their hearts the fervent appreciation of his virtue and will long cherish his memory. Let us hope that when timid nature, for a moment, shrank at the approach to the dark valley the voice of the risen Saviour came to him in reassuring accents from the other shore, "It is I, be not afraid." And as his last moments were peaceful when he fell asleep, so his last sweet sleep will be unbroken by the turbulent memories which throng the air above his grave. It is said that a pebble dropped in the ocean will send its wavelets to distant shores; is it too much to say that the life of our deceased friend, dropped in the great ocean of humanity, will not pass from sight without leaving behind an influence that shall teach the hearts and lives of generations to come?—*Exchange*.

REMARKABLE LONGEVITY.

The most extraordinary British examples of longevity are those of Thomas Parr, who died in 1635 at the age of 152; Henry Jenkins of Yorkshire, who died in 1670, aged 169; Mr. Fairbrother, who died in Wigan, May 1770, aged 133; James Shellie, an Irish farmer, who died in June, 1759 aged 136; and Martha Hannah, of Cullybackey, Ireland, who died in 1808, aged 126. But Great Britain and Ireland are not the only countries that breed centenarians.

In 1809, Elizabeth Haywood, a free negro died in Jamaica, aged 130 years; in 1742 a Portuguese gentleman, Joa Homem da Cunha Deca, died aged 129; and in 1791 a Portuguese lady, Joanna Francisca de Piedade, was still living at the age of 120. But most writers on the subject seem to agree that our own islands produce an unusual proportion of long-lived people. They also agree that more men than women reach extreme old age. The oldest person whom I personally have known died at the age of 116. I cannot be quite sure of the year of his death. It must, I think, have been about 1868 or 1869. He was a quiet old gentleman, who had two weaknesses, books and port. Several times during his last years he narrowly escaped burning himself to death in bed, where, whenever he was wakeful, he loved to read at night; and to within a few weeks of his death he always drank three or four glasses of old fashioned port after his dinner. He neither smoked or snuffed, but he hunted until he was over 90. He had a marvelous digestion, his sight, aided by spectacles, was good to the last, and he was sufficiently clear-headed to be able to make a little joke to one of his great-granddaughters within an hour or two of his end. This kind of pleasant extreme old age is, I am afraid, very unusual. I should add that my old friend, in his early days, held an appointment in India, and I have before me as I write a copy of "Horace" (Tonson's edition of 1715) which gave me, and which bears, in his handwriting, on the fly-leaf, his name and the date, "Calcutta, 16 March, 1779." He gave it me about 38 years later.—*Cassell's Saturday Journal*.

Church News.

Rev. C. Wright, of Harrisburg, Pa., writes: A portion of the Harrisburg District has been blessed with a glorious revival. Steelton reports 35 converts, Carlisle 42 and Greencastle, Chambersburg and Middletown report religious interest.

Rev. T. J. Peterson, Des Moines, Iowa, writes: We have just closed a glorious and profitable revival of seven weeks, having had thirty-eight conversions and fifty added to the church, and notwithstanding the very cold weather our church has not been sufficiently large to seat those who have nightly attended.

Rev. T. W. Lewis, Arkansas City, Kans., writes: After reading the great success with which the A. M. E. Church is meeting throughout the Southwest, I thought it would not be amiss to let you know what we were doing in the way of improvements in this part of the South Kansas Conference. Notwithstanding our town—Arkansas City—is located in the Southern tier of counties and on the borders of the Indian Territory, we find that God manifests his goodness and great mercies down here just the same as he does any other place. I came here on the 12th of October, found the people waiting to receive me, which they did with a warm hand, but did not forget at the same time to fill my ears full of the various proceedings of last year, and at the same time asking my opinion, but as soon as I got a chance to put in a word edgewise, I told them I did not come here to rehearse last year's business, but that we were now commencing on a new year. But when I became acquainted with the people I found them to be a working people and, ever ready to assist in building up the Master's cause. They believe in the old adage that "God helps those that help themselves." I have been very busy since I came here, and these good people have not failed to lend a helping hand, and the fruits of this labor up to present writing is a neat little parsonage, consisting of three rooms, which we have erected on the rear end of our church lot, and I am now living in it. The improvements will amount to about $300, donation and all. We were a little bothered about plastering our building, and when I called to remembrance some of the grand instruction you used to give me, when I used to be employed by you on Monday's, at Wilberforce University, that work was honorable, I bethought myself that I had had some experience in operative masonry, so I just laid aside my theological garb and took up the trowel until the walls were completed, and now I can have the pleasure of knowing that we shall not throw away any more money for rent, but can apply the amount toward diminishing our church debts. My charge is small, consisting of thirty-five members, but they are not only church members, but Christians. We have a nice little church here and located on a very valuable corner. Our church is not entirely free from debt, but we hope to pay the amount in an early future, as our hands have been released from the burden of parsonage rent. We have just stopped our improvements a little while to share in some of the pleasures of Christmas and to make ready for our first quarterly meeting, which will take place the second Sunday in January. Father J. M. Wilkerson is our presiding elder and all feel interested in making things pleasant for our old Kansas pioneer. I expect to enroll many names in the church whose names shall be enrolled in the Church triumphant, God being my assistance. Pray for us.

Rev. J. M. Henderson, of St. Paul, Minn., writes. After a protracted and arduous series of financial efforts, which God has crowned with unusual success, we have without stopping to rest plunged into special endeavors for the salvation of souls. God thus far has blessed me with a wonderful outpouring of his spirit; African Methodism in the past few weeks has gained forty-two new workers and the kingdom of Satan has lost forty-two victims. The work has only begun; we trust God and look for great things. Scarce as our people, comparatively speaking, are, we hope to find at least one hundred who are willing to enter God's service. Thus far there has not been, in a single case, a sinner who has attended our meetings consecutively three nights, but that by the third night he was at the mourner's bench. Our mourner's bench is the old fashioned Methodist mourner's bench, and the past week has seen men worth their thousands bowed as humbly and

No. 11

pp. 3 and 4 missing

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Sumter county, S C.

The City Council of Leesenworth, Kan., has adopted an ordinance raising the license for practicing Christian science, or faith cure, to $500.

SCATTERING FLOWERS ON HIS GRAVE

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A TRIBUTE BY GEO. C. SMITH.

Sorrow finds fittest expression, oftentimes, in silence. It rules in a realm which is sacred, but its sway is disputed always by duty. I would stand mute, did not this joint ruler, duty, itself eagle-eyed and sorrowful, beckon me to speak. It would, perhaps be more grateful and fitting if I would remain mute of lip while the voice of the heart only responded. I shall, therefore, in my weak way, attempt to fulfill every promise made. Dr. John M. Brown, living, was my friend and who, dead, I sincerely mourn. To me it is a painful pleasure to add my heartfelt tribute of veneration and love for him. I shall present my estimate of his character as a modest tribute to the memory of a modest man.

Man may dominate the earth, but it is given to God alone to conquer death. He may span continents with iron girdles and bridge them with the commerce of the world; may measure the depth of the sea, the distance and magnitude of the heavenly bodies; may predict with mathematical precision the course and velocity of the planets—the visit, exit and return of the comets, yet with all this power over earth he cannot tell the day nor the hour of his exit'se or, for death 'cometh as a thief in the night." Of wealth, or wealth, or eminent nor high position can arrest the footsteps of death, the great destroyer of hopes and human expectations. Happy for us that we cannos forstell his coming, yet when we see a man like he, cut down in the prime of life; when the dreams of his early ambition were being so fully realized in his profession, we are tempted to complain at what would seem a harsh visitation of Providence. But death waits for or no man. The justice and wisdom of an Allwise God are beyond human ken. To his will we meekly bow. It is hard for us to comprehend the wisdom of Providence in designating a man so circumstanced as he, as a victim for the grave, yet it is not for us to pass upon the wisdom of the Almighty in matters of this kind. It is possible that He interfered to save him from prolonged suffering and that what appears to be our loss is, in reality, his gain. "God's finger touched him and he slept." Reason reels at the blow, yet we are reminded that we are here simply as executors of another's will.

It was most fitting that death should come to him quickly and without struggle. Happy is he who is thus laid to rest with his life's warfare accomplished and with the feeling in the hereafter that he fought the good fight and has passed away loved, honored and respected by all. Beautiful and precious is the faith which teaches that God has in his keeping the dust of those we loved and who loved him. To the soul departed, it matters not. The "well done" is the crown of life. So long as man dwells on earth, life is but a fragment. But the close seals the work with the benediction of changeless fruition. The dead lived in honor and radiant with faith becomes a conquering power and an everlasting blessing.

When Dr. Brown spoke or wrote it was from a thorough knowledge of the subject in preparation and weighty words. Being a student and a lover of the best ant blade would he tempt our timbers with fatal reliterature, he brought a fine literary culture to his professional life. He thoroughly mastered the science of his chosen profession The leading members of the medical fraternity in this city have often told me that no man in Kansas City was better equipped and fitted for his life work than he, and that he was held in the highest esteem as evidenced from the many honors conferred upon him, from time to time, as a member of the Medical Association and once one of its chief officers.

It was a pleasure to walk with him through the street's and see in what esteem he was held by the profession, the business men and the common people, for whom he always had a pleasant word and a hearty shake of the hand He died an honor to his parents, his Alma Mater, his friends, both at home and in this community where he began and ended his professional career. Kansas City was not ashamed of the son of her adoption. She can and does point to him with pride as one of her valued jewels. His intellectual attainments were of a high order; he possessed a diversified knowledge outside of the profession rarely obtained by the laborious practitioner.

The month preceding his death his practice was remarkable, so that he was kept busy day and night.

When indulging in satire he carried in the velvet scabbard of his well turned periods a sword sharp as the scimiter of Saladin. If one should meet him in controversy it were well to see that there were no weak or ungunarded places in the joints of the armor; for his keen eye was sure to find them and his trenchant blade would be thrust with fatal rapidity. Were I fully to express my admiration for the man I might, possibly, be suspected of intemperate speech. Although comparatively a young man in years, none can feel that that life was not rounded cut into full completion. Judged by what he was no one can call the life of our friend a short one.

I believe in the immortality of good deeds—those that are such are not and cannot be buried with the bones of their authors, but live after them. The good that men do

"Time but the impression deeper makes,
As streams their channels deeper wear."

No man takes in the range and altitude of a mountain while environed by near jutting prominences and thick forest, neither do we correctly measure the men until his presence is wanting and his place is vacant. A drop of water which to-day may be tossed into a wild commotion on the waves of the deep, may to morrow glitter in the daw drop or fall in a tear. Thus every act of man is followed by an ever widening circle of consequences and results that forever reappear in renewed and varied phases of existence. If we would correctly weigh a man's life and character we must know the models in which he is cast. His was a nature cast in the noblest moulds. Dr Brown I knew well; coming from the same city, he was my physician and friend in the earnest sense of that word, and I loved him because of his virtues and for the sorrows he bore during the closing of his life. In life he had no enemies; no consciousness of wrongs inflicted or of trust betrayed. In my long association with men in public and private life I have come to contact with none whose personel character was more lovable, a gentleman of more perfect honor, of more perfect kindness of heart—a tender as that of a woman—of more catholicity of spirit, of less bigotry, of less envy or of less self seeking with his attainments I have not known—so knowing him as I did—as his personel friend and confident in his last months—during his long period of depression and sorrow I was his constant companion when in the city; he trusted and clung to me with such a tenacity that I could not but love him.

He never made a brow look dark,
Nor caused a tear, but when he died.

His was an open, generous, sanguine, genial nature—such an one as "he who runs may read." Strong in his convictions of right, he had a rare facility of impressing one with the purity and sincerity of his motives. His life in this city was an open, manly one; his friends have no occasion to invoke the charity of silence; the gentleness of his disposition, the frankness of his manner, the integrity of his character made him many friends and mourners at his death.

He was by nature incapable of doing a mean act. None of those little meannesses of human nature belonged to him—with a high sense of personal honor, no narrow influences controlled his acts. Those who knew him can hardly fail to speak with warmth of his striking personal characteristics; of the genial and gracious presence in manner and essence, but that of a gentleman. The few flaws in his character were of manner rather than of the heart, leaving a mind so cultivated he could neither be mean nor small. Like the Sultan Akbar he believed that "no man was ever lost in a straight road." He was well bout Bel g a student and a lover of the best ant blade would he tempt our timbers with fatal reliterature. he brought a fine literary culture to his professional life. He thoroughly mastered the science of his chosen profession The leading members of the medical fraternity in this city have often told me that no man in Kansas City was better equipped and fitted for his life work than he, and that he was held in the highest esteem as evidenced from the many honors conferred upon him, from time to time, as a member of the Medical Association and once one of its chief officers.

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knowledge of the man there is no doubt but that his late sorrow tinged his life. Although at times cheerful, there was still the unseen presence of melancholy which would check the exuberance of his spirits. This sorrow was the minor chord in the harmony of life. It is not for me to dwell upon this theme—perhaps I have no right to speak of his domestic relations, committed to me as a sacred trust by him, as his friend, except so far as concealment. That home far away from here has been saddened, that charmed circle broken, and stricken by grief which no words of mine can soothe. I will not lift the veil from that circle of crushed hearts there over a broken-hearted son and brother. It seems too sacred for discussion here. His love for his mother was fervent; for her he never tired of speaking—scarcely a night we did not talk of her, home and loved ones, and for the time live over the happiness we left behind—and o' when it should be ours to return to those that loved us. He looked forward with delight to one anticipated visit this spring. The early impressions made by that devout mother were never thrown off; almost every night we would sing together his favorite song—"I'm a Pilgrim and a Stranger, Boy to night!" and read his favorite poem, "Weary," which I possess and which seemed to fi his own life. Perhaps the insertion of this poem will give his friends a better idea of the feelings than I can portray. The words in italics were underscored by himself:

WEARY.

Weary, so weary, O, weary of *tears*;
Weary of heartaches and weary of fears,
Weary of mourning and weary of *pain*;
Weary, so weary of hoping in vain.

Weary, so weary of the *burden of life*;
Weary of toiling and weary of *strife*;
Weary of parting and weary of *graves*,
Weary, so weary and longing for light.

Weary, so weary of *waiting a'one*;
Weary of asking—receiving a stone;
Weary of watching, weary of jears;
Weary, so weary of taunts and of sneers.

Weary, so weary; but *sometime I'll rest*;
Dreamlessly sleeping, *hands crossed on my breast*;
No more to sorrow, no more to weep;
Only to lie down and *quietly sleep*.

Those who have felt the warm contact of his love, who have experienced the joy of his friendship, who have shared his confidence and sorrows, as I shared, and secured his esteem, carry in their hearts the fravent appreciation of his virtue and will long cherish his memory. Let us hope that when timid nature, for a moment, shrank at the approach to the dark valley the voice of the risen Saviour came to him in reassuring accents from the other shore, "It is I, be not afraid." and as his last moments were peaceful when he fell asleep, so his last sweet sleep will be unbroken by the turbulent memories which throng the air above his grave. It is said that a pebble dropped in the ocean will send its wavelets to distant shores; is it too much to say that the life of our deceased friend, dropped in the great ocean of humanity, will not pass from sight without leaving behind an influence that shall touch the hearts and lives of generations to come?—*Exchange.*

REMARKABLE LONGEVITY.

The most extraordinary British examples of longevity are those of Thomas Parr, who died in 1635 at the age of 152; Henry Jenkins of Yorkshire, who died in 1670, aged 169; Mr. Fairbrother, who died in Wigan, in 1775, aged 133; James Sbeille, an Irish trooper, who died in June, 1759 aged 136; and Martha Hannah, of Collybackey, Ireland, who died in 1808, aged 126 But Great Britain has not the only centuries that breed centenarians.

In 1809, Elizabeth Haywood, a free negro died in Jamaica, aged 133 years; in 1792 a Portuguese gentleman, Joa Homem da Cunha Deca, died aged 129; and in 1791 a Portuguese lady, Joanna Francisca de Pledade, was still living at the age of 120. But most writers on the subject assem to agree that our own island produces on numerous proportion of long lived people. They also agree that more men than women reach extreme old age. The oldest person whom I personally have known died at the age of 116. I cannot be quite sure of the year of his death. It must, I think, have been about 1868 or 1869. He was a quiet old gentleman, who had two weaknesses, books and port. Several times during his last years he narrowly escaped burning himself to death in bed, where, whenever he was wakeful, he loved to read at night; and to within a few weeks of his death he always drank three or four glasses of old fashioned port, after his dinner. He neither smoked or snuffed, but he boasted until he was over 90. He had a marvelous digestion, his sight, aided by spectacles, was good to the last, and he was sufficiently clear-headed to be able to make a little joke to one of his great-grandaughters within an hour or two of his end. This kind of pleasant extreme old age is, I am afraid, very unusual. I should add that my old friend, in his early days, held an appointment in India, and I have before me as I write a copy of "Horace" (Tonson's edition of 1716) which gave me, and which bears, on its handwriting, on the fly-leaf, his name and the date, "Calcutta, 16 March, 1779" He gave it me about 68 years later.—*Cassell's Saturday Journal.*

Church News.

Rev. C. Wright, of Harrisburg, Pa. writes: A portion of the Harrisburg District has been blessed with a glorious revival. Steelton reports 35 converts, Carlisle 40 and Greencastle, Chambersburg and Middletown report religious interest.

Rev. T. J. Peterson, Des Moines, Iowa, writes: We have just closed a glorious and profitable revival of seven weeks, having had thirty-eight conversions and fifty added to the church, and notwithstanding the very cold weather our church has not been sufficiently large to seat those who have nightly attended.

Rev. T. W. Lewis, Arkansas City, Kans., writes: After reading the great success with which the A. M. E. Church is meeting throughout the Southwest, I thought it would not be amiss to let you know what we were doing in the way of improvements in this part of the South Kansas Conference. Notwithstanding our town, Arkansas City—is located in the Southern Key of country, and on the borders of the Indian Territory, we find that God manifests his goodness and great mercies down here just the same as he does any other place. I came to work on the 15th of October, and the people waiting to receive me, which they did with a warm hand, but did not forget at the same time to fill my ears full of the various proceedings of last year, and in the same time asking my opinion, but as soon as I got a chance to put in a word edgewise, I told them I did not come here to rehearse last year's business, but that we were now commencing on a new year. But when I became acquainted with the people I found them to be a working people and ever ready to assist in building up the Master's cause. They believe in the old adage that "God helps those that help themselves." I have been on my charge since I came here, and these good people have not failed to lend a help'ng hand, and the fruits of this labor up to present writing is a neat little parsonage, consisting of three rooms, which we have erected on the rear end of our church lot, and I am now living in it. The improvements will amount to $300 when completed. Our church is a little bashered about plastering our building, and when I called to remember brance some of the grand instruction you need to give me, when I used to be employed by you on Monday's, at Wilberforce University, that work was honorable, I hethought myself that I had had come experience in operative masonry, so I just laid aside my theological studies and took up the trowel until the walls were completed and now I can have the pleasure of knowing that we shall not throw away any more money for rent, but can apply the amount toward diminishing our church debts. My congregation is small, consisting of thirty-five members, but they are not only church members, but Christians. We have one little church here and located on a very valuable corner. Our church is not entirely free from debt, but we hope to pay the amount in an early time, as our hands have been released from the burden of parsonage rent. We have just stopped our improvements a little while to share in some of the pleasures of Christmas and to make ready for our first quarterly meeting, which will take place the second Sunday in January. Father J. M. Henderson is our presiding elder and all feel interested in seeing things pleasant for our old Kansas place. I expect to enroll many names in the church whose names shall be enrolled in the church triumphant, God being my assistance. Pray for us.

Rev. J. M. Henderson, of St. Paul, Minn., writes: Our progressive and arduous series of financial efforts, which God has crowned with unusual success, we have without stopping to rest pinged into especial endeavors for the relief of the Parent Home and Foreign Missionary Society of the A. M. E. Church, and participated in by the Sarah Allen Mission Society Of course, what we expected, was that which we are accustomed to see and hear upon such occasions, but to the contrary, it was unique The programme was an unusually interesting one, managed with dignity and decorum from beginning to end.

The president in her opening remarks brought the work and the claims of the Mite Society before the large audience in a way that could not fail to forward its cause. Then the gift and point of the meeting throughout, was the forcible way in which true and noble womanhood was defined, and the value of organised effort was shown. So the occasion was at once lifted above the too often practice of overdrawn words of praise for the departed, and "whereas," and "be it resolved," resolutions, which we may safely say that at least three things were accomplished:

1st. The relatives of the deceased persons were comforted when they were made to see how clearly the Christ purpose to which their "saints died" had lived; and the sure reward that awaited them for labor performed, and the sure protection into a higher sphere of work 2d. The women present were inspired to find something to do, and to do it well; whether that something be the management of their domestic affairs, or work in the Sunday school, or as missionaries, or in some other department of the Church. Indeed, the possibility of attending properly to home duties, and also finding some time for work out side, was clearly shown, and that not simply by words, but by the noble record of the woman whose memory the meeting was held

3d. What women may do for God and humanity, by a little encouragement is heard Dr. Pearson say a few weeks ago that the Christian Church was over fifteen hundred years making an important discovery, viz, the value of its women and of its young men. At last the lesson is learned, and that class is forgotten and faithful that utilizes those two great forces. The Methodist Church is generally liberal in its views respecting its women, and, being a Methodist from my birth, it is perhaps no wonder that I share this spirit. Yet I am not quite satisfied in my mind that we have reached the place where it is necessary or generally profitable to license, ordain and give regular charges to women. There is no reason for them to do before reaching this point that they seem especially fitted for, that it seems to me but wise to deal first with that which comes first. Missionary work, temperance work and work of moral reformation, so successfully carried on by others, may also be done by the women of our Church. I believe that in the most fertile soil good seed was sown in this direction, that will surely produce its fruit, and that at no distant day.

CHURCH FINANCE.

BY EDITOR "CRISIS BLADE."

DEAR EDITOR:—Permit me to congratulate you upon your able contribution to the editorial columne of your journal of the 8th ult., captioned "Church Finance." Perhaps none more than yourself, at the head of the official organ of our Church and pre-eminently fitted for that position, can fully appreciate the urgent necessity of efficient government in matters of Church finance. We write as friend of the fast, and that the wonderful growth and influence of the connection are largely due to the lucid solution of an all-vexatious problem, and that the increasing reforms and plans of the day in finance and the question arises, have we, the colored women, no part nor lot in this matter? It is to celebrate the fortieth year of anniversary since woman began to agitate on the question of Woman's Rights. Since then a wonderful change has come over the condition of our people The colored man has exchanged the fetters on wrist for the ballot in his right hand. Schools have sprung up like wells in the desert dust. Churches have been multiplied and charitable institutions established among us. In view of this, will not Philadelphia and other cities of note of their forward women as delegates to that convention? I go by special invitation, but there are other women in Philadelphia younger than I am, and fresher from the schools, at whose feet I would sit, and from whose lips I could learn. Will not Philadelphia honor herself by sending to that council her best brain and heart?

FRANCES E. W. HARPER.

WOMEN TO THE FRONT.

BY REV. L. J. COPPIN.

One of the most impressive meetings I have ever attended under the management of women was held at Allen Chapel, Philadelphia, Sunday evening, March 4. The occasion was a "missionarial" to Mrs Lydia Waars and Mrs Kate S. Beckett, and it was under the auspices of the efforts of the Parent Mite Society of Allen A. M. E. Church, and participated in by the Sarah Allen Mission Society Of course, what was expected, was that which we are accustomed to see and hear upon such occasions, but to the contrary, it was unique The programme was an unusually interesting one, managed with dignity and decorum from beginning to end.

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Personal.

—Rev. S Birch has built a new church at Carlisle, Del.

—Rev. A. Woodlyn, Lewes, Del., is in the midst of a great revival.

—Rev. Dr. Pearson of Rev. T. W. Allen resulted in twenty-one conversions.

—Rev. W. H Yeocum's revival meetings in Trenton, N. J., have proven very successful.

—Rev. N. D. Temple gave an interesting lecture on astronomy before the Philadelphia Preachers' Meeting, Monday, 5th inst.

—Rev J. W. Norris' labors at Smyrna, Del., have been blessed greatly. In the revival there thirty-seven persons were converted

—Dr Townsend is pushing the Easter ing-laying fast now. He hopes to round up the quadrennium with a well-filled—not feathered—nest

—A royal pleasure it was to enjoy the hospitality of Mrs. S. H. Robertson, of Savannah, on our Southern trip. Mrs Robertson is a noble hearted woman.

—The Seed Manual of D. M Ferry & Co has been received. Every farmer and gardener can find a valuable garden catalogue of seeds, plants, etc., in the Manual. Detroit, Mich.

—Dr. Arnett was given a grand birthday reception by the Lewis Arnett Republican Club, Tuesday evening, March 6th, it being the doctor's fiftieth anniversary. A half hundred years, brother? May your eyes remain brilliant during the second half hundred years.

—Rev. J M. Palmer, Uniontown, Pa., has had a glorious revival, in which nearly one hundred members were added to the Church. His brother, Rev P Palmer, of South Side, Pittsburg, has also had an interesting revival, gathering in between thirty and forty members

—The Xenia (O.) Gazette bears to us the sad news of the death of (Mother) Mrs. Annie Phillips, the friend of a thousand Wilberforce students; also of Miss Willie B Johnson, one of Wilberforce's most noble students, and for the last nine years a teacher in the Xenia public school.

OUR WOMAN'S COLUMN.

BY CATHARINE CASEY.

A CALL TO OUR WOMEN.

OWEGO, N. Y., March 8, 1888.

MR. EDITOR:—There is to be in Washington, commencing March 25th, a jubilee of woman, in which we may expect a representation of the most gifted and noted women of the various reforms and plans of the day; and the question arises, have we, the colored women, no part nor lot in this matter? It is to celebrate the fortieth year of anniversary since woman began to agitate on the question of Woman's Rights. Since then a wonderful change has come over the condition of our people The colored man has exchanged the fetters on wrist for the ballot in his right hand. Schools have sprung up like wells in the desert dust. Churches have been multiplied and charitable institutions established among us. In view of this, will not Philadelphia and other cities of note of their forward women as delegates to that convention? I go by special invitation, but there are other women in Philadelphia younger than I am, and fresher from the schools, at whose feet I would sit, and from whose lips I could learn. Will not Philadelphia honor herself by sending to that council her best brain and heart?

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The ambition of our connection, as I understand it, is broad and limitless It would extend its fostering care over the entire points of the compass and bring within the fold of Christianity the entire negro world. The possibilities of the Church are grand; the results from our present pioneer labor have been flatteringly successful and her hopes for a future encompass all that is noble, ambitious, grand and God-like. With these hopes and laudable ambition; with this past honorable testimonial of strength of numbers and popularity, it behooves us to cast an eye to the wind-ward and realize what are our growing needs Financial management, rare executive ability, mingled unwarped by theological pondering and a general bias in a mercantile direction. And with these qualities, united with energy, keen foresight, rare patience, spotless integrity (the latter frequently an absent quality in the individual make-up of some of our aspiring clergy,) and lastly, a true vocation for the work, I enlist my feeling in a ministerial profession.

The general character of church work, of course, naturally calls for the latter characteristics of true priesthood; the former are the natural gifts and results of detail training. To preclude the idea that fiscal affairs are secondary to religious fervor in the extension and perpetuation of ecclesiastical dominion would be the erroneous assertion of priority over utility with its essential retrogressiveness However fallacious theologically are the doctrines of the Vatican in matters of succession in two white divines would be elected in the next General Conference on the first ballot to the Bishopric. Florida holds a claim on Dr. Grant and would be proud to receive a telegram from the bishop of the next General Conference that Dr. Grant was elected on the first ballot. Such a man as Dr. Grant at the head of this connection would be a God's blessing. What does the North say? Do you agree with the South? If so blow your noise Revs A. J Kershew, C. T. Brown and E. W. Johnson, of the Florida Conference, were introduced to the East Florida Conference by Rev. Wm Bell, of the Baptist Church, was introduced to the conference.

The fifth day's session brought a glorious dawning of the Sabbath The inspirational influence of the preaching: Bishop Payne at Bethel A. M. E. Church, 11 o'clock A. M; Bishop Wayman, D.D., at 11 o'clock A. M in Fry's Opera House; Bishop Turner, D., LL. D. at 3 o'clock P. M in Fry's Opera House; Dr. B. F Lee at the Baptist Church, and Dr. Tanner in the M. E. Church Excerelons from all parts given each of these noted divines, for making the attendance of an audience not to be obtained. The following brethren were ordained deacons by Bishop Payne: M S. Weston; S Timothy Tice, N. C. Livingston, Robert Fennell, R. S. Wilderverning, B J Spencer, G. L. Hills, Samuel Nathan, Bonson Green, S P. Pettis, A. A. Thomas, R. D Phillips, John Bryant and S. M. Holmes. Monday night, with Bishop H. M. Turner presiding, the conference proceeded to elect their delegates by ballot for the General Conference, of which Revs. S. H. Coleman, W P. Ross, J. E. Lee, T. C. Denham and M. M. Moore were duly elected by ballot. Afterwards, Revs. E. W. Connilly, A. Brown, T. T. Gaines, J. H. Welch and J. R Scott. Trustees elected to Wilberforce, Revs J. R. Scott and T. T Gaines, of Sanford, Fla., and John H. Welch, of Jacksonville, Fla. Committees on memoirs having reported, this brought before us the death of Rev Charles H. Pierce. Revs. T. W. Lang, T. Ross and others spoke to this report touching the life, character and death of this grand old hero in the cause of African Methodism, together with his sufferings in establishing the Church in the State of Florida. From the illness of Bishop Wayman, in his modest and eloquent manner, spoke a few words of cheer, which warmed the hearts of the brethren After the several committees were appointed the following prominent divines as visiting ministers were introduced to the conference: Dr B T. Tanner, editor of the A. M. E. Church Review; Dr. W. J. Gaines, of Atlanta, Ga.; Dr. B. F. Lee, editor of the CHRISTIAN RECORDER; Dr. A. Grant, of Texas, formerly of Florida; Dr. W. W. Hicks, Rev. Stewart, Rev. Andrew Benson, of the M. E Church; Dr. S. H. Robertson, of Savannah, Ga.; Rev. H. H Hankerson, of the Baptist Church and Mr. H. O Tanner, the skillful artist. Bishop Wayman read to the conference a telegram relating Bishop Brown's illness in Washington, D C., when the conference offered prayers to God for his immediate recovery.

It would occupy too much of your precious space to comment upon the eloquent sermons and remarks made by the above able divines; but I will pause a moment to say the sermons preached in Bethel Church by Drs. Grant and Gaines, the conference decided that the next General Conference on the first ballot to the Bishopric. Florida holds a claim on Dr. Grant and would be proud to receive a telegram from the bishop of the next General Conference that Dr. Grant was elected on the first ballot. Such a man as Dr. Grant at the head of this connection would be a God's blessing. What does the North say? Do you agree with the South? If so blow your noise Revs A. J Kershew, C. T. Brown and E. W. Johnson, of the Florida Conference, were introduced to the East Florida Conference by Rev. Wm Bell, of the Baptist Church, was introduced to the conference.

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NEW ENGLAND.—Revs. J. T. Jenifer, D. D., and A. W. Upshaw, B. D. Laymen—Messrs. J. H. C. Austin and John E Church.

PITTSBURG.—Revs. C. Asbury, D.D.; W. S. Lowry and W. H. Brown. Laymen—Hon. Ben Bland and Joseph Jones.

OHIO.—Revs. W. J. Johnson, B. D., and R. G. Mortimer, M. D. Laymen—Prof. J. P. Shorter, A. M., and Mr. L. W. Johnson.

NORTH OHIO.—Revs. T. H. Jackson, D.D.; John Dickerson and R. A. Johnson. Laymen—Rev. W. H. Lucas and E. M. Guy.

MICHIGAN.—Revs. J. W. McSmith and J. H. Miller. Laymen—S. Robinson and G. A. Pelkney.

INDIANA.—Revs. D. P. Roberts, M. D.; J. H. Clay and ——. Laymen—

ILLINOIS.—Revs. N. J. McCracken, Henry Simons and W. H. Chambers. Laymen—W. H. S. Seals and ——.

CALIFORNIA.—Revs. B. G. Beal and J. W. Sexton, B. D. Laymen—Messrs. A. F. Holland and I. Buchanan

COLORADO.—Revs. John Turner and J. H. Hubbard. Laymen—

KANSAS.—Revs. P. A. Hubbard and J. W. Braxton. Laymen—

SOUTH KANSAS.—Revs. J. M. Wilkerson, J. W. Wilson and B. F. Watson. Laymen—

NORTH MISSOURI.—Revs. G. W. Gaines, J. C. C. Owens and W. H. Sexton. Laymen—Messrs. J. C. Brown and G. W. Terrill.

NORTH GEORGIA.—Revs. W. J. Gaines, D. D.; R. Graham, C. L. Bradwell, J. G. Yonker, B. D.; J. A. Carr, Jr., D. J. McGee and D. T. Green. Laymen—

NORTH CAROLINA.—Revs. R. H. W. Leake, F. F. Giles, R. Lucas, J. W. Telfair and C. H. King. Laymen—Messrs. T. Hawres and A. Edwell.

KENTUCKY.—Revs. J. M. Turner, J. M. Frazier and W. Buckner. Laymen.

WEST KENTUCKY.—Revs. R. Harper, B. D.; B. F. Porter, M. D., and I. H. Welch, D.D. Laymen—

TENNESSEE.—Revs. T. B. Caldwell, E. Tyree, J. W. Early, B. A. J. Nixon, B. Green and G. W. Jackson. Laymen—Messrs. J. F. Dyson and D. M. Cleveland.

IOWA.—Rev. W. J. Laws, A. J. Burton and R. Knight. Laymen—Alexander Clark and Solomon Taylor.

ONTARIO.—Revs. J. O'Banyoun and J. A. Johnson. Laymen—George Morton and Delos R. Davis, B. A.

NORTH ALABAMA.—Revs. M. E. Bryant, W. H. Mixon, R. M. Cheeks and P. Gardner. Laymen—Jeff. H. Clark, N. B. Fielding.

MACON.—Revs. E. P. Holmes, W. Newman, L. H. Smith, L. Thomas, R. A. Hall, A. W. Lowe and W. C. Gaines. Laymen—Messrs. J. W. Brooks and T. S. Lyon.

EAST FLORIDA.—Revs. S. H. Coleman, J. E. Lee, W. W. Moore, T. C. Dehham and W. P. Ross. Laymen—Messrs. Jasper A. Thomas and Jas. A. Clinton.

COLUMBIA.—Revs. I. S. Lee, C. P. Nelson, H. Young, R. E. Wall, W. D. Chapelle, L. D. Chavis, J. G. Sampson, J. W. Lykes and W. M. Thomas. Laymen—Prof. J. W. Morris, A. M., and T. A. Saxon.

SOUTH ARKANSAS.—Revs. Edmond Brown, John M. Murchison, Reuben Johnson and A. J. Russell. Laymen—A. G. Keeling and John S Moore.

ARKANSAS.—Revs. W. J. Phillips, P. W. Wade, H. H. King and J. C. Jones. Laymen—

TEXAS.—Revs. J. E. Edwards, R. Deale and J. F Bradley. Laymen—

NORTHEAST TEXAS.—Revs. J. H. Armstrong, H. L. Trapp and M. Connor. Laymen—Thomas Orman and S. W. Armstrong.

CENTRAL TEXAS.—Revs. A. Grant and H. Wilhite. Laymen—Messrs. A. J. Moore and George Young.

WEST TEXAS.—Revs. A. F. Jackson, J. K. Bryan, D. Richardson and A. G. Scott. Laymen—Messrs. H. J. McAdoo and William Hunter.

GEORGIA.—J. B. Lofton, J. A. Wood, S. H. Robertson, W. C. P. Sherman, S. C. Powell, W. D. Roseboro, Wm. H. Dowdy, J. H. Adams and R. H. Downs. Laymen—Messrs. J. F. Gilling and G. Shaw.

INDIAN MISSION—Revs. G. A. L. Dykes and Nuck Churchill. Laymen—Hon. J. B Young and H. E. Richardson.

FLORIDA.—Revs. A. J. Kershaw and W. G. Steward. Laymen—Messrs. J. W. Hall abd W. P. Wilson.

MISSISSPPI.—Revs. A. J. Miller, W. H. Weathers and J. W. Watson. Laymen—Messrs. F. L. Carey and John Carson.

MISSOURI.—Revs. W. M. Beckly, J. F. McDonald and C. W. Preston. Laymen—Messrs. H. S. Parker and B. F. Bowers.

WEST ARKANSAS.—Revs. W. B. Carson, A. A. Williams, Cyrus Berry and G. C. Christburg. Laymen—Mr. Taswell Jones and S. A. Driver.

NORTH LOUISIANA.—Revs. J. W. Rankins and J. E. Webb. Laymen—Messrs. Joseph S. Powe and Davis Powell.

WEST TENNESSEE.—Revs. S. R. Reid, T. A. Brown, E. Wilson, G. H. Clowers. Laymen—

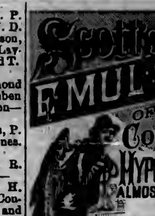
ALABAMA.—Revs. S. I. Mims, H. G. Calhoun, A. W. Atwater, J. N. Fitzpatrick and E. H. Dixon. Laymen—Messrs. W. S. Cooper and C. Menifees.

NORTH MISSISSPPI.—Revs. H. B. Parks, L. M. Mitchell, E. R. Carter, Dr. T. W. Stringer, J. G. Johnson and A. Jackson. Laymen—Messrs. L. C. Reynolds and W. Burns.

SOUTH CAROLINA.—R vs. L. R. Nichols, M. B. Salter, L. W. Bellamy, S. F. Flegler, J. D Liles, S Washington, F. H. Williams and J. E. Hayne, B. D. Laymen—

LOUISIANA.—Revs. A. M. Green, B. F. Hurley and Adam Jackson. Laymen—

NOVA SCOTIA.—Revs. Alexander Kerrey and J. W. Skerrett. Laymen—



So disguised that the most delicate stomach can take it.

Remarkable as a FLESH PRODUCER. Persons gain rapidly while taking it.

SCOTT'S EMULSION

Is acknowledged by Physicians to be the FINEST and BEST preparation of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN, and CHRONIC COUGHS.

ALL DRUGGISTS. Scott & Bowne, New York.

"STAMMERING"
AND ALL DEFECTS OF SPEECH PERMANENTLY CURED

[Philadelphia Public Ledger Editorial]

Among the interesting correspondence in today's Ledger is a letter from a well-known business man calling in what a marvelously short time he cured himself of stammering. We can vouch for the truth of the statement. It was a painful thing because of stammering for Mr. Johnston to engage in discussion; now he speaks with fluent ease and elegance. The cure is not the slightest trace of his former infirmity. As to this, we write from actual knowledge.

For full information address E. S. JOHNSTON, INSTITUTE—11th and Spring Garden Sts., PHILA.

"George," asked the teacher of a Sunday school class, "whom, above all others, shall you wish to see when you get to heaven?" With a face brightening up with anticipation the little fellow shouted: "Gerfish."—Boston Christian Register.

The Sheriff at Mobile, Ala., resorted to rather novel means to overpower a rebellious prisoner. Armed with a dirk, the belligerent defied the prison officials to remove him to a dark cell, whereupon the neighborhood fire company was ordered to turn a stream upon him, while he was vainly attempting to dodge the ice cold water the officials rushed upon and overpowered him.

An orange tree near Quitman Ga., owes its existence to a unique cause. Away back in his boyhood days the planter saved a chuckle to experiment for part of an orange he was eating. Being refused, he solicited a seed, which he afterwards planted as a memorial of the acquaintance's selfish disposition. The seed developed into a most sturdy tree, more than a foot in diameter, and which, at last accounts, was loaded down with 2500 oranges.

NOTICE BY THE MANAGER.

We again call the attention of the pastors and presiding elders to the form of Warranty Deed we have prepared and published for general use in the purchase of church property. This form is none of your plain and plain can be, yet it is believed to cover every point in the law. It was drawn by an old experienced attorney, with our Discipline before him. Price, 25 cents per copy, or 5 for $1.00.

Address, J. C. EMBRY,
Box 906, Philadelphia, Pa.

Health and Strength

If you feel tired, weak, worn out, or run down from hard work, by impoverished condition of the blood or low state of the system, you should take Hood's Sarsaparilla. The peculiar toning, purifying, vitalizing qualities of this successful medicine are soon felt throughout the entire system, expelling disease, and giving quick, healthy action to every organ. It tones the stomach, creates an appetite, and restores the liver and kidneys. Thousands who have taken it with benefit, testify to Hood's Sarsaparilla "makes the weak strong."

Hood's Sarsaparilla

"I have taken not quite a bottle of Hood's Sarsaparilla, and must say it is one of the best medicines for giving an appetite, purifying the blood and regulating the digestive organs, that I ever heard of. It did me a great deal of good" MRS. N. A. STANLEY, Centerville, N. Y.

Makes the Weak Strong

"Feeling languid and dizzy, having no appetite and no ambition to work, I took Hood's Sarsaparilla, with the best results. As a health invigorator, and for general debility I think it superior to anything else." A. A. RINES, Utica, N. Y.

Hood's Sarsaparilla

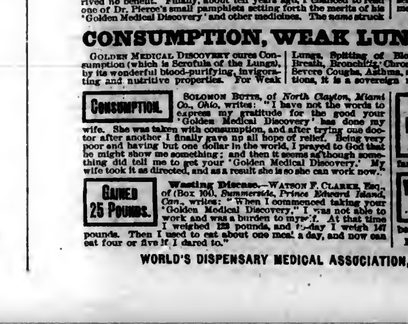
Sold by all druggists $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

SUNDAY SCHOOL UNION NOTICE.

The Quarterlies and the Lesson Papers for the fourth quarter are now ready for distribution. Patrons will please send their orders without delay. All Sunday school supplies must be paid for in advance. Address

Rev. C. S. SMITH,
Nashville, Tenn.



[COPYRIGHT, 1887.]

ARE YOU SICK?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "gonecome," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or irritability, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of the above symptoms, you are suffering from the most common of American diseases, Torpid Liver, complicated with Dyspepsia, or Indigestion, and the more promptly you take Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY, and faithfully follow the printed directions for a reasonable length of time, the more certain you are to be restored to perfect health. Golden Medical Discovery, Heart Disease, Rheumatism, Kidney Disease, or even chronic bronchitis are sure to yield to its potent, and, sooner or later, invariably subdue them.

Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY not only promptly cures the severest Coughs, no matter how obstinate, but is the most potent blood purifier known to the profession, and is unsurpassed as a remedy for all diseases of the Liver, Blood and Lungs, from a common Blotch, Pimple or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its influence. Tumors, from a common Goitre, or Strumous Swelling, to the worst, horrible, fatty kind, are wonderfully reduced by its use. For part of an orange he was eating. Being refused, he solicited a seed, which he afterwards planted as a memorial of the acquaintance's selfish disposition. The seed developed into a most sturdy tree, more than a foot in diameter, and which, at last accounts, was loaded down with 2500 oranges.

"FOR THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

GOLDEN MEDICAL DISCOVERY cures all humors, from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its influence. Tumors, from a common Goitre, or Strumous Swelling, to the worst, horrible, fatty kind, are wonderfully reduced by its use. Virulent blood-poisons are quickly expelled by it, as proved by many severe cases of White Swellings, Hip-joint Disease, Fever-sores, Open Joints, Boils, Carbuncles, Erysipelas, Blood-taints, Pimples, Blotches, and Eruptions. Chills and Fever, Dumb Ague, and kindred diseases, yield to its powerful, but unseen, antidotal influence.

A medicine possessing the power to cure such inveterate blood and skin diseases as the following testimonial portrays, must certainly be credited with possessing properties capable of curing any and all other and blood diseases, for none are more obstinate or difficult of cure than Scrofula.

SALT-RHEUM AND RHEUMATISM.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.:

"COLUMBUS, OHIO, Aug. 18th, 1887.

Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your 'Golden Medical Discovery.' An elderly lady relative of mine had contracted a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the backs of the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months have to wear gloves when dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies recommended by her physicians, but without obtaining relief. She afterwards began treating herself by drinking tea made from the blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The name struck my fancy, and seeing that it was cordially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She procured a bottle of it at once, and took one bottle, and then another, before she could see that it would take these for any medicine to effect a change for the better. She then procured six bottles more, and by the time the half-a-dozen bottles had been used she had all but entirely overcome the disease, and before these had all been used she was entirely free from it. After the use of three bottles of the 'Discovery' she was able to go about the house, and after the use of six bottles she was able to go out, and, sooner or later, invariably

THE CENTENNIAL OF AFRICAN METHODISM.

LAST CALL.

All ministers who have not sent in their Centennial reports are hereby requested to remit their collections as directed, at once. And we respectfully urge those who have not made the collection up to date to do so at once and send the proceeds in, as the committee must meet early in January to settle up, and the Manager to have his list complete before publishing the same.

Brethren will please respond promptly. Fraternally yours,

J. M. BROWN,
Chairman of General Committee.
B. W. ARNETT, Sec'ty.

BETTER THAN EVER.

LESSON HELPS FOR 1888.

The Sunday School Union of the A. M. E. Church is prepared to furnish the best series of Lesson Helps that can be obtained. We have received testimonials from scores of our most prominent Sunday school workers endorsing and emphasizing the high quality of our periodicals. Our aim is to do the very best we can to meet the demands of our Sunday schools. A full list of our periodicals and their prices, will be found on another page of this paper. As we are the only authorized publishers of lesson helps for A. M. E. Sunday schools, we expect to receive that patronage which respect for law and denominational interests demand Samples and price lists sent free on application Address,

REV. C. S. SMITH,
Nashville Tenn.

NOTICE.

All communications intended for the Sunday School Union of the A. M. E. Church that are addressed to Rev. C. S. Smith, Nashville, Tennessee, will be received. It is not necessary to give the name of the street nor the number of our business place. Rev. C. S. Smith, Nashville, Tenn., is sufficient. Telegrams addressed the same way will reach us. We are fully settled in our new headquarters and prepared for business. C. S. SMITH, Secretary.

To the Pastors and Superintendents of our Churches and Sunday Schools:

Dear Brethren—Our programme for Easter, "Missionary Day," are ready. We desire to supply every church free of charge. Please send at once for the number you need. Let us begin in time. Address,

J. M. TOWNSEND,
516 South Ninth St., Richmond, Ind.

NOTICE.

MEETING OF GENERAL MISSIONARY BOARD.

All of the above named Board who can are requested to meet at Richmond, Ind., Friday 12, A. M., preceding the General Conference. Members—The Bishops. Ministerial—W. B. Derrick, C. T. Shaffer, D. P. Roberts, P. A. Hubbard, R. Harper, A. W. Lowe, J. H. Welch, A. A. Williams, J. F. P. Bradley. Laymen—Robert Jones, B. B. Goins, P. Outland, F. H. Lowther, S. Crutcher, A. H. Hendricks, G. Barnes, G. Horton and H. T. Kealing.

By order of

J. P. CAMBELL, President.
J. M. TOWNSEND, Sec'y.

Extensive deposits of phosphate have been discovered in South Florida.

The Mirage, once a frequent spectacle in Western Kansas, is disappearing as the country settles up.

ROYAL

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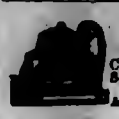

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NEW SERIES NO. 586. 631 PINE STREET, PHILADELPHIA, PA., MARCH 29, 1888. VOLUME XXVI., NUMBER 13

Bishop J. P. Campbell 1923 New Era

THE LAST FOUR YEARS.

BY MRS. R. B. WILLIAMS.

Oh, how sad and very dreary
These four years; how very weary:
Wife so near,
Children dear,—
All have gone from earth forever,
Brothers, look to God in prayer,
Who will all thy sorrows bear.

Bishops, friends—all, one by one—
Have from earthly dear ones gone—
Gone to rest
With the blest—
Gone from all their earthly care—
Gone a heavenly home to share,
And a crown of glory wear.

Mourn ye not for those departed,
But be true and Christian hearted.
Look above
To the throne.
Has He not said: I'll defend
All who on me will depend,
Such I'll keep into the end?

Hear ye not the Master say
To the men of this poor day:
"Do the right,
Pray and fight—
Fight the battle of the Lord,
Sing and preach his every word,
For the gospel is his sword?"

Jesus Christ, God's only Son,
Bids you undismayed go on;
Watch and pray
Night and day.
When on earth your work is done
Then go home and get your crown;
By your Father's side sit down.

New York City.

"WHERE I STAND."

BY REV. W. H. HEARD.

MR. EDITOR:—I pen you these thoughts for the consideration of the General Conference. In union there is strength, and we should concentrate all of our departments until we grow strong. Dr. C. S. Smith has at the present time the International Department should be moved to Nashville—and the Business Manager have control of the publishing of all our periodicals and literature. We need as business manager a man of first-class business capacity, and then a force under him who have some knowledge of business—not this man to give him a place, nor that boy because his father has influence with the head of the department. We have four floors. Then the Sunday School and Publication Departments could occupy the first and second stories, and the Missionary and Educational Department the third, the Financial and Executive Departments the fourth floor and give the business manager control of all the publishing of our general Church, editors and secretaries filling their position as directed by law.

I am not in favor of abolishing a single office, but electing efficient officers. Missionary Department under a truly missionary business man. Sunday School Department under a capable editor and two assistant to travel and lecture and hold institues. Educational Department under a man who will appeal to the moneyed men of this nation and raise money by individual efforts sufficiently to run the office, and the money raised by the churches let it go directly to the school for which collected. The financial department under a financier who can and will control the matters of our Church and see that every department is running smoothly and successfully.

I am in favor of the branch house in some city that will support it, and a man at its head who will make it a branch house, as the one at Macon, Ga., of the M. E. Church, South, or the one at New Orleans, La., of the M. E. Church, or the one in Atlanta, Ga. of the Baptist Church. We need to bring our departments under one roof and show the world what we are doing and thus grow strong, but we need branch offices of the Publication Department at Charleston, S. C., Baltimore, Md., Galveston, Tex., St. Louis, Mo., and one in Liberia, Africa. These could only be depositories for four years, the agents selling on commission and traveling over the territory assigned by the manager. Then the editors could remain in their offices and these agents would make the department ten-fold more productive. We have always made a mistake in making a man's salary sure whether he earned it or not. But these agents would sell each $5,000 worth of goods a year; one-fourth of which should be paid them for salary and traveling—$1,250 - $400 for expenses, $850 for salary; being good too. Many men would sell $6 000 worth of goods, giving them $1,600—$500 for expenses, $1,000 for salary. Try this, brethren, and four years will tell.

NOT YET.

REPLY TO THE SUGGESTIONS OF REV. W. H. HEARD.

BY J. C. EMBRY.

The A. M. E. Sunday School Union has purchased lately a splendid business property in the city of Nashville, Tennessee, for the use of the Union. We suppose the purchase is all right and will be approved by the Board of Managers of the Union. The law authorizing the Board to locate the headquarters and designating the Union as a publisher of Sunday school literature implied, perhaps, the authority to invest the money, given by the Church through her Sunday schools, in this way. And when all proper steps shall have been taken in the way of incorporation and appointment of trustees, etc., it may go forward and invest all that may be thought necessary to perfect its facilities for its business. To all of which, when regularly and well done, we shall with all others say, Amen! But when it is proposed to throw up our hats in a fit of enthusiasm and make a thoughtless rush pell mell to Nashville with all the publishing and other interests of our Church, we promptly interpose our emphatic no!

What shall we go there for—because the Sunday School Union has purchased a house? Shall the publishing interests of our whole Church be subordinated and put under the patronage of the Sunday schools? Shall the pyramid be inverted to secure stability? But what for? According to the Nashville American, which has given us all the detailed information we have, the M. E. Church, South, has our real publisher of Sunday school literature. It also publishes our Hymn Book, our Discipline, the RECORDER and Review? Is the African M. E. Church, founded by Richard Allen, ready for this? Concerning the half disguised anger in the present Manager and his advisers and associates in the Publication Department, we have only to say that if such a causeless insinuation is any credit to the writer's judgment or taste, let him have the benefit of it to the fullest extent.

The Publication Department located in Philadelphia, the home of Allen and the birthplace of our goodly Church, will not be friendless in the General Conference. It has done and is doing the Church so many long years of incomputable service may be despised and kicked by the men whom she has helped and lifted into the upper atmosphere of notoriety on the white wings of her honest, clean and respectable publications, but when it is proposed to kill her off and transfer the honored chair she holds to a mewling babe, there will be some few present to ask at least for reasons.

An old book I have tells us, "Woe to thee, O land, when thy king is a child!" We are not willing to go under the children just yet. We shall try to show at the proper time that the Publishing House in Philadelphia, with all its disadvantages, has done a noble service for the connection during the past four years. She will have the audacity to show that while conducting the most burdensome and perplexing business of any in the Church, she has discharged much of her debt; that her name and credit are good in business circles, and in spite of sneers and misrepresentation by persons without and within, some of whom have treated her very badly. She will ask to be reimbursed for the transfer of her property to another branch of the Church service, by appropriation or otherwise. She will ask for means, by collection or otherwise, to establish a large job room in connection with her work, together with a small bindery and press large enough to do her job work and her RECORDER. It will not seek to oppose or antagonize any other branch of the Church service, but, as in the past, to reciprocate and serve them all. But it will ask for a clear track and a fair chance to do a better work.

Of the wheat crop of this country only 60,000,000 bushels were available for export February 1, against 93,000,000 a year, 85,000,000 two years, and 160,000,000 three years ago.

THAT COLONIZATION SOCIETY AND THE AFRO-AMERICAN.

BY REV A A BURLEIGH

I am of the opinion but few of our people throughout the country are aware of the pernicious influence of an old, defunct organization, known mostly along the Atlantic seaboard as the "African Colonization Society." It was born and fostered to pander to race caste and race prejudice. However honorable may have been the motives of Finley, Mead, Mercer and Hopkins, the founders of this society, the sound, intelligent, Christian element have never endorsed the society or sanctioned its undertakings. At this advanced stage of American ethnological development, it is certainly impertinent and misanthropic, at least the arguments used in its favor lead to that conclusion.

The arguments used to obtrude this Utopian scheme upon our illiterate class of people, under the sanctimonious pretense of philanthropy, are all but criminal. There never was a more degrading and vicious reason put forth for low political purposes than is put forth by this society to induce the Afro-American to leave his native land and emigrate to Africa. When a true humanitarian scans such addresses as that made by Rev. J. A. Hodge in Washington, D. C., on the 15th of last January, he would be forced to the belief that such a man, with such opinions, is unchristian, un American—nay more, that he was making that society a plausible chance to give vent to his race-prejudice notions. The tendency of the argument and the whole colonization enterprise is to disparage our race variety, unsettle the minds of the illiterate and credulous arouse old grudges in the hearts of the revengeful, stimulate race clannishness, and under the sophistry of Divine, race antipathy, breed discontent and race hatred. Such work is satanic.

Mr. Editor, for your manly defense in the editorial of the 15th inst. against such fiction schemes, God will bless you, be on the lips and in the hearts of all our thinking readers. Your words are not only powerful because they are logical and bold, but also because they are pertinent and true. We are in our formative period, and when we are enlightened, yet, as a people, we are arousing great forces, putting in motion great currents of influence that will help shape the destiny of generations. The influence of certain individual men among our people at this time is far greater for good or evil than will be the influence of any similar number for an entire generation. How necessary, therefore, that our leaders be right in judgment, sound in opinion and safe in their course of action.

Springfield, Ill.

"THREE MINUTES' TALK"

BY REV JOHN N. ABBY.

No. VII.

THE FINANCIAL SYSTEM OF THE A. M E CHURCH REVIEWED.

"Make haste slowly" is an old saying gray with age and worthy of note in the January number of the A. M. E. Church Review, under the caption, "The Financial System of the A. M E. Church," appears a well written and able article from the pen of Rev. C. T. Shaffer. As I understand it, Brother Shaffer proposes to throw our entire financial system into and under one general management. In view of the fact that my time is very much limited, I cannot write at length upon this subject; however, each of his sub-headings shall have a passing notice. Our Church organization is now upon the eve of a great revolution all must admit, and in view of the plan and progress of a young and aspiring ministry who will be the controlling power in the coming General Conference, changes and interchanges of systems and policies would overthrow our entire financial superstructure and work to the detriment of the whole connection—hetter "make haste slowly."

Brother Shaffer claims that the present financial system is unwieldy and cumbersome, which is to say, in other words, it is burdensome and unmanagable. He pays a glowing compliment to the Dollar Money System; pronounces it simple and comprehensive. So it is, and will be more easily comprehended if allowed to remain as it is. He shows an annual increase of funds into the Dollar Money treasury from 1872 to 1884 and claims had it not been for the interference of other departmental collections the Dollar Money System would have by this time been sufficiently able to meet all of the demands of the Church for which it was intended. A careful perusal of the facts and figures presented brings me to this conclusion: that the establishment and management of the several departments alluded to has made the Dollar Money System what it is; competition and push have been the means of developing its strength, the truth of which I will endeavor to prove by Brother Shaffer's financial statement. He says: "The receipts of the department from 1872 to 1876 were $95 553 93; from 1876 to 1880 were $99 999 42, and from 1880 to 1884 the receipts were $170 286 88 Now, then, these figures show that from 1872 to 1876, before the establishment of Brother Shaffer's unwieldy auxiliary department, when the Dollar Money System had no rivals in the field, that it did comparatively nothing compared to our numerical strength then, which did not exceed 300 000; but after the thorough organization of each of the departments under notice from 1880 to 1884, the Dollar Money collections, with the Missionary Educational and Sunday School departments contending for their portion of the funds, came near doubling itself, whereas, had it not been for these outside forces, it would not have shown its strength. And the point I wish to make is this: that the Dollar Money System did not meet the demands of the Church is the why the General Conference threw each of the departments ont upon their own responibilities. Under the new management no department of our general work has suffered, neither does it interfere with the local interests of the Church, but stimulates the laity to greater activity. If each of the general departments require all of the time and attention of their representatives, how in the name of common sense can one man superintend the whole successfully? The man is not living In my next I will discuss propositions second and third.

RICHARD ALLEN, THE SECOND REFORMER.

BY REV. J. A JONES.

The history of human events reveals the fact that as men become rich, powerful and influential, they usually become more wicked, heartless and ungodly, often using their wealth and power to crush down their fellow-man and mock Jehovah to his face. What is true of individuals is consequently true of nations, families and societies. But God, who is long suffering and full of mercy, who sees even the worm crushed beneath the heedless tread of the pedestrian and hears the raven's cry for food, holds the destiny of nations in the hollow of his own hands. So while great and powerful institutions of men seem to control for a time the nations, and predestine the affairs of governments, both State and Church, God himself not infrequently rises in his own majesty and raises up a man of his own choice in spite of the voice of the people. Men are born leaders and not educated to lead. God raises up the man when he is needed most.

By way of argument we need only mention such born leaders as Moses, the champion of the host of Israel. The people of God were oppressed by a powerful and wicked heathen nation, held in bondage and not permitted to serve the God they loved. The popular vote might have chosen a different man—some one better known among them—but God sends a marvel down to Midian to a man that he had been preparing for forty years. Moses, equal to the emergency, successfully led the people on till from Pisgah's apex he gazed on the land flowing with milk and honey.

Such men as David, the Psalmist of Israel, who was anointed king to the great astonishment of his father and profound disgust of his brothers. Yet God directs Samuel to send to the pasture, for the king of Israel was minding the sheep. There sat God's choice with a shepherd's crook, to be soon displaced for the golden scepter. David was the greatest king that ever reigned in Israel. But, leaving biblical history, addressing so intelligent an audience, I need only refer to such men as the Ptolemies, Scipio, Cæsar, Alexander and Pompey, but the history of deeds of men is a record of carnage, death, despair, devastated cities and hungry widows and orphans.

Peter, the hermit, toward the close of the eleventh century, in his fanatical attempt to wrest from the infidel Turks the holy city, Jerusalem, leaves on the pages of history an account of one of the most nugodly crusades that ever incensed the righteous indignation of a just God. Yet the historian calls his career "the holy war."

We stated on the outset that as societies become more powerful, their opportunities for doing good or evil are increased, and it is the rule rather than the exception that they become exceedingly corrupt The Christian Church, having survived the storm of persecution, fightings without and fears within, led on by Him who had declared over a thousand years before that, "upon this rock I will build my Church and the gates of hell shall not prevail against it," had now become too polluted for the peaceful dwelling of a regenerate soul.

In 1378, when the great Western schism broke out by the election of two Popes, one at Rome and the other at Avignon, war between the adherents of the several Popes was waged and carried on to an alarming extent. Is it not a sad truth that there has been more blood shed on the account of religion than any other institution of man on earth?

But notice the hand of God in the affairs of the things of earth. While the Popes were thundering out red-hot anathemas against each other, while religious enthusiasts were waring among themselves on account of their devotion to their Popes, and while the Papacy was promulgating the damnable doctrine of transubstantiation, invocation of the saints, image worship and selling of indulgencies, God raised up John Wicklift, who by such strong opposition to these accursed dogmas, caused the papal kingdom to tremble to its base. In fact, Wicklif led the way for the opening of the great campaign begun by Martin Luther in 1517 We are not expected, however, to discuss the reformation at length, but suffice it to say that the immediate cause of the reformation was, that the spiritual Church had lost its essence, the salt had lost its savor, the Kingdom of Christ was in the hands of sinners and Zion's banner was trailing in the dust. It is remarkable how man corrupts whatever he lays his hands to.

We are here to day to celebrate the one hundred and twenty-eighth anniversary of the birth of Rt. Rev. Richard Allen, the first Bishop of the A. M. E. Church, and in so doing we make no hesitancy in holding him up and placing him on the annals of history as the second reformer in the Christian Church. Richard Allen was born in the State of Delaware, in the year 1760, on the 14th day of February. As soon as his infant eyes saw the light the chains of slavery fell upon his neck As Richard Allen grew into manhood into manhood his heedless tread of the pedestrian and hears the raven's cry for food, holds the destiny of nations in the hollow of his own hands. So while great and powerful institutions of men seem to control for a time the nations, and predestine the affairs of governments, both State and Church, God himself not infrequently rises in his own majesty and raises up a man of his own choice in spite of the voice of the people. Men are born leaders and not educated to lead God raises up the man when he is needed most.

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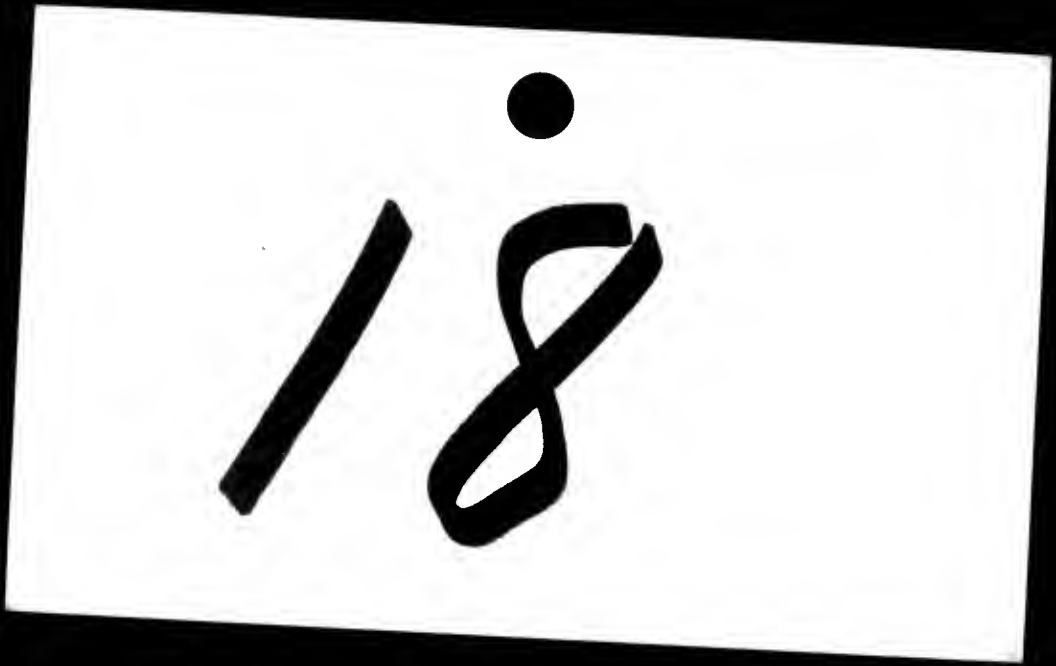
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